THE

SCRIPTURE CHRONOLOGY

DEMONSTRATED BY

Aſtronomical Calculations,

AND ALSO BY

The Year of *Jubilee*, and the *Sabbatical* Year among the *Jews*:

OR,

An *ACCOUNT* of *TIME*

From the Creation of the WORLD, to the Deſtruction of *JERUSALEM*; as it may be proved from the Writings of the OLD and NEW TESTAMENT.

In a Method hitherto Unattempted; and which was firſt propoſed by the Learned Archbiſhop USHER.

In which the *Hebrew* Text is vindicated; and the Objections againſt it, as conſiſting of many Mutilations, and numerical Alterations, are occaſionally conſidered; and the Authority of the *Samaritan* and *Septuagint* Verſions, in Oppoſition to the Original Copy, is confuted.

Together with

The HISTORY of the WORLD, from the CREATION, to the Time when Dr. PRIDEAUX began his CONNEXION.

Illuſtrated with a great Variety of TABLES, MAPS, and COPPER PLATES.

By ARTHUR BEDFORD, *M. A.*

Rector of Newton St. Loe *in the County of* Somerſet, *and Chaplain to the* Haberdaſhers-Hoſpital *at* Hoxton *near* London.

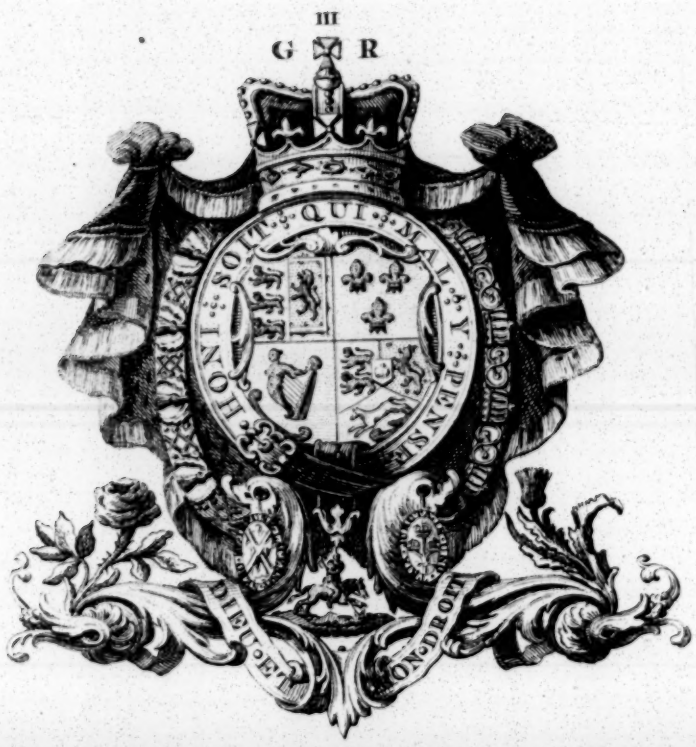
LONDON,

Printed for JAMES and JOHN KNAPTON, DANIEL MIDWINTER and AARON WARD, ARTHUR BETTESWORTH, FRANCIS FAYRAM, JOHN PEMBERTON, JOHN OSBORN and THO. LONGMAN, CHARLES RIVINGTON, FRANCIS CLAY, JEREMIAH BATLEY, and RICHARD HETT.

M.DCC.XXX.

III

G R



TO THE

READER.

WHEN it pleaſed GOD to remove me from *Briſtol* to a private Living in *Somerſetſhire*, where I had more Leiſure for my Studies, I happen'd to read over the Preface of the moſt learned Archbiſhop *Uſher* to his *Annals*, in which he mention'd his (*a*) Opinion concerning a more exact Method of a *Chronological* Syſtem of the *Sacred Scriptures* by the Help of *Aſtronomy*, and a competent Skill in the *Jewiſh* Learning. I was far from thinking myſelf ſo well skill'd in either of theſe Studies, as to undertake a Work of this Nature; however ſeveral (*b*) Texts of *Scripture* coming into my Memory, made me endeavour to attempt it. I made many Calculations to no Purpoſe, and beſtowed many an Hour about it, with this View, that if it was above my Ability to perform it, it could but be buried in Oblivion; but if GOD ſhould enable me to do it, it (*c*) might be uſeful. Sometimes I deſpair'd of Succeſs, and laid the Deſign aſide; at other Times I had Hope, and then fell to it again. At laſt I flatter'd myſelf, that I had ſucceeded, and then digeſted my Thoughts into ſome Method. After this, coming to *London*, to aſſiſt in the Correction of the *Arabick Pſalter*, and *New Teſtament*, for the Benefit of the poor *Chriſtians* in *Aſia*, I ſhewed my Thoughts to ſome Friends, who adviſ'd me to publiſh

(*a*) Lectori, *pag.* 3. Quòd ſi quis ad iſta ſtudia, non modò ſacræ & exoticæ Hiſtoriæ cognitione, ſed etiam aliquantâ Aſtronomici Calculi & veteris Calendarii Hebraici notitiâ inſtructus acceſſerit: ut is non annorum tantùm ſed etiam dierum numerum ab orbe condito jam tranſactum poſſit aſſequi; ego quidem inter χαλεπα, ſed non inter ἀδύνατα ponendum cenſeo. (*b*) *Pſal.* 19. 1, 2, 3, 4, 5. The heavens declare the glory of GOD, and the firmament ſheweth his handy work. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge. There is no ſpeech nor language, where their voice is not heard. Their line is gone out through all the earth; and their words unto the ends of the world. In them hath he ſet a tabernacle for the ſun; which is as a bridegroom coming out of his chamber, and rejoyceth as a giant to run his courſe. *Pſal.* 89. 5. The heavens ſhall praiſe thy wonders, O LORD; thy faithfulneſs alſo in the congregation of the ſaints. *Acts* 5. 18. Known unto GOD are all his works, from the foundation of the world. *Acts* 17. 24, 25, 26, 27. GOD that made the world and all things therein, who is LORD of heaven and earth, who giveth to all life and breath and all things, hath determined the times before appointed; That they ſhould ſeek the LORD, if haply they might ſeek after him, and find him, tho' he be not far from every one of us. (*c*) Eutychii Annales, *pag.* 5.

فهمت ما امرت في معرفة التواريخ الحلبية وبرهبة ذلك على ممر الشهور ودهور والاعوام لتستغني في معرفته

Id eſt, Intelligis, quid dico de cognitione hiſtoriæ univerſalis, & demonſtratione juxta ſeriem menſium & annorum, ut in ejus cognitione ſit, quod abundè tibi ſufficiat.

them; to which I comply'd, with a Deſign not to have exceeded fourſcore or an hundred Pages in the whole. A few Sheets being printed off, I was inform'd, that a Work of this Nature was intended to be publiſh'd from the Papers of the moſt famous Sir *Iſaac Newton*. Upon this I ſtopp'd, expecting great Aſſiſtance in my Deſign from that moſt able Hand. When it was publiſh'd, I found his *Aſtronomical* Obſervations to be very few, and even thoſe not to be ſatisfactory. And as the *Septuagint* and *Samaritan* Verſions would deſtroy the Authority of the *Hebrew* Text, by Placing the Date of the Creation too far forward; ſo I found, that Sir *Iſaac*'s Hypotheſis would have the ſame Conſequence, by bringing the Hiſtory too far backward. Of this I ſhall only give two Inſtances: He (*d*) tells us, that *the* Canaanites, *who fled from* Joſhua, *retired in great Numbers into* Egypt, *and there conquer'd* Thammuz *King of* The Lower Egypt, *and reigned under their Kings* Salatis *and others, until the Days of* Eli *and* Samuel. *And that the upper Parts of* Egypt *were in the Days of* Joſhua *under many Kings, which reigned at* Coptos, Thebes, This, Elephantis, *and other Places, which by Conquering one another grew by Degrees into one Kingdom, over which* Miſphragmuthoſis *reigned in the Days of* Eli. In the Table of the Kings both of *Upper* and *Lower-Egypt*, there is no ſuch Name as *Thammuz*. And they, who have Skill in the Oriental Learning, know that (*e*) by *Thammuz* is meant the *Sun*, which is at too great a Diſtance to be conquer'd by any of this Globe. But all this is brought to prove, that there were many Kings in *Egypt* like thoſe in *Canaan*, and that the firſt King over all *Egypt* was he, whoſe Daughter *Solomon* married. But the true Hiſtory is this: *Mizraim* the Son of *Ham* went into *Egypt*, where he reign'd as their firſt King, with others of his Poſterity after him, and liv'd in *Upper-Egypt*. In Proceſs of Time, a great Number of Shepherds going promiſcuouſly out of the Land of *Canaan*, ſeize on *the Lower-Egypt* as fit for Paſturage, and call themſelves *Canaanites*. This occaſions a War between *Upper-Egypt* and them, and ſo to defend themſelves, they chooſe *Salatis*, a famous Warriour, to be their firſt King. Many of them being tired out with long Wars, return again to *Canaan* before *Abraham*'s Time; ſo that at his firſt coming thither, he found (*f*) that *the Canaanite was then in the land*. After this *Abraham* (*g*) goes into *Egypt*, and whilſt he was there, theſe *Canaanites* divided themſelves into two Bodies. One of them kept together in great Numbers, and applying themſelves to Merchandiſe, were call'd *Canaanites*, which Word in *Hebrew* ſignifies Merchants. The other applied themſelves to Feeding of Cattle, and ſeparating into leſſer Bodies were call'd *Perizzites*, or *Villagers*; and ſo *Abraham* at his Return from *Egypt* found, that not only the *Canaanite*, but alſo (*h*) the *Perizzite* was then in the Land; and theſe being formidable Enemies, as having been ſo long bred up to Wars, are ſo often (*i*) mark'd out by GOD for utter Deſtruction, with the reſt of the Families of *Canaan* their Anceſtor. Soon after (*k*) they ſet up a King over them, who dwelt in *Gerar*. About the Time of the Death of *Abraham*, *Tethmoſis* or *Amoſis* King of *Upper Egypt*, conquers theſe Paſtors, ſhuts them up in the City of *Peluſium*, and

(*d*) *Page* 9. (*e*) *Hence the Month of* June *is called* תמוז Thammuz, *becauſe the Sun is then in its greateſt Height, and the two* Tropicks *are called* תקופת תמוז, *or the* Revolution of Thammuz, *or the* Sun; *and the Women, who were* weeping for Thammuz, *Ezek.* 8. 14. *were only ſuch as wept for the Declining of the Sun, as the Winter approached.* (*f*) Gen. 12. 6. (*g*) Gen. 12. 10, *&c.* (*h*) Gen. 13. 7. (*i*) Gen. 15. 20, 21, *and* 34. 30. Exod. 3. 8, 17, *and* 23. 23, *and* 33. 2, *and* 34. 11. Deut. 7. 1, *and* 20. 17. Joſh. 3. 10, *and* 9. 1, *and* 11. 3, *and* 12. 8, *and* 24. 11. *and* Judg. 1. 4, 5, *compar'd with* Gen. 10. 15, 16, 17, 18, 19, 20. (*k*) Gen. 20. 1, 2.

after

after a long Siege gives them Leave to retire into the Land of *Canaan*, and ſo takes Poſſeſſion thereof by ſurrender. Theſe coming from *Peluſium* to *Canaan* are call'd *Philiſtines*, and in the Land, which was afterward ſo call'd from them, *Abraham* (*l*) *ſojourned many days*. In *Iſaac*'s Time they alſo had (*m*) ſet up a King over themſelves, and he dwelt for ſome Time among them. Theſe Wars occaſion'd by Shepherds coming from *Canaan* to *Egypt* was the Cauſe, that afterwards in *Joſeph*'s Time, (*n*) *every ſhepherd was an abomination to the Egyptians*, and the ſame was alſo ſaid of (*o*) *the Hebrews*, by which they meant all thoſe, who came from *Aſia* over the River *Sihor* into *Egypt*, and therefore in Deriſion they call'd them *Hebrews*, or (*p*) *Runagates*. This made *Joſeph* (*q* charge his Brethren with being *Spies*, and the Charge was moſt heavy, conſidering that the *Canaanites*, from which Land they came, had involv'd them into ſuch a long and dreadful War, and had been but lately expelled from thence, and might be ſeeking an Opportunity to return thither again. Thus according to the Catalogue of the *Egyptian* Kings taken by *Eratoſthenes* from the *Egyptian* Records, and the Account which we have of them in *Manetho*, as mention'd (*r*) by *Joſephus*, every thing agrees with, and illuſtrates the *Scripture* Hiſtory. But if, with this *learned Author*, we place *Salatis* the firſt King of *Lower-Egypt* after the Days of *Joſhua*, it will be very hard to account for a (*s*) *Pharaoh* in *Egypt* in *Abraham*'s Time, which was always the Name of their Kings; and that afterward *Joſeph* was Governor over (*t*) *all the land of Egypt* under *Pharaoh*, which Country was ſo large, that (*u*) *ſix hundred thouſand men* that were *Iſraelites*, *beſides women and children*, could be kept in Bondage in a Part thereof, and who were miraculouſly preſerv'd from (*x*) the Plagues which fell upon the reſt of the Land at the ſame Time. Thus the *Chronology* of this learned Author puts the whole *Scripture* Hiſtory into Confuſion, and therefore he ſhould not have mention'd in the leaſt, that he had made his Syſtem agreeable to thoſe ſacred Writings.

I ſhall only add one Inſtance more from this Author. He tells us, (*y*) that GOD *gave to Shiſhak* ממלכות הארצות, *the kingdoms of the lands*, and puts down the *Hebrew* Words and the Text for a Proof of it, and prints the Words GOD *gave to Shiſhak* in *Italick*, as a Part of the Text. He labours very hard to prove *Seſoſtris* the King of *Egypt*, who ſucceeded *Pharaoh-Amenophis*, that was drowned in the *Red-Sea* to be the *Shiſhak* in *Rehoboam*'s Time. This *Seſoſtris* made very large Conqueſts in *Aſia*, like *Alexander* the Great. The Time when his Brother *Danaus* came into *Greece*, who from him were call'd *Danai*, fixes his Reign to a very great Certainty. *Shiſhak* did only come to *Jeruſalem*, and did not touch any of the ten Tribes of *Iſrael*, where *Jeroboam* reign'd, who had (*z*) liv'd with him a long Time in the Reign of *Solomon*, and probably invited him to diſtreſs *Rehoboam*, againſt whom he had rebelled, that he might be the ſafer, when the Kingdom of *Judah* was impoveriſh'd. However, to make *Shiſhak* and *Seſoſtris* the ſame, this *learned Author* quotes for *Scripture*, that GOD gave to *Shiſhak* the Kingdoms of the Earth. But there is not ſuch a Word in the whole *Scripture*. The (*a*) whole Verſe, which he quotes, is this, *Nevertheleſs they* (the *Jews*) *ſhall be*

(*l*) Gen. 21. 32, 33, 34. (*m*) Gen. *Chap.* 26. (*n*) Gen. 46. 34. (*o*) Gen. 43. 32. (*p*) עברים Hebrews, *not from* Heber, Gen. 11. 16, 17, *but from the Verb* עבר to paſs over, *becauſe they* paſſed over the River Sihor *to come into* Egypt. (*q*) Gen. 42. 10 *to* 17. (*r*) *Againſt* Apion, *Book* 1. (*s*) Gen. 12. 15, 17, 18, 20. (*t*) Gen. 41. 41, 43, 44, 53, 54, 55, 57. Gen. 45. 8, 9, 20, 26. Gen. 47. 13, 14, 15, 20. (*u*) Exod. 12. 37. (*x*) Exod. 8. 16, 17, 24, *and* 9. 22, 24, 26, *and* 10. 6, 14, 22, *and* 12. 29, 30. (*y*) *Page* 68, *and Page* 217. (*z*) 1 Kings 11. 26 *to* 41. (*a*) 2 Chron. 12. 8.

his

his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries. So that when this *learned Author* ſaith, that he hath made his *Chronology* agree with *Scripture*, he can only mean the *Scripture* of his own Making. *Herodotus* (from whence the Account of all the Actions of *Seſoſtris* is chiefly taken) tells us, that in the Countries which he conquered, he ſet up Statues to ſhew his Conqueſts, repreſenting the Valour or Cowardice of his Enemies, that he ſet up ſome in the Land of *Canaan*, which branded the Inhabitants with the greateſt Marks of Infamy, and that he (who was born above an hundred Years after the *Babyloniſh* Captivity) ſaw ſome of them ſtanding in that Country. Now if they had been ſet up in *Rehoboam*'s Time, in any Part of the Kingdoms either of *Iſrael* or *Judah*, can we imagine, that after *Shiſhak* and his Army (*b* were gone out of the Country, the Inhabitants would not have pull'd down ſuch Monuments of their own Shame? But the true Story is this: *Seſoſtris* came to the Crown of *Egypt*, when the *Iſraelites* paſſed thro' the *Red-Sea*; he marches with his Army into *Canaan* and other Places, which he conquers, and puts up ſuch Marks as theſe of his Conqueſts. After this he puts up Viceroys, in all the Cities, to gather Tribute, and ſend it to him. When he died, *Buſiris* (the cruel Tyrant, eſpecially to Strangers) ſucceeded him in *Egypt*. His Cruelties occaſion'd all theſe Viceroys in the Land of *Canaan* to revolt, and ſet up themſelves as Kings; ſo that *Joſhua* found (*c*) one and thirty of them in the Land at his Coming thither; and this was the viſible Providence, whereby their Strength was weakned, and *Joſhua* was enabled to conquer them one after another. Whilſt theſe Viceroys continued in the Country, the Inhabitants dared not to deſtroy thoſe Statues, and after *Joſhua*'s Time the *Iſraelites* let them ſtand; becauſe it was no Reflection upon them, but only upon the Inhabitants, which were before them, and ſo they remained until the Time of *Herodotus*.

But to return from this Digreſſion. After a few Sheets of this Work had been printed off, I was adviſ'd by ſome Friends, contrary to my firſt Inclinations, to enlarge the Work by ſeveral other Additions, and particularly by a Hiſtory of the World from the Creation, until the Time when Dean *Prideaux* began his learned Connection, and to add what could be found for this Purpoſe, in the Writings of the moſt authentick *Eaſtern Hiſtorians*, ſuch as *Sanchoniathô*, *Abul Pharagius*, *Elmacinus*, *Eutychius* and *Joſephus*; and Propoſals for Subſcriptions were printed accordingly. As ſoon as Sir *Iſaac Newton*'s *Chronology* was extant, I found it contrary to all Mankind, and utterly deſtructive of the *Scripture* Hiſtory, which made me oblig'd to confute it in (*d*) a ſmall *Octavo* printed for that Purpoſe, and this delay'd the other Work for ſome Time. When I began to think on the Particulars promis'd in the Propoſals, I found the Work to be much more difficult, and to require much more Time to finiſh it, than I at firſt imagin'd, and, as I fear, beyond my Abilities. However, I was oblig'd to perform what I had promiſed. I hope, that I have reconciled the Differences of Numbers throughout the Old and New *Teſtament*, ſo that there is no need to alledge, that any of them were alter'd by Tranſcribers, but that the Original is ſtill preſerv'd pure and intire. I hope, that I have reconciled the various Accounts of Time among the *Chaldeans*, *Grecians*, *Perſians* and *Egyptians*, and made them agree with

(*b*) 1 Kings 14. 25 *to* 29. 2 Chron. 12. 1 *to* 10. (*c*) Joſhua 12. 9 *to the End. Thus alſo there were five Kings of* Midian *in the Time of* Balaam *for the ſame Reaſon*, Numb. 31. 8, *and* Joſh. 13. 21. (*d*) Animadverſions on Sir *Iſaac Newton*'s Book, intitled, *The Chronology of antient Kingdoms amended. London*, Printed in the Year 1728.

thoſe of the *Hebrew Bible*, in Oppoſition to the *Septuagint*, and eſpecially the *Samaritan* Verſion, who place their Account too high, as well as others, who place it too low. I have done my beſt to reconcile the *Chineſe Chronology* with *Scripture*, from the *Engliſh* and *Latin* Authors already extant concerning this Nation; but I am told, that a Book is printing at *Rome* in *Latin* on this Subject, written by one who had been a Miſſionary in the Country for many Years, who learned the Language and Character, and hath ſpent moſt of his Time in Comparing their Hiſtorians for this Purpoſe, and that this Book when printed, will give entire Satisfaction, where we are yet in the Dark. I have endeavour'd to make the beſt Uſe, which I could, of the Eclipſes mention'd during the *Scripture* Hiſtory. I own, that thoſe three mention'd by (*e*) *Archbiſhop Uſher*, for which he quotes (*f*) the Prophet *Amos*, did not anſwer my Expectation, which I impute to my own Defects. However, I am told that Mr. *Whiſton* intends a Diſcourſe on this Subject, which will be ſatisfactory to the learned World; and when this Treatiſe, with the other juſt now mention'd, ſhall be publiſh'd, I know not what will be farther wanting to render our *Chronology* moſt complete, and exactly agreeing with the *Scripture* Hiſtory. I hope, that I have prov'd, that the moſt ſolemn Acts of Devotion, and other religious Tranſactions mention'd in the *Old Teſtament*, eſpecially from the Creation to the Time of *Moſes*, were performed on that Day, which we call *Sunday*, and that the *Sabbath* was alter'd from the firſt to the laſt Day of the Week, only among the Children of *Iſrael* at their Departure out of *Egypt*, in Commemoration of ſo great a Deliverance; and that it was reſtor'd again to the firſt Day of the Week by *Our* SAVIOUR's Reſurrection. This will, I think, more fully prove the Morality of our *Chriſtian Sabbath*, ſince no other Nation in the World was ever oblig'd to obſerve the *Jewiſh Sabbath*, more than the *Dutch*, *French* or *Swedes* are oblig'd to obſerve the 29th Day of *May*, or the fifth Day of *November*, which we commemorate for particular Reaſons. I hope alſo, that I have proved, that the Year of *Jubilee* was a Type of the Nativity of *Our* SAVIOUR, and that the *Sabbatical* Year was a Type of his Reſting in the Grave, and that their *Epochas* correſponded with their reſpective Years; which not only ſerves to rectify and confirm our *Chronology*, but alſo ſhews the great Wiſdom and Foreknowledge of GOD, in Appointing theſe Ordinances ſo long before. And I hope, that thoſe Subſcribers and others, who have been juſtly uneaſy at theſe long Delays, will be ſatisfy'd, that it is publiſh'd at laſt. Beſides the Difficulty of the Work, the Impreſſion hath met with ſo many Misfortunes, and I have had ſo many Avocations and Diſtractions from my Study, and ſo much Sickneſs of my own, and in my Family, which if they were proper to be mention'd, would ſufficiently plead my Excuſe; however it gives me ſufficient Cauſe to bleſs GOD, that I have diſcharg'd my Promiſe, and liv'd to finiſh it, as well as I could.

It is a great Satisfaction to me, and I hope it will be to others, that in the *Scripture Chronology* I never differ from Dr. *Prideaux*; and even from the *Creation* of the World, to the Deſtruction of *Jeruſalem*, I never differ above five Years from *Archbiſhop Uſher*, the late Biſhop of *Worceſter*, or Mr. *Marſhall*. In Confuting the *Samaritan Chronology*, and alſo the Septuagint, I agree with Dr. *Prideaux*, and eſpecially with the Editors of the *Polyglot* Bible, who were the moſt learned Men in the World, and by far the beſt Judges of

(*e*) *Archbiſhop* Uſher's Annals, *pag.* 79. *Anno Per. Jul.* 3923. (*f*) Amos 8. 8, 9, 10.

this Caſe; who alſo thought, that there would never have been the leaſt Room for ſuch a Controverſy. As for Sir *Iſaac Newton*, he is contrary to all Mankind, and tears up all former Learning by the Roots. I know not of one Author, with whom he agrees, except Sir *John Marſham*, and with him only in making *Seſoſtris* the ſame with *Shiſhak* in *Rehoboam*'s Time; whoſe Authority is the leſs to be regarded, becauſe he rightly places *Danaus* the Brother of *Seſoſtris* contemporary with *Moſes* above five hundred Years before the other.

In Framing this Work I cannot expreſs the great Aſſiſtance, which I had from the Labours of thoſe great Men, who paved the Way, and without whoſe Works it had been impoſſible for me to have done any thing of this Nature, particularly the moſt Reverend Archbiſhop *Uſher*, the Right Reverend Biſhops *Cumberland*, *Patrick*, *Beveridge*, and *Kidder*, as alſo the Learned *Bochartus* and *Hottinger*; beſide thoſe of our own Nation, as Dr. *Lightfoot*, *Prideaux* and *Welles*, Sir *Walter Raleigh*, Mr. *Mede* and Mr. *Marſhall*, whoſe Writings are in the greateſt Eſteem in the learned World; and I ſhould be ungrateful, if I did not expreſs the many Civilities, which I received from the Reverend Mr. *Reading*, the Keeper of *Sion-College* Library in this City.

The Maps in Page 114, 115 and 117, being taken out of the Account which *Strabo* and *Ptolemy* give us of the antient Geography, differ very much from thoſe at the End of the Book, which are taken from our lateſt Authors. The Reaſon of this Difference muſt be either becauſe the Antients, or the Moderns have been miſtaken, or that ſome of the four great Rivers leading to *Paradiſe* have changed their Courſes in ſo great a Length of Time. The firſt of theſe Reaſons ſeems to be much the more probable.

If any Expreſſion ſeems ſevere, or written with too great a Warmth, the Reader will conſider, that it is only where the Authority of the *Sacred Scriptures* is vindicated, and the Credibility of its Hiſtory is aſſerted. The continual Attacks of theſe Books in this Age, beyond what was ever known before, are ſufficient to raiſe the Blood of all *Chriſtians*, and provoke their Indignation.

To conclude, If what I have done can be ſerviceable to vindicate the Authority of thoſe Sacred Writings, and eſpecially of the *Hebrew* Text, I ſhall have my End, and ſhall have cauſe to bleſs GOD, who hath enabled me to finiſh it. But if, thro' any Defect of mine, it ſhall happen to be otherwiſe, I have this Satisfaction left, that what I have done will only fall by it ſelf, and what other Perſons have wrote for the ſame End, may, notwithſtanding my weak Endeavours, have its due Effect.

ADVERTISEMENT.

THERE was printed, Anno Domini 1728, *by the ſame Author, in Octavo, a Book intitled*, Animadverſions upon Sir *Iſaac Newton*'s Book, intitled, The Chronology of antient Kingdoms amended. *Sold by the Bookſellers, whoſe Names are mention'd in the Title-Page of this Book.*

THE

THE CONTENTS.

BOOK I.

CHAP. 1. *From the Creation of the World to the Flood.* Page 1
Chap. 2. *Of the antient Method of Computing Years and Months.* 23
Chap. 3. *Of the Aſtronomical Method of Computing the Time of the Moon's firſt Appearance after the Change.* 30
Chap. 4. *Of the Years and Duration of the Flood.* 31
Chap. 5. *The true Time of the Flood farther ſtated.* 44
Chap. 6. *Farther Proofs concerning the Time of the Flood.* 52
Chap. 7. *The Hiſtory of* Sanchoniatho *before the Flood, compar'd with the Holy* Scriptures. 92
Chap. 8. *Of the Place of* Paradiſe. 101
Chap. 9. *Of the Place where* Noah *built the Ark.* 110
Chap. 10. *The Hiſtory of the World, from the Creation to the Flood, as it is principally taken out of the* Eaſtern *Hiſtorians.* 118
Chap. 11. *Of the Form and Dimenſions of the Ark.* 142
Chap. 12. *Objections anſwered.* 148
Chap. 13. *Obſervations on the whole.* 159

BOOK II.

Chap. 1. *From the* Flood, *until the Promiſe given to* Abraham. 176
Chap. 2. *Of the Place where the Ark landed.* 181
Chap. 3. *Of the Tower of* Babel. 188
Chap. 4. *Of the firſt Diſperſion of Nations.* 192
Chap. 5. *Objections anſwered.* 205
Chap. 6. *The Hiſtory of the* World. 211
Chap. 7. *Obſervations on the whole.* 288

BOOK III.

Chap. 1. *From the Promiſe given to* Abraham, *until the Departure of the* Iſraelites *out of* Egypt. 293
Chap. 2. *An Objection anſwered.* 303
Chap. 3. *Of the* Egyptian *Year.* 306
Chap. 4. *The Hiſtory of the World.* 310
Chap. 5. *The Concluſion.* 388

BOOK IV.

Chap. 1. *From the Departure of the* Iſraelites *out of* Egypt, *to the Birth and Crucifixion of Our* SAVIOUR. 392

BOOK IV.

Chap. 2. *From the Departure of the* Iſraelites *out of* Egypt, *to their Paſſing over* Jordan. Page 393
Chap. 3. *Of the* Sabbatical *Year.* 395
Chap. 4. *Of the Year of* Jubilee. 399
Chap. 5. *A Journal from the Departure of the* Iſraelites *out of* Egypt, *to their Entrance into the Land of* Canaan. 420
Chap. 6. *The Hiſtory of the* World. 434

BOOK V.

Chap. 1. *From the Entrance of the* Iſraelites *into the Land of* Canaan, *to the Finiſhing of the* Temple. 477
Chap. 2. *The Hiſtory of the World, to the Death of* Joſhua. 483
Chap. 3. *From the Death of* Joſhua, *to the Anointing of* Saul. 503
Chap. 4. *From the Anointing of* Saul, *to the Dedication of the Temple by* Solomon. 529
Chap. 5. *The Concluſion.* 589

BOOK VI.

Chap. 1. *From the Dedication of the Temple of* Solomon, *to the* Babyloniſh *Captivity.* 595
Chap. 2. *The Hiſtory of the World, from the Dedication of* Solomon's *Temple, to the famous* Æra *of* Nabonaſſar. 603
Chap. 3. *Short Obſervations, to the Time of the* Babyloniſh *Captivity.* 665
Chap. 4. *The Concluſion.* 704

BOOK VII.

Chap. 1. *From the Deſtruction of* Jeruſalem, *to the Birth of* CHRIST. 708
Chap. 2. *The Concluſion.* 733

BOOK VIII. and Laſt.

Chap. 1. *From the Birth of* CHRIST, *to the Compleating of the Canon of the* New Teſtament. 734

APPENDIX.

Chap. 1. *Of the Stature of the Men of the* Antideluvian *World.* 771
Chap. 2. *An Abſtract of the Hiſtory of the World immediately after the* Flood, *and the Founding of the* Aſſyrian *Monarchy by* Nimrod. 772

The

The CONTENTS of the Chronological and Astronomical TABLES.

TABLE I. *The Calculation of the Sun and Moon's Place for the Longitude of* Babylon, *at 6* H. P. M. *on the fourth Day of the Creation.* Page 10

Table II. *The Dominical and Sabbatical Letters, corresponding to the Numbers of the Solar Year.* 13

Table III. *The* Julian *and antient Patriarchal and* Jewish *Year, with the Dominical Letter, and Numbers corresponding to each Day of the Month.* 14—16

Table IV. *or* Chronological Table I. *The History, with such Texts of Scripture which mention the same, or especially prove the Chronological Account thereof, from the Creation to the Flood.* 20, 21

Table V. *Of* Ethiopick, Egyptian, *and* Persian *Months.* 26

Table VI. *Of a Time, Times, and half a Time.* ib.

Table VII. *or* Calculation II. *The Calculation of the Moon's φάσις for the Longitude and Latitude of* Cyparisson, *(being the Place where the Ark was built) in the first Year and first Month, when the Flood happen'd,* Anno ante Christum 2352. *Longitude from* London 59 d. 24 m. *Latitude* 36 d. 30 m. 33

Table VIII. *or* Calculation III. *The Calculation of the Moon's φάσις for the Longitude and Latitude of the Mountain where the Ark rested, called one of the Mountains of* Ararat, *in the second Year and first Month after the Flood,* Anno ante Christum 2351. *Longitude from* London 68 d. 54 m. *Latitude* 36 d. 40 m. 34

Table IX. *A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.* 35—38

Table X. in 2 Parts. *Part 1. Before the Flood. Part 2. From the Birth of* Shem *to the Birth of* Terah's *eldest Son.* 45

Table XI. *Of the Descendents of* Adam *and* Noah. 47

Table XII. *A Chronological Table of* Sanchoniatho's *Genealogies, compar'd with* Moses; *and* Table 13 *continu'd by* Eratosthenes. 59

Table XIII. Eratosthenes's Table, *with the Years of the World, determining a nearer Approach to each King of* Egypt's *Reign: And also a Table from* Josephus *and* Manetho *of the* Phenician *Kings or Pastors and Canaanites.* 63

Table XIV. *Of the Calculation of* Dynasties, *according to the* Egyptians. 65

Table XV. *A Table of the* Chinese *Constellations, taken out of* Martinius's *History, or out of his* Atlas Sinicus *for the Year* 1638, *with some Amendments.* 70

Table XVI. *Of the Patriarchs cotemporary with the* Chinese *Emperors.* 77

Table XVII. *A Genealogical Table of the* Chinese *Emperors.* 79—82

Table XVIII. *A Specimen of the* Chinese *Annals, as they are begun in the Reign of* Hoamti *their third Emperor, and continu'd down for ten Cycles, or six hundred Years, taken out of* Couplet's Confucius, *or History of* China. 84—89

Table XIX. *A Table of the* Chinese *Emperors, reduced to the Year of the World, and the Year before Christ, according to the Scripture-Standard.* 90, 91

Table XX. *or* Calculation IV. *The Calculation of the Moon's φάσις for* Ur *in* Mesopotamia, *Longitude from* London 42 d. 39 *m. in the first Month, and the Year of the Promise given to* Abraham, Anno ante Christum 1926. 179

Table XXI. *A Table of the Dimensions of the Tower of* Babylon. 190

Table XXII. *A Genealogical Table of* Arphaxad, Salah, Eber, Peleg *and* Reu. 207

Table XXIII. *A Table computing the Number of Males in the World, from* Noah *to the Building of the Tower of* Babylon. 207

Table XXIV. *A Table computing the Number of Males of* 20 *Years old, from* Ham *and* Japhet *to the Time when the Tower of* Babylon *was finished.* 207

Table XXV. *A Table computing the Males in the World, from* Peleg *to the Birth of* Abraham. 210

Table XXVI. *The Scripture History, with some Particulars from the Eastern Historians: Or the History of the Families of* Shem. 280—287

Table XXVII. *or* Calculation V. *A Calculation of the Moon's φάσις for* Rameses *in* Egypt, *Longitude from* London 38 d. 5 m. *Latitude* 31 d. 20 m. *in the first Month of the Year, before the Departure of the* Israelites *out of* Egypt, Anno ante Christum 1496. *The Year beginning at Autumn.* 300

Table XXVIII. *A Table of Texts of Scripture, with the Occurrences before and at the Departure out of* Egypt. Page 301,302

Table XXIX. *Of the Number of the Children of* Israel, *the Year after they came out of* Egypt. 303

Table XXX. *Of the Number of the Children of* Ephraim, *when number'd by* Moses. 305

Table XXXI. *A Chronological Account from the Year of the Promise given to* Abraham, *to the Year of the Departure of the* Israelites *out of* Egypt. 382——387

Table XXXII. *or* Calculation VI. *A Table of the Moon's φάσις in* Jerusalem, *whose Longitude, according to the best Maps, is* 37 d. 30 m. *in the seventh Month of the Year, when the Temple was dedicated,* Anno ante Christum 1008. *The Observation of the Sun's Crossing the Equinoctial Line, being then made in the Spring and Autumn.* 406

Table XXXIII. *Of the Month in which the Temple was dedicated by* Solomon. 407

Table XXXIV. *or* Calculation VII. *A Calculation of the Moon's φάσις in* Jerusalem, *its Longitude Eastward from* London *being* 37 d. 30 m. *in the Beginning of the Month when our Saviour was born, being according to the vulgar Account* Anno ante Christum 4. *or* Anno Mundi 4005, *and* Anno 3 ante Christum 00, *the Observation of the Sun's Crossing the Equinoctial Line being then made both in Spring and Autumn.* 408

Table XXXV. *A Jewish Calendar for the Year of Christ's Nativity.* 409——414

Table XXXVI. *or* Calculation VIII. *A Calculation of the Moon's φάσις for* Jerusalem, *Longitude from* London 37 d. 30 m. *in the first Month of the second Year, after the Departure out of* Egypt, Anno ante Christum 1494. *The Year beginning in the Spring.* 421

Table XXXVII. *or* Calculation IX. *A Calculation of the Moon's φάσις for* Jerusalem, *Longitude from* London 37 d. 30 m. *in the first Month of the Year before the Children of* Israel *enter'd into the Land of* Canaan, Anno ante Christum 1456, *the Year beginning in the Spring.* 422

Table XXXVIII. *A Journal of the remarkable Occurrences, when the Children of* Israel *went out of* Egypt, Anno Mundi 2513. 423——429

Table XXXIX. *A Table of the remarkable Occurrences in the fortieth Year after the* Israelites *came out of* Egypt, Anno Mundi 2552, *and the first Year of their Entrance into the Land of* Canaan, Anno Mundi 2553. 431——433

Table XL. *The History and Texts of Scripture; or a Journal of the Marches of the* Israelites *from their Departure out of* Egypt, *to their Entrance into* Canaan. 473, 474

Table XLI. *Of the different Computations of the Time between the Entrance of the* Israelites *into the Land of* Canaan, *to the Finishing of* Solomon's *Temple.* 478

Table XLII. *A Chronological Table of the Judges of* Israel. 482, 483

Table XLIII. *or* Calculation X. *A Calculation of the Sun and Moon's Place, on the Day when the Sun is supposed to have stood still,* viz. April 11, *at eleven of the Clock in the Morning,* Anno ante Christum 1454, *at* Jerusalem, *Longitude from* London 47 d. 30 m. *Latitude* 31 d. 30 m. 491

Table XLIV. *The History and Texts of Scripture, from the Entrance of the* Israelites *into* Canaan, *to the Finishing of* Solomon's *Temple.* 581——588

Table XLV. *A Table of the* Æra *of* Nabonassar *and several others.* 654

Table XLVI. *The History of the World, from the Dedication of the Temple to the* Babylonish *Captivity.* 687——733

Table XLVII. *The History, from the* Babylonish *Captivity to the Birth of Christ.* 727—732

Table XLVIII. *or* Calculation XI. *A Calculation of the Moon's φάσις in* Jerusalem, *its Longitude Eastward from* London, *being* 37 d. 30 m. *and Latitude* 31 d. 50 m. *for the nineteenth Day of* March, Anno Christi 33, *being the new Moon preceding our Blessed Saviour's Crucifixion, to find if the Moon was visible on that Evening, or not.* 743

Table XLIX. *or* Calculation XII. *A Calculation of the Moon's φάσις in* Jerusalem, *its Longitude Eastward from* London *being* 37 d. 30 m. *and Latitude* 31 d. 50 m. *for the twentieth Day of* March, Anno Christi 33, *being the new Moon preceding our Blessed Saviour's Crucifixion, to find if the Moon was visible that Evening, or not.* 744

Table L. *The History and Texts of Scripture, with the Chronological Order of every Part of the New Testament.* 746—768

THE

The Names of the SUBSCRIBERS.

A.

THE *Rev. Dr.* Archer, *Archdeacon of* Wells.
Mr. James Anſdell, *Bookſeller in* Liverpool.
Mr. George Allen, *Bookſeller in* Eton.
Mrs. Ayſcough, *Bookſeller in* Nottingham.
Mr. Henry Alleſtree, *Bookſeller in* Derby.
Mr. Robert Akenhead, *Bookſeller in* Newcaſtle *upon* Tyne.

B.

BRook Bridges *Eſq*;
Henry Bradſhaw *Eſq*;
The Rev. Dr. Bridges.
The Rev. Thomas Browne *M. A. Curate of* Horſham *in* Suſſex.
The Rev. Mr. La Motte Boyer.
The Rev. Mr. Barlow, *of* Plimouth.
The Rev. Mr. Barbald
The Rev. Mr. Tho. Bradbury.
Mr. Charles Burd, *Large Paper.*
Mr. William Byrom.
Mr. John Braſſey.
Mr. Joſeph Beachcroft.
Mr. Robert Beachcroft.
Mr. John Braſſey *at* Aldgate.
Mr. Job Bradley, *Bookſeller in* Cheſterfield.
Mr. Abraham Barber, *Bookſeller in* Wakefield.
Mr. Joſ. Button, *Bookſeller in* Newcaſtle *upon* Tyne.
Mr. Martyn Bryſon, *Bookſeller in* Newcaſtle.
Mr. Bailey, *Bookſeller in* Coventry.
Mr. Richard Bailey, *Bookſeller in* Litchfield.
Mr. Bonner, *Bookſeller in* Cambridge.
Mrs. Birchall, *Bookſeller in* Liverpool.

C.

THE *Lady* Caſwall, *Large Paper.*
William Chambers *Eſq*;
Dr. William Chamberlain.
William Chambers *of* Hull, *M. D.*
The Rev. Mr. Humphry Clayton, *Rector of* Briſſingham *in* Norfolk.
The Rev. Mr. Charles Cock, *Vicar of* Trinity Pariſh *in* Bungay, Suffolk.
Mr. Robert Colecroft.
Clare-Hall *Library.*
Mr. William Coſsley, *Bookſeller in* Briſtol.
Mrs. Clayton, *Bookſeller in* Mancheſter.
Mr. Richard Clements, *Bookſeller in* Oxford.
Mr. James Carlos, *Bookſeller in* Norwich.
Mrs. Craighton, *Bookſeller in* Ipſwich.
Mr. Cornelius Crownfield, *Printer to the Univerſity of* Cambridge.
Mr. William Chaſe, *Bookſeller in* Norwich.

D.

RIght *Reverend the Lord Biſhop of St.* Davids, *Large Paper.*
Adrian Drift, *ſen. Eſq*; *Large Paper.*
The Rev. John Denne *M. A. Vicar of St.* Leonard's Shoreditch.
The Rev. Richard Drake *A. M. of* Great Oakley, Suſſex.
Mr. Benjamin Durling, *Merchant in* Hull.

E.

SIR Richard Ellys *Bar. Large Paper.*
Mrs. Mary Edwards, *of* Welham *in* Leiceſterſhire, *Large Paper.*
Mr. Samuel Elderton.
Mr. Eaton, *Bookſeller in* Great Yarmouth.
Mr. Samuel Elliot, *Bookſeller in* Blandford.

F.

JOHN Fountayne *Eſq*; *of* High Melton *near* Doncaſter, Yorkſhire, *Large Paper.*
The Rev. John Field *M. A. Vicar of* Marden *in* Wiltſhire.
The Rev. Thomas Freſton *LL. B. Vicar of* Laxfield *in* Suffolk.
The Rev. James Finmore *A. M. Vicar of* Odiham, Hampſhire.
The Rev. Mr. George Fenwick.
Mrs. Mary Fletcher, *Bookſeller in* Oxford.
Mr. James Fletcher, *Bookſeller in* Oxford.
Mr. Fowler, *Bookſeller in* Northampton.
Mr. Francies, *Bookſeller in* Stowerbridge.

G.

SIR John Gonſon *of the* Inner Temple, *Large Paper.*
John Gould *Junior Eſq*;
The Rev. Mr. Gregory *of* Wotton-under-bridge, Gloceſterſhire.
The Rev. Mr John Greene.
The Rev. Mr. Benj. Groſvenor.
The Rev. John Gardiner *A. M.*
The Rev. Mr. John Gill.
Mr. Goddard, *Bookſeller in* Norwich.
Mr. Tho. Grice, *Bookſeller in* Ormeskirk.
Mr. Goodwin, *Bookſeller in* Namptwich.
Mr. Gittins, *Bookſeller in* Salop.

H.

RIchard Haynes *Eſq*; of *Wick* and *Abron in* Gloceſterſhire.
Mr. John Hawley *of the* King's Bench Office *in the* Temple, *Large Paper.*
The Rev. Mark Hall *LL. B.*
The Rev. Thomas Harris *A. M. Lecturer of* All Saints *in* Briſtol.
The Rev. Mr. William Hartley *of* Sandford *in* Oxfordſhire.
Mr. Thomas Hardy, *Large Paper.*
Mr. Samuel Harris, *Large Paper.*
Mr. John Hodges, *Bookſeller in* Mancheſter.
Mr. Tho. Hammond, *Bookſeller in* York.
Mr. Hildyard, *Bookſeller in* York.

I.

JOHN Jermy *Eſq*; *of* Bayfield *in* Norfolk.
Mr. William Innys, *Bookſeller in* London.
Mr. John Jeffson.
Mr. Godfrey Inman, *Bookſeller in* Doncaſter.

K.

THE *Right Honourable the Lord High Chancellor of* Great Britain.
The Rev. Dr. King, *Maſter of the* Charterhouſe, *Large Paper.*
Mr. Steph. Kiblewhite, *Bookſeller in* Oxford.

L.

THE *Reverend and Honourable* Robert Lumley Lloyd *of* Cheam *in* Surrey, *Large Paper.*
Corban Lygon *Eſq*; *one Large and one Small Paper.*
The Rev. Charles Lyddel *LL. B. Rector of* Ardingly, Suſſex.

The Names of the Subscribers.

The Rev. Jonathan Leatherbarrow *M. A. of* Mayfield *in* Suſſex.
The Rev. Mr. John Lewis *of* Margate *in the Iſle of* Thanet, Kent.
The Rev. Mr. Peter Lancaſter, *Vicar of* Bowden.
Mr. Benjamin Lorkin, *Merchant in* London.
Mr. Jacob Little *in* Briſtol.
Mr. James Leake, *Bookſeller in* Bath.
Mr. Sam. Lobb, *Bookſeller in* Bath.
Mr. John Leech, *Bookſeller in* Knutsford.
Mr. Lewis, *Bookſeller in* Briſtol.

M.

MR. Richard Mayo.
Mr. Michael Marlow.
Mr. Richard Mancklin, *Bookſeller in* York.
Mr. Mountfort, *Bookſeller in* Worceſter.

N.

MR. Henry Newman.
Mr. Richard Nicholls, *Bookſeller in* Leominſter.

O.

MR. George Oughton.
Mrs. Oſwir, *Bookſeller in* Norwich.
Mr. John Okey, *Bookſeller in* Cardiff.

P.

THE *Honourable Mr. Baron* Price.
Sir William Perkins *of* Chertſey *in* Surrey, *Bar. Large Paper.*
Jeremy Pemberton *Eſq;*
The Rev. Squire Payne *M. A. Rector of* Barnack, Lincolnſhire, *Large Paper.*
The Rev. Mr. Matthew Poſtlewaite, *Rector of* Denton *in* Norfolk.
Mr. Samuel Pindar.
Mr. Samuel Palmer, *Printer.*
Mr. Iſaac Philpot, *Bookſeller in* Wincheſter.
Mr. John Palmer, *Bookſeller in* Gloceſter.
Mrs. Jane Pring, *Bookſeller in* Exeter.
Mr. Payne, *Bookſeller at* Wrexham.
Mrs. Page, *Bookſeller in* Cheſter.
Mrs. Penn, *Bookſeller in* Briſtol.
Mr. Anthony Peiſley, *Bookſeller in* Oxford.

R.

THomas Reynolds *Eſq; Large Paper.*
The Rev. Walter Robins *LL. B.*
The Rev. Mr. Sayer Rudd, *Large Paper.*
Mr. Thomas Ryles, *Bookſeller in* Hull.
Mr. Jeremiah Roe *Bookſeller in* Derby.
Mr. John Rogers *Bookſeller in* Salop.
Mr. John Ruſſel, *Bookſeller in* Bridgnorth.
Mr. Caleb Ratten, *Bookſeller in* Harborough.
Mr. William Ratten, *Bookſeller in* Coventry.
Mr. Benj. Rome, *Bookſeller in* Briſtol.

S.

THE *Right Rev. the Lord Biſhop of* Sodor *and* Man, *Large Paper.*
The Honourable Sir Hans Sloane, *Preſident of the Royal Society, Large Paper.*
Sir Philip Sydenham *Bar. Large Paper.*
Oliver St. John *Eſq;*
The Rev. Dr. Stewkley, *at* Stamford *in* Lincolnſhire.
The Rev. Samuel Shuckford, *M. A. Rector of* Shelton *in* Norfolk.
The Rev. Jonathan Soan, *M. A. Vicar of* Thurnham *in* Kent.
The Rev. John Swinton, *M. A. in* Knutsford.
William Sealy *A. M. and Student of* Chriſt-Church *in* Oxford.
Mr. Peter Sergeant.
Mr. William Serle.
Mr. John Sidebotham.
Mr. John Swale, *Bookſeller in* Leeds.
Mr. Edward Score, *Bookſeller in* Exeter.
Mr. Benj. Smithurſt, *Bookſeller in* Plymouth.

T.

THE *Honourable* Thomas Trevor *Eſq;*
John Trevellian *Eſq;*
John Ivory Talbot *Eſq; Large Paper.*
William Tillard *Eſq;*
The Rev. Mr. Timothy Taylor.
Mr. Chreſtopher Toepken.
Mr. Taylor, *Bookſeller in* Namptwich.
Mr. Aaron Tozer, *Bookſeller in* Exon.
Mr. Thurlbourn, *Bookſeller in* Cambridge.

V.

MR. Edw. Verrall, *Bookſeller in* Lewes.

W.

COrnelius Wittenoom *Eſq;*
The Rev. Samuel Wright *D. D.*
Dr. Wilcox, *Fellow of* Clare-Hall.
The Rev. Mr. Morrice Wheeler, *Rector of* Thorp Mandeville *in* Northamptonſhire, *and Prebendary of* Lincoln, *Large Paper.*
The Rev. Thomas Watkis, *M. A. at* Knutsford.
The Rev. Mr. Francis Wells *of* Presbury *in* Gloceſterſhire.
The Rev. Mr. George Watts.
Mr. John Williamſon.
Mr. Charles Weſtgarth.
Mr. William Wells, *Bookſeller in* Oxford.
Mr. John Waghorne, *Bookſeller in* Durham.
Mrs. Weſtley, *Bookſeller in* Reading.
Mr. Wilde, *Bookſeller in* Hereford.
Meſſ. Whitworth, *Bookſellers in* Mancheſter.
Mrs. Wall, *Bookſeller in* Briſtol.
Mr. Ward, *Bookſeller in* Nottingham.
Mr. Samuel Wilmot, *Bookſeller in* Oxford.
Mr. Willkiſon, *Bookſeller in* Portſmouth.

Y.

THE *Rev.* Arthur Young *LL. D. of* Thames-Ditton *in* Surrey.
Mr. Thomas Yard.

Z.

THE *Rev. Mr.* George Zollicoffer *of* Altenklingen, *V. D. M.*

THIS WORK contains Two Hundred Two Sheets and Half, (beſides Maps and other Copper Plates, which are given in) which according to the printed Propoſals, come to

	l.	*s.*	*d.*
For the Small Paper, at Three Half-pence *per* Sheet,	1	5	3¾
For the Large Paper, at Two-pence *per* Sheet,	1	13	9

THE

Scripture Chronology.

CHAP. I.

From the Creation of the World to the Flood.

HE who conſiders the exact Motions of the heavenly Bodies, and eſpecially of the Sun and Moon, may thereby be fully convinc'd, That the Orderer of them is a moſt wiſe and a moſt powerful Being; or, as we commonly ſay, That *there is a* GOD. And he who ſhall conſider, how exactly theſe Motions do correſpond with ſeveral remarkable Paſſages in the *Sacred Scriptures*, beyond all the Poſſibility of human Contrivance, cannot but be equally ſenſible, That theſe *Scriptures* were communicated to us by that GOD, who gave *the Laws of Motion* to theſe heavenly Bodies; and that from the firſt *Creation* of them, he infallibly foreknew whatſoever ſhould come to paſs in Time, until the Frame of this World ſhall be diſſolv'd. And thus (*a*) *The inviſible things of him are clearly ſeen from the creation of the world, being underſtood by the things that are made, even his eternal power and godhead,* and moſt wiſe Providence; *ſo that they,* who deny it, *are without* any *excuſe.*

2. Thoſe *Sacred Scriptures* being therefore reveal'd to us by this GOD, they muſt neceſſarily be moſt certain and true: And as they give us an Account of Time *from the Creation of the World*; ſo they are the Ground of all *Chronology*. All other *Tables* muſt be rectify'd by them, and ſuch Accounts, which cannot be reconcil'd to them, muſt be rejected as falſe. And as GOD did (*b*) from the Beginning of the *Creation* appoint the two *great lights*, of the Heavens (as they appear unto us) even the *Sun* and *Moon*, to *be for ſigns, and for ſeaſons, and for days, and for years*, (tho' not in the Method of *Judicial Aſtrology*, as ſome have vainly imagin'd) ſo it may be ſurprizing to behold and obſerve the Harmony, which there is between the Motions of the Heavens, when compar'd with the Types and Propheſies, and the Tranſactions on the Earth.

3. Before I proceed to demonſtrate the Truth of the *Scripture Chronology*, by ſuch *Aſtronomical Obſervations* as may illuſtrate it, it muſt be obſerv'd, That for the better Calculating the Place of the *Sun*, or *Moon*, at any Time given before our SAVIOUR's Nativity, (on which

(*a*) Rom. i. 20. (*b*) Gen. i. 14.

The Names of the Subscribers.

The Rev. Jonathan Leatherbarrow *M. A. of* Mayfield *in* Sussex.
The Rev. Mr. John Lewis *of* Margate *in the Isle of* Thanet, Kent.
The Rev. Mr. Peter Lancaster, *Vicar of* Bowden.
Mr. Benjamin Lorkin, *Merchant in* London.
Mr. Jacob Little *in* Bristol.
Mr. James Leake, *Bookseller in* Bath.
Mr. Sam. Lobb, *Bookseller in* Bath.
Mr. John Leech, *Bookseller in* Knutsford.
Mr. Lewis, *Bookseller in* Bristol.

M.

MR. Richard Mayo.
Mr. Michael Marlow.
Mr. Richard Mancklin, *Bookseller in* York.
Mr. Mountfort, *Bookseller in* Worcester.

N.

MR. Henry Newman.
Mr. Richard Nicholls, *Bookseller in* Leominster.

O.

MR. George Oughton.
Mess. Oliver, *Bookseller in* Norwich.
Mr. John Okey, *Bookseller in* Cardiff.

P.

THE *Honourable Mr. Baron* Price.
Mr. William Perkins *of* Chertsey *in* Surrey, *Esq. Large Paper.*
Jeremy Pemberton *Esq;*
The Rev. Squire Payne *M. A. Rector of* Barnack, Lincolnshire, *Large Paper.*
The Rev. Mr. Matthew Postlewaite, *Rector of* Denton *in* Norfolk.
Mr. Samuel Pindar.
Mr. Samuel Palmer, *Printer.*
Mr. Isaac Philpot, *Bookseller in* Winchester.
Mr. John Palmer, *Bookseller in* Gloucester.
Mrs. Jane Pring, *Bookseller in* Exeter.
Mr. Payne, *Bookseller at* Wrexham.
Mrs. Page, *Bookseller in* Chester.
Mrs. Penn, *Bookseller in* Bristol.
Mr. Anthony Peisley, *Bookseller in* Oxford.

R.

THomas Reynolds *Esq; Large Paper.*
The Rev. Walter Robins *LL. B.*
The Rev. Mr. Sayer Rudd, *Large Paper.*
Mr. Thomas Ryles, *Bookseller in* Hull.
Mr. Jeremiah Roe *Bookseller in* Derby.
Mr. John Rogers *Bookseller in* Salop.
Mr. John Ruffel, *Bookseller in* Bridgnorth.
Mr. Caleb Ratten, *Bookseller in* Harborough.
Mr. William Ratten, *Bookseller in* Coventry.
Mr. Benj. Rome, *Bookseller in* Bristol.

S.

THE *Right Rev. the Lord Bishop of* Sodor *and* Man, *Large Paper.*
The Honourable Sir Hans Sloane, *President of the Royal Society, Large Paper.*
Sir Philip Sydenham *Bar. Large Paper.*
Oliver St. John *Esq;*
The Rev. Dr. Stewkley, *at* Stamford *in* Lincolnshire.
The Rev. Samuel Shuckford, *M. A. Rector of* Shelton *in* Norfolk.
The Rev. Jonathan Soan, *M. A. Vicar of* Thurnham *in* Kent.
The Rev. John Swinton, *M. A. in* Knutsford.
William Sealy *A. M. and Student of* Christ-Church *in* Oxford.
Mr. Peter Sergeant.
Mr. William Serle.
Mr. John Sidebotham.
Mr. John Swale, *Bookseller in* Leeds.
Mr. Edward Score, *Bookseller in* Exeter.
Mr. Benj. Smithurst, *Bookseller in* Plymouth.

T.

THE *Honourable* Thomas Trevor *Esq;*
John Trevellian *Esq;*
John Ivory Talbot *Esq; Large Paper.*
William Tillard *Esq;*
The Rev. Mr. Timothy Taylor.
Mr. Chrestopher Toepken.
Mr. Taylor, *Bookseller in* Namptwich.
Mr. Aaron Tozer, *Bookseller in* Exon.
Mr. Thurlbourn, *Bookseller in* Cambridge.

V.

MR. Edw. Verrall, *Bookseller in* Lewes.

W.

COrnelius Wittenoom *Esq;*
The Rev. Samuel Wright *D. D.*
Dr. Wilcox, *Fellow of* Clare-Hall.
The Rev. Mr. Morrice Wheeler, *Rector of* Thorp Mandeville *in* Northamptonshire, *and Prebendary of* Lincoln, *Large Paper.*
The Rev. Thomas Watkis, *M. A. at* Knutsford.
The Rev. Mr. Francis Wells *of* Presbury *in* Gloucestershire.
The Rev. Mr. George Watts.
Mr. John Williamson.
Mr. Charles Westgarth.
Mr. William Wells, *Bookseller in* Oxford.
Mr. John Waghorne, *Bookseller in* Durham.
Mrs. Westley, *Bookseller in* Reading.
Mr. Wilde, *Bookseller in* Hereford.
Mess. Whitworth, *Booksellers in* Manchester.
Mrs. Wall, *Bookseller in* Bristol.
Mr. Ward, *Bookseller in* Nottingham.
Mr. Samuel Wilmot, *Bookseller in* Oxford.
Mr. Willkison, *Bookseller in* Portsmouth.

Y.

THE *Rev.* Arthur Young *LL. D. of* Thames-Ditton *in* Surrey.
Mr. Thomas Yard.

Z.

THE *Rev. Mr.* George Zollicoffer *of* Altenklingen, *V. D. M.*

THIS WORK contains Two Hundred Two Sheets and Half, (besides Maps and other Copper Plates, which are given in) which according to the printed Proposals, come to

	l.	*s.*	*d.*
For the Small Paper, at Three Half-pence *per* Sheet,	1	5	3¾
For the Large Paper, at Two-pence *per* Sheet,	1	13	9

THE

Scripture Chronology.

CHAP. I.

From the Creation of the World to the Flood.

HE who conſiders the exact Motions of the heavenly Bodies, and eſpecially of the Sun and Moon, may thereby be fully convinc'd, That the Orderer of them is a moſt wiſe and a moſt powerful Being; or, as we commonly ſay, That *there is a* GOD. And he who ſhall conſider, how exactly theſe Motions do correſpond with ſeveral remarkable Paſſages in the *Sacred Scriptures*, beyond all the Poſſibility of human Contrivance, cannot but be equally ſenſible, That theſe *Scriptures* were communicated to us by that GOD, who gave *the Laws of Motion* to theſe heavenly Bodies; and that from the firſt *Creation* of them, he infallibly foreknew whatſoever ſhould come to paſs in Time, until the Frame of this World ſhall be diſſolv'd. And thus (*a*) *The inviſible things of him are clearly ſeen from the creation of the world, being underſtood by the things that are made, even his eternal power and godhead*, and moſt wiſe Providence; *ſo that they*, who deny it, *are without* any *excuſe*.

2. Thoſe *Sacred Scriptures* being therefore reveal'd to us by this GOD, they muſt neceſſarily be moſt certain and true: And as they give us an Account of Time *from the Creation of the World*; ſo they are the Ground of all *Chronology*. All other *Tables* muſt be rectify'd by them, and ſuch Accounts, which cannot be reconcil'd to them, muſt be rejected as falſe. And as GOD did (*b*) from the Beginning of the *Creation* appoint the two *great lights*, of the Heavens (as they appear unto us) even the *Sun* and *Moon*, to *be for ſigns, and for ſeaſons, and for days, and for years*, (tho' not in the Method of *Judicial Aſtrology*, as ſome have vainly imagin'd) ſo it may be ſurprizing to behold and obſerve the Harmony, which there is between the Motions of the Heavens, when compar'd with the Types and Propheſies, and the Tranſactions on the Earth.

3. Before I proceed to demonſtrate the Truth of the *Scripture Chronology*, by ſuch *Aſtronomical Obſervations* as may illuſtrate it, it muſt be obſerv'd, That for the better Calculating the Place of the *Sun*, or *Moon*, at any Time given before our SAVIOUR's Nativity, (on which

(*a*) Rom. i. 20. (*b*) Gen. i. 14.

all or moſt of theſe *Obſervations* depend) the Year of his *Nativity*, according to the *Vulgar Account*, is called *Annus Chriſti* 00; the following Year is *Annus Chriſti* 1. and agrees with our Year commonly ſo call'd; and the Year before the ſaid *Nativity* is *Annus ante Chriſtum* 1. and is the ſame with the Year, which in other *Tables* is call'd *Annus ante Chriſtum* 2. So that theſe *Tables* differ the Space of a Year from moſt, or all others, in their Reckoning of Time *from the Creation of the World to the Birth of* CHRIST; becauſe others leave out the Year, which is here inſerted and call'd *Annus Chriſti* 00. And ſo they make the Facts *Anno poſt Chriſtum* 1. immediately to ſucceed the Facts *Anno ante Chriſtum* 1. without the Space of a Year between them. And as they reckon'd the Birth of CHRIST to have been in the latter End of *December*; ſo they generally reckon'd that whole Year to have been the Year before his Birth; becauſe the whole Year according to their Computation, except one ſingle Week, was actually paſt, before he was born. However the *Julian Period*, being the ſame in all *Tables*, will plainly ſhew the Agreement or Diſagreement, which is between theſe and any other, that ſhall be compar'd with them.

4. The firſt Advantage by inſerting a Year, which is call'd *Annus Chriſti* 00. is, That as it was a *Biſſextile* Year, ſo when an Allowance is made for a common Year, and for the *Biſſextile* Day of that Year, then in all *Calculations* for the preceding Years (the fourth Year being then the *Biſſextile* both before and after) our common *Aſtronomical Tables* will equally ſerve for the Years both before and after *our* SAVIOUR's *Incarnation*, if in calculating the Place of any of the heavenly Bodies for any Year given, which precedes the Birth of CHRIST, a *Subſtraction* is made of a Year and a Day, as will be evident from the following *Calculations*. But the Method for *calculating* the heavenly Motions for any Time given, which follows the ſaid *Birth*, is the ſame, which is us'd by all others.

5. Another Advantage by placing *Ciphers* for the Year of CHRIST's *Birth* is, That two Years being given, the one before the *Birth* of CHRIST, and the other after; and both Numbers being added together, the Total will ſhew the exact Number of Years between them:

Thus,

From the Year before the *Birth* of CHRIST	1
To the Year after the *Birth* of CHRIST	1
The Total is	2 Years.

Or thus,

From the Year 1. before the *Birth* of CHRIST to the Year of of his *Birth* is	1 Year.
From the Year of the *Birth* of CHRIST to the Year after his *Birth* is	1 Year.
The Total is	2 Years.

Or thus,

From *the Creation of the World* to the ſame Day in the Year of the *Birth* of CHRIST is	4007 Years.
From that Day to the ſame Day in this preſent Year are	1726 Years.
Therefore *from the Creation of the World* to the ſame Day in this preſent Year are	5733 Years.

And conſequently the Sun being created on the twenty fifth Day of *October*, the Number of Days from thence to the twenty fourth Day of *October* incluſive, in this preſent Year, may be thus computed:

In 5733 Years there are of common Days	2092545 Days.
In 5733 Years there are of ſupernumerary Days in the Leap Year	1433 Days.
Therefore *from the Creation of the World* to *October* 24. incluſive *Anno Domini* 1726. were	2093978 Days.

The not obſerving this Rule hath occaſion'd the Error of a ſingle Year in ſeveral *Chronological Computations*, which hath alſo ſpoil'd all ſuch *Aſtronomical Obſervations* of theſe preceding Years, as proceeding from ſuch a *Hypotheſis*, in which a ſingle Year is miſtaken, by leaving out the *Biſſextile* Year of CHRIST's *Birth*; and by leaving out that Year the *Biſſextile* Years have been alſo ſet in their wrong Places.

6. But to proceed in ſuch an *Aſtronomical* Method, as may ſerve in ſome Meaſure to fix the Year of *the Creation of the World*, and illuſtrate the Account which the *Scriptures* give us thereof, we muſt take it for granted, That the Sun was created on or near the *Autumnal Equinox*, which in that Age of the World uſually happen'd upon the *twenty fifth* Day of *October*, if we reckon ſo far back by *Julian Years*, as may appear by (*c*) *Calculation*. The (*d*) *Talmudiſts* affirm, That the World was created in the Month *Tiſri*, and that for this Reaſon the firſt Day thereof was a

(*c*) Tab. I. (*d*) Rabbi Eliezer *upon the Tract entitul'd*, Roſh Haſhanah.

holy

holy Feſtival. And they alſo add, That in the Month of *Tiſri*, which was about the *Autumnal Equinox*, the *Patriarchs* were all born, and that in the ſame Month they all died; and that only *Iſaac* was born about the *Paſſover*. In the Beginning of the Year, or of the Month *Tiſri*, (*e*) *Sarah*, *Rebekah*, and *Hannah* had the Promiſe of a Son. In the Beginning of the old Year, or *Tiſri*, *Joſeph* was brought out of Priſon. In *Tiſri* the ſervile Labour of the *Iſraelites* ceaſed in *Egypt*. In *Niſan* their full Deliverance came, and in *Tiſri* they ſhall be ſaved by the Coming of the *Meſſias*. But ſuch Teſtimonies are not to be depended on. It is certain, that the Feaſts in this Month among the *Jews* were more in Number, and more ſolemn than in any other Month of the Year beſides; and if all which they ſay could be prov'd, they had ſufficient Reaſons to obſerve them. However, at the *Autumnal Equinox* all the Fruits of the Earth were fully ripe in their proper Seaſon; and therefore the Earth was compleatly furniſhed for the Reception of all living Creatures. From this Time the *Antemoſaical* World did begin the Year, until the Alteration took Place, which (*f*) was appointed by GOD at the Deliverance of the *Iſraelites* out of *Egypt*. And even the *Jews* do ſtill obſerve this Method in their civil, tho' not in their ſacred Years: So that according to their Way of Reckoning, as it hath been eſtabliſh'd among them by (*g*) *Rabbi Hillel*, the full Moon immediately following the *Autumnal Equinox* is the Middle of the firſt Month. Thus the new Moon, or the Beginning of the firſt Month, ſometimes comes before, and ſometimes follows the *Autumnal Equinox*; but the full Moon is always fix'd immediately to ſucceed it.

7. Let us now conſider the State of *Adam* at his Creation. He being a perfect Man muſt firſt obſerve a real Diſtinction between Day and Night, the Sun being viſible in the one, but inviſible in the other. Then he muſt obſerve, that, cloudy Weather excepted, the Sun did ſhine by Day, and that Darkneſs ſucceeded after the Sun was ſet; which gradually increaſing for about the Space of an Hour and an Half, it was then totally dark, and the Stars appear'd; and thus the Light and the Darkneſs conſtantly ſucceeding each other, he might at firſt compute the Length of his Life by Days. And thus alſo the Diſtinction of twelve Hours darkneſs, and twelve Hours light, makes every Day to begin at the Evening, as it was from the *Creation*. After this (*h*) the Moon being paſt her full, *Adam* muſt behold it riſing later and later in the Evening, until it diſappear'd; ſo that *Adam*, being depriv'd for ſome Time of the Benefit thereof, could not but with Pleaſure obſerve her Returning in the Evening and Increaſing, when ſhe was paſt her Change; and then *Adam* might properly begin the Computation of the next Month, and after that reckon his Life not by Days only, which would ſoon increaſe to a great Number, but by Months, and begin the Months ſucceſſively, whenever the Moon did firſt appear in the Evening after her Change. Thus began the Computation by Days and Months, the Sun directing the one, and the Moon the other. Beſides, when GOD had created the World in ſix Days, and reſted on the Seventh, he conſecrated it as a Day of religious Worſhip and Abſtaining from Labour, and gave a Command to *Adam* and his Poſterity to obſerve the ſame, which naturally brought in a Computation of Weeks. *Adam*, being alſo created when the Sun was near the *Autumnal Equinox*, might obſerve, that the Sun did riſe and ſet in the oppoſite Parts of Heaven, and this Obſervation might eaſily be confirm'd by two Trees or other Marks, which ſtood directly Eaſt and Weſt from each other; and by his taking Notice, that the Sun riſing did caſt its Shadow from the firſt to the ſecond Mark, and that the Sun ſetting did again caſt its Shadow from the ſecond Mark to the firſt. Then he muſt obſerve, that the Sun in the Winter did not appear at Mid-day ſo high, as it had appear'd before in the *Autumn*, but that it gradually declin'd toward the South: He muſt alſo obſerve, that it roſe and ſet more Southwardly, and conſequently, that the Shadow from two ſuch Trees, or Marks, at the Sun's Riſing and Setting appear'd more Northwardly, until it came to its greateſt Declination; and he might probably obſerve, that then the Days were ſhorter, and the Weather was colder. And perhaps the Senſe of his Sin might occaſion a Fear, leaſt he ſhould be totally depriv'd of the Benefit of the Sun, and the World might return to its firſt Sate of Darkneſs again. But after this he obſerves with Comfort the Sun gradually returning to the *Equinoctial Line*, and that at the End of half a Year the Riſing and Setting was exactly the ſame as at the *Creation*. This might occaſion a *Query*, Whether this Space was not a ſufficient Quantity of Time, whereby to compute a larger Revolution of the Sun, which we call a Year? But this *Query* might be ſoon anſwer'd, when he obſerv'd a ſouthern Shadow at the Sun's Riſing and Setting, which never happen'd before: And that, as after the *Equinox* at the *Creation*, the Sun at Mid-day appear'd lower, and gradually declin'd, and accordingly did riſe and ſet more Southward, and that the Days were ſhorter, and the Weather was colder; ſo after this *Vernal Equinox* the Sun at Mid-day appear'd higher, and gradually aſcended, and accordingly did riſe and ſet more Northward, and that the Shadow appear'd more Southward, and that the Days were longer, and the Weather was hotter, until the Sun came to its greateſt *North Declination*; after which Time it gradually declin'd again from the *Summer Solſtice*, as it had aſcended from the other,

(*e*) Gen. xvii. 15. Gen. xxv. 23. 1 Sam. i. 11, 17, 26, 27. (*f*) Exod. xii. 2. (*g*) Beveregii *Inſtitutiones Chronologicæ*, Lib. 1. Cap. 14, 15, 16. (*h*) Tab. I.

and this Declining continued until the Time of the *Autumnal Equinox*. But then it was eaſy to obſerve, that the Sun did riſe and ſet again in the ſame Place as at the firſt, that the Shadow at its Riſing was more and more Northward; that at Mid day the Sun appear'd lower, that the Days grew ſhorter, and the Weather colder; that the ſame Fruits were ripe again in their proper Seaſons, and that *all Things* appear'd *as they were* at *the beginning of the creation.* And thus as a *Lunar Revolution* or a Month was fix'd before; ſo the *Solar Revolution* or the Year was fix'd now. Thus theſe (*i*) *two great Lights*, according to their original Intention, did diſtinguiſh the *Seaſons*, the *Days*, the *Months* and *Years*. And thus began the Computation of Weeks by a divine Appointment, and the Computation of Days, Months, and Years by a natural Obſervation of the Sun and Moon, until in Proceſs of Time ſeveral Nations did make particular Alterations in the Beginnings of their Days, Months and Years; yet ſtill retaining a great Regard to the original Conſtitution. And as the full Moon, and not the Change, on the Year of the *Creation*, was very near to the *Autumnal Equinox*; ſo this might well occaſion *Adam*'s computing the ſucceeding Years by the *full Moons*, which happen'd either upon the *Autumnal Equinox* or the next after; ſo that the preceding new Moon ſhould always begin the Year.

8. The Method being thus fix'd, it might be eaſy and natural about the Time of the *Autumnal* and *Vernal Equinoxes* to obſerve the Length of the Shadow of any Pillar, or Stick of Wood, particularly at Noon, and make Marks as Standards to fix thereby their Obſervations for future Years, and add ſuch *Elliptick* or other Lines for this Purpoſe, as is uſual in ſome *Herizontal Dials*, that ſo it might be known thereby, Whether the Sun's *Declination* was Northward or Southward? And whether it was much or little? This I take to be the great Perfection of the *Chaldean Aſtronomy* in the moſt early Times. And thus *Adam*, tho' he had but little Skill in that Science, might at firſt naturally begin a Computation of Days, and Weeks, and Months, and Years, the Number of which could not be miſtaken, being fix'd by the diurnal Motion of the Sun, by divine Inſtitution, by the Change of the Moon, the annual Revolution of the Sun, and the Seaſons of the Year, which were conſequent thereupon. And tho' the Number of Days in a Month or a Year was at firſt uncertain; yet being ſubject to future Amendments, it might frequently be corrected, and the future *Obſervations* of about an hundred Years might ſo far rectify their Numbers, as to make them a ſufficient Direction for common Uſe.

9. Secondly, We muſt take it for granted, that the Garden of *Edon*, where our firſt Parents *Adam* and *Eve* were plac'd, lay near to that Part of the Land of *Shinar*, where *Babylon* was afterward built. This is fully prov'd in *Latin* by the famous *Bochartus*, and in *Engliſh* by our own Country-Man Sir *Walter Raleigh*, and is aſſented to by the moſt learned and beſt (*k*) *Commentators*, who allow, that the four Rivers mention'd by *Moſes* might antiently meet near that Place, and could meet in no other. And the plain level Ground in all that Country, eſpecially toward the South, Eaſt and Weſt, might give an Opportunity to the *Patriarchs* at firſt, as it did to the *Chaldeans* afterward, to make their *Aſtronomical Obſervations.*

10. A late (*l*) learned *Author* in the *Oriental Languages*, and eſpecially in the *Arabick*, gives his Opinion, that our *Maps* of *Aſia* and *Africa* are very defective as to their *Longitude* and *Latitude*, except a few Places publickly known; and that they may be corrected and amended by the *Arabian Geographers*. What Uſe may be made of them in other Inſtances, I ſhall not determine; but, I think, that in the Caſe of *Babylon* they are very defective. Firſt, Becauſe they always reckon *Babylon* and *Bagdad* to be the ſame Place: And, Secondly, Becauſe they differ among themſelves in ſetting down the *Longitude* and *Latitude* even of the City of *Bagdad*.

11. That in the firſt Particular they were miſtaken, is evident from the Teſtimony of (*m*) the famous *Bochartus*, and alſo (*n*) a late learned Country-Man of our own, whoſe Words I ſhall tranſcribe, *viz. About the Year before* CHRIST 293. Seleucus *built* Seleucia *on the* Tigris *at the Diſtance of forty Miles from* Babylon. *It was plac'd on the weſtern Side of that River, over-againſt the Place where now* Bagdad *ſtands on the eaſtern Side, which ſoon grew to be a very great City. For by Reaſon of the Breaking down the Banks of the* Euphrates, *the Country near* Babylon *being drown'd, the Branch of that River, which paſſed thro' the Midſt of that City, being ſhallowed and render'd unnavigable; this made the Situation of* Babylon *at this Time ſo very inconvenient, that when this new City was built, it ſoon drain'd the other of all its Inhabitants. And in a ſhort Time after the Building of* Seleucia, Babylon *became wholly deſolated, ſo that nothing remain'd of it but its Walls.——It muſt be acknowledg'd, that there is mention made of* Babylon, *as of a City ſtanding long after the Time where I have plac'd its Deſolation, as in* Lucian, Philoſtratus, *and others. But in all theſe Authors, and wherever elſe we find* Babylon *ſpoken of as a City in being after the Time of* Seleucus Nicanor, *it muſt be underſtood not of* Old Babylon *on the* Euphrates, *but of* Seleucia *on the* Tigris. *For as that ſucceeded in the Dignity and Grandeur of* Old

(*i*) Gen. i. 14. (*k*) *Upon* Gen. ii. 8, to 15. (*l*) Ockleii *Introductio ad Linguas Orientales*, Pag. 123. (*m*) Babylon *non erat* Bagdad; *ſed inter has duas civitates erat diſtantia quadraginta milliarium*, Lib. 1. Cap. 8. (*n*) Prideaux's *Hiſtorical Collection*, *Book* 1. *Chap.* 8.

Babylon,

Babylon, *ſo it did alſo in its Name. At firſt it was call'd* Seleucia Babylonica, *that is, the* Babylonick Seleucia, *or* Seleucia *of the Province of* Babylon, *to diſtinguiſh it from the other* Seleucia's *which were elſewhere; and after that* Babylonia *ſimply, and at length* Babylon. *That* Lucan *by his* Babylon, *in the firſt Book of his* Pharſalia, *means no other than* Seleucia, *or the* New Babylon, *is plain. For there he ſpeaks of it as the Metropolis of the* Parthian *Kingdom, where the Trophies of* Craſſus *were hung up, after the Vanquiſhing of the* Romans *at* Carrhæ. *which can be underſtood only of the* Seleucian, *or* New Babylon, *and not of the* Old: *For that* New Babylon *only was the Seat of the* Parthian *Kings, but the* Old Babylon *never. And in another Place,* (i. e. Book 6. Verſe 50.) *he deſcribes it as ſurrounded by the* Tigris, *in the ſame Manner as* Antioch *was by the* Orontes. *But it was the* Seleucia, *or the* New Babylon, *and not the* Old, *that ſtood upon the* Tigris. *And as to* Philoſtratus, *when he brings his* Apollonius (*the* Don Quixot *of his Romance*) *to the royal Seat of the* Parthian *King, which was at that Time at* Seleucia, *then call'd* Babylon, *he was led by that Name into this groſs Blunder, as to miſtake it for the* Old Babylon; *and therefore in the Deſcribing of it he gives us the ſame Deſcription, which he found given of* Old Babylon *in* Herodotus, Diodorus Siculus, Strabo, *and other Writers. But it is no unuſual Thing for Romancers often to make Blunders and Miſtakes in the Geography of the Places, where they lay the Scenes of their Fables. And that the whole Story of* Apollonius Tyaneus, *as written by* Philoſtratus, *is no more than a Romance and a Fable, is well known.* —————— *And perhaps the giving of the Name of* Babylon *to* Seleucia *was that which gave Riſe to the preſent vulgar Error, that* Bagdad *is now ſituated in the very Place, where formerly* Old Babylon *ſtood: For when* Bagdad *was firſt built, it was truly upon the ſame Plot of Ground, where formerly* Seleucia, *or* New Babylon *ſtood. For as* Old Babylon *was exhauſted by* Seleucia; *ſo afterward was* Seleucia *by* Cteſiphon *and* Almadayen, *and theſe two again by* Bagdad, *it being the Humour of the Princes of thoſe Ages to build new Cities to be Monuments of their Names, and to deſolate old ones in the Neighbourhood for the peopling of them.* —— *So that they are much miſtaken, who think* Bagdad *to be the ſame with* Old Babylon. *For that was upon the* Euphrates; *but* Bagdad *is upon the* Tigris, *at the Diſtance of forty Miles from the Place where that old City ſtood.* Thus far this learned and judicious Author.

12. As to the ſecond Particular it is evident from their own Authors. For *Babylon*, or *Bagdad*, according to *Abu'l Feda*, in a *Manuſcript* given to the Univerſity of *Oxford* by the learned Dr. *Pocock*, is in *Longitude* 70$^{d.}$ 44$'$. and in *Latitude* 33$^{d.}$ 25$'$. According to *Naſſir Ettuſi* it is in *Longitude* 80$^{d.}$ and in *Latitude* 33$^{d.}$ 20$'$. And according to *Uleg Beig* it is in *Longitude* 80$^{d.}$ 00$'$. and in *Latitude* 33$^{d.}$ 21$'$. as appears from a Book tranſlated out of the *Perſick* Language by *Gravius*, or *Greaves* our own Country-Man. And Father *Riccioli* a modern Author puts *Bagdad*, or *Babylon*, in *Longitude* 71$^{d.}$ 00$'$. and in *Latitude* 33$^{d.}$ 25$'$.

13. It may therefore be own'd, that tho' the *Arabians* might formerly have been eminent *Geographers*; yet they muſt not be intirely depended upon. Neither can it be deny'd, that the *Chriſtians* now as far excel the *Arabians* in that Science, as the *Arabians* of old excell'd other Nations. And as degenerate as the *Chriſtians* are; yet wherever they have gone, that Bleſſing ſeems to have attended them, that they have made more Diſcoveries in one Year in a ſtrange Country, than the *Gentile* Natives have made in many Ages before. Our own Countryman Mr. *Eachard* puts *London* in 18$^{d.}$ 36$'$. of *Longitude*, as *Babylon* in 79$^{d.}$ 00$'$. and in the *Latitude* of 35 Degrees. As therefore they differ among themſelves, and as the Difference of forty or an hundred Miles in *Longitude*, or even of nine or ten Degrees, will in the Caſe before us make no ſenſible Alteration in *Aſtronomical Computations*; ſo I ſhall rather chuſe to confine my ſelf to the judicious and learned *Bochart*, who in his Map (*) of *Meſopotamia* places *Babylon* in the *Longitude* of 77$^{d.}$ 46$'$. from which ſubſtract the *Longitude* of *London*, and the Difference of 59$^{d.}$ 10$'$. which being reduc'd into Time is 3$^{h.}$ 56$'$. 40$''$. and he places it alſo in the *Latitude of* 34$^{d.}$ 15$'$.

14. Thirdly, In all *Calculations* before the Time of *Joſhua* an Allowance muſt be made for the Sun's ſtanding ſtill twelve Hours at his Requeſt; that is, the Earth mov'd in her annual Motion, but her diurnal Motion was ſtop'd for ſo long a Space, ſo that both the Sun and Moon ſeem'd to abide ſo long in the ſame Poſition. This gave the firſt Occaſion for the Story of *Phaethon*, ſo well known in the Heathen World. The true Account whereof is thus ſet down in (*o*) the *Sacred Scriptures*, *Then ſpake Joſhua to the* LORD, *Sun ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon. And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves of their enemies. Is not this written in the book of Jaſher, So the Sun ſtood ſtill, and the moon ſtayed, and haſted not to go down about a whole day?*

15. That this Day was about the Space of twelve Hours, whilſt the Sun ſtood ſtill, ſeems to have been the Opinion of *the Son of* Sirach, who (*p*) ſpeaking of *Joſhua*, ſaith, *Did not the ſun go back by his means? And was not one day*, that is the Space of a natural Day, in which the Sun in thoſe Countries did generally ſhine about twelve Hours, *as long as two*

(*) Geographia Sacra, *pag.* 77. *or lib.* 2. *cap.* 6.

(*o*) Joſh. x. 12, 13. (*p*) Ecclus. xlvi. 4.

ſuch Days? *There* (*q*) *was once a thick darkneſs in the land of Egypt three days*; when *they ſaw not one another, neither roſe any from his bed in three days.* But this was not occaſion'd by any defect of the *celeſtial Bodies*, either in Light or Motion, becauſe at the ſame Time *the children of Iſrael had* (as uſually) *light in their dwellings.* And there ſeems to be another Miracle of the ſame Nature in the Time of *Hezekiah.* But this did not happen by any *retrograde* Motion of the Sun, or rather by any *retrograde* Motion of the Earth; but only in the *apparent* Shadow of it. Neither was it thus in all Parts of the Earth alike; but only upon *the Sun-dial of Ahaz.* And this, tho' happening only to a private Dial, was ſufficient, as it was intended, to ſatisfy a private Perſon. When (*r*) *Hezekiah ſaid unto Iſaiah, What ſhall be the ſign, that the* LORD *will heal me? And that I ſhall go up to the houſe of the* LORD *the third day?* Then *Iſaiah ſaid, This ſign ſhalt thou have of the* LORD, *that the* LORD *will do the thing which he hath ſpoken. Shall the ſhadow go forward ten degrees? or go backward ten degrees? And Hezekiah ſaid, It is a light thing for the ſhadow to go down ten degrees; nay, but let the ſhadow return backward ten degrees. And Iſaiah the prophet cried unto the* LORD, *and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.* It is (*s*) certain, that the conſtant and uniform Motion of the heavenly Bodies receiv'd no Alteration in the Time of *Hezekiah*, as it is evident from the three *Eclipſes* of the Moon, which were mention'd by *Ptolomy* (one about eight Years, and the other two about ſeven Years before it) the *Calculation* whereof, being computed backward from our Times, brings us to the ſame Time of the Day as it was then obſerv'd by the *Chaldeans*, in the ſame Manner as if no retrograde Motion of the Sun had happen'd at all. So that neither this in *Hezekiah*'s Time, nor the other in the Time of *Moſes* could make any Alteration in the Length of the Day or Night, or in any *Aſtronomical Computations.* And (*t*) *there was no day like that*, which was in the Time of *Joſhua*, *either before it or after it, that the* LORD *hearkned to the voice of a man, for the* LORD *fought for Iſrael.* And therefore this alone, which was in the Time of *Joſhua*, is to be obſerv'd in all the following *Calculations.*

16. Laſtly, We muſt take it for granted, that the weekly *Sabbaths*, which were obſerv'd before the Time of the *Moſaical Law*, were obſerv'd on that Day of the Week, which we call *Sunday*, and not on that Day, which we call *Saturday.* This ſeems to me to be fully and plainly prov'd by a *late Author*, who (*u*) aſſerts, That all the *Patriarchs* from *Adam* to *Moſes* had ſtated Places for divine Worſhip, and a ſeparate Maintenance for the Prieſts of the moſt high GOD. That they had ſet Times for their ſolemn Aſſemblies, and that theſe Times were weekly and of divine Inſtitution; and that particularly when *Cain* and *Abel* ſacrific'd, there was no other Computation of ſuch Times, as related to their publick Worſhip, except by Weeks; and that *Job* himſelf obſerv'd a ſeventh Day. And then he endeavours to prove, that theſe weekly *Sabbaths* obſerv'd before the *Moſaical Law*, were *Sundays* and not *Saturdays.* To this end he particularly affirms, that the ancient *Poets* had Reſpect not to the *Saturday* but *Sunday* in their Encomiums of the ſeventh Day. That *Tertullian*, *Juſtin Martyr*, and *Ignatius*, among the primitive Fathers are expreſs for this Purpoſe; and that *Juſtin Martyr* affirms in an *Apology* to the beſt Philoſophers then living, that the *Chriſtians* celebrated *Sundays* as the prime Day, wherein GOD perfected the *Creation.* Hence he infers that there was a vaſt Diſparity between the fourth Commandment, as (*x*) it was deliver'd by GOD, and as (*y*) it was deliver'd by *Moſes*, the firſt being univerſal and perpetual, and the other particular and temporary. That *the law*, which CHRIST JESUS *came not to deſtroy*, had reference to the *Antemoſaical Sabbath.* That the *Saturday-Sabbath* was only a Memorial of GOD's Deliverance of the Children of *Iſrael* out of *Egypt*, and that the *Patriarchs* celebrated the *Sunday-Sabbath* in Hopes of their own by CHRIST's future Reſurrection. But the whole Book being profeſſedly written upon this Subject, his Arguments are too many and too long to be here inſerted.

17. Another learned and judicious Author (*z*) expounding the fourth Commandment ſaith, that nothing is therein expreſly requir'd, but that after every ſix Days Labour there ſhould be a Day of Reſt, and that the different Method of computing Days for the fixing upon the Seventh for a ſtated Reſt, is not inſerted in this Law. That (*a*) the Explication of the Day, according to the Letter of the Law is thus, *Six days ſhalt thou labour, and do all thy work. But the ſeventh* (that is, after theſe ſix) *thou ſhalt do no work.* It is not ſaid, *The ſeventh Day of the Week* as the Days are number'd in *Egypt*, or in any other particular Part of the World; but the ſeventh with reference to the ſix before mention'd. It is (*b*) thought probable, that the Day inſtituted by *Moſes* was not the ſame which had been obſerv'd before. If it had been the ſame, it would vaſtly have ſtrengthen'd this Law of *Moſes* to have inſerted an Account of the ancient Practice. But when he ſeems ſo much concern'd to eſtabliſh his Law of the *Sabbath*, and aſſigns as the main Reaſon the *Iſraelites* being

(*q*) Exod. x. 22, 23. (*r*) 2 Kings xx. 8, 9, 10, 11. (*s*) *Clariſſimi* Uſſeri *Annales ad Annum* Periodi Julianæ 4001. (*t*) Joſh. x. 14. (*u*) *The Doctrine of the Church of* England *concerning the* LORD's *Day, or Sunday, by* J. Smith, *from Page* 1, *to Page* 130. (*x*) Exod. 20. 8, 9, 10, 11. (*y*) Deut. v. 12. 13, 14, 15. (*z*) *A Treatiſe on the religious Obſervation of the* LORD's *Day, Introduction, Page* 5. (*a*) *Chap.* 1. *Sect.* 3. *Page* 18. (*b*) *Chap.* 1. *Sect.* 3. *Page* 21.

brought

brought out of *Egypt*, on the Day which he now fix'd upon; and ſo obtaining Reſt from their hard Labours, and alſo ſpeaking of its being a Sign and Token of a farther Reſt, which they were to be led into, and a Miracle muſt be wrought particularly to ſecure the Honour of the ſeventh Day, in GOD's *giving them* on *the day before the bread of two days*, that there might not be ſo much as their ſeeking for, or preparing their Bread on the ſeventh Day; this ſeems to be a Point ſo much labour'd, becauſe he fix'd on a Day different from that of the *Patriarchs*; and therefore he never once mentions the Example of any one of them, tho' that might have done as much to recommend his ſeventh Day to the Seed of *Abraham*, as any Thing elſe which he alledg'd. However, this would have been ſuch an additional Strength to his Law, that we can hardly think he would have omitted it, had his ſeventh Day and the ſeventh Day of the *Patriarchs* been exactly the ſame. The more he ſeems concern'd to ſecure the Obſervation of this *Sabbath* (and there is nothing about which he expreſſes more Concern than this) the more ſtrongly will the Argument here conclude, that he would have ſupported it by Alledging the Example of the *Patriarchs*, if their Example had been full to his Purpoſe.

18. However (*c*) it is evident, that the Meaſuring of Time by Weeks prevail'd every where in the World. Thoſe Nations, which had no Knowledge of the *Jewiſh Records*, fell readily into this. And whatever Names they had to their Days, they had but ſeven to make up their Week. This plainly ſhews, that there muſt be ſome original Law and Foundation for ſuch a Practice, before the *Jewiſh Law* was written.

19. And as they divided their Time into Weeks; ſo they conſtantly obſerv'd one Day in ſeven as a Day to be kept holy. A *Sabbath* was ſo much obſerv'd all the World over, that a ſeventh Day (as Biſhop *Patrick* tells us from *Philo* the *Jew*) was truly call'd ἑορτὴ πάνδημος, or *the Univerſal Feſtival*. *Heſiod*, one of the moſt antient *Greek* Poets, who is ſuppos'd to be cotemporary with *Homer*, ſaith, Ἱερὸν σέβδομον ἦμαρ, *The ſeventh Day is holy*. *Clemens Alexandrinus* (*d*) hath prov'd by many Authorities, *That the very Heathen knew, that the ſeventh Day was to be kept holy*. Others quote *Joſephus*, *Ariſtobulus*, *Homer*, *Euſebius*, and other Authors to this Purpoſe. And (*e*) *Steuchius* (a Man of ſo much Fame for general Learning, that he is ſaid to be worthy of eternal Remembrance, and to be indeed the Ornament of *Italy*) affirms, as the Reſult of his great Reading and Obſervation in this Matter, *That* (*f*) *a ſeventh Day was every where, and in all Ages accounted venerable and holy*. So that when the *primitive Fathers* tell us, that the *Patriarchs* did not ſabbatize *more Judæorum*, they do not tell us that they kept no *Sabbath* at all, but only that they did not keep the ſame *Sabbath* with the *Jews*; and when the heathen World exclaim'd againſt the *Jewiſh Sabbath*, they only blam'd it, becauſe it was not the ſame Day, which others obſerv'd.

20. And now let us ſuppoſe a Day of Reſt orderly obſerv'd from the Creation of the World, and then we muſt conclude, that the Day, which was in moſt common and univerſal Uſe, was moſt likely to be GOD's ſeventh Day. For when *Nimrod* (who is alſo *Bel*, *Belus*, and *Baal*) began to worſhip the Hoſt of Heaven, and to ſet up Idolatry (whoſe Practice the other Potentates of *Aſſyria* and *Chaldea* afterward follow'd) it is moſt reaſonable to imagine, that that Day would be appointed for the Worſhip of their chief God the Sun, which Day the antient *Patriarchs* had in the higheſt and greateſt Veneration. This, no doubt, was the ſeventh Day according to their Account, which GOD at firſt bleſs'd. And therefore the Heathens call'd it *Dies Solis*, and we from them call it *Sunday*.

21. Againſt this it may be objected, that the ſeventh Day is mention'd, as the Day which was to be kept holy, and that this muſt be the ſeventh Day of the Week, the ſix firſt Days whereof were ſpent in the *Creation of the World*, and then the ſeventh Day was obſerv'd, which muſt have been the ſeventh Day of the Week according to the *Jewiſh* Cuſtom, and not the firſt Day as we *Chriſtians* do obſerve it. But to this it may be anſwer'd, that this ſeventh Day is no where ſaid to be the ſeventh Day of the Week. We grant, that it was the ſeventh Day after GOD's ſix Days Work; but yet it was the firſt Day of the Week from the *Creation* of Man, and ſo it hath continu'd ever ſince. In (*g*) the Beginning of the ſixth Day GOD *created the beaſts of the earth after their kind, and cattle after their kind, and every creeping thing that creepeth upon the earth after his kind*; ſo that *Adam* and *Eve* being the laſt of all the Creatures, were not form'd until the latter End of the ſixth Day. And after the Creation of *Adam* he fell into a (*h*) *deep ſleep*, ſo that he could not tell how that ſmall Part of the Day paſs'd away. The following Night and Day, or *the evening and the morning of the ſeventh day*, was therefore *Adam*'s firſt Day. It was in reality the firſt complete Day of his Life and Being, which like the *firſt fruits* were to be dedicated to GOD. And as we cannot but imagine, that *Adam* would ſo *number his days*, that he might keep an exact Account how old he was, or how many Days he had liv'd, until Times were otherwiſe fix'd; ſo he would begin the Meaſure of his Weeks, and the Number of his Days at the ſame Time. Thus his firſt Day

(*c*) *Chap.* I. *Sect.* 5. *Page* 31. (*d*) *Stromaton*, *Lib.* 5. (*e*) Hoffman *Lexicon in* Steuchium. (*f*) In omni ætate inter omnes gentes venerabilis & ſacer. *Annotationes* in Gen. ii. (*g*) Gen. i. 24, *to the End.* (*h*) Gen. ii. 21, 22.

was a *Sabbath*, when his Days and Weeks began, and ſo after ſix Days Employment about this Earth, he muſt go on to make every ſeventh Day, or the firſt Day of every Week to be a Day of holy Reſt, as the firſt Day of his Life was; and thus it continu'd without any Interruption until the Time of *Moſes*.

22. But when the Day, which GOD had ſet apart for his own Service, was every where perverted by the heathen World to ſerve their idolatrous Purpoſes, and devoted to the Worſhip of their chief Deity the Sun; and when GOD had choſen *the children of Iſrael, as a peculiar people to himſelf*, that they ſhould worſhip and ſerve him alone, and had *brought them out of the land of Egypt, and out of the houſe of bondage*; then he particularly directed in the ten Commandments, that they *ſhould have no other gods* but him; and that they ſhould *not make unto themſelves any graven image, nor the likeneſs of any thing that is in the heaven above, or in the earth beneath, or in the waters under the earth*, and that they ſhould *not bow down* themſelves *to them, nor ſerve them*; becauſe *he was the* LORD *their* GOD. Thus he thought fit more effectually to break off the *Iſraelitiſh* Nation from Idols, and from the Heathen and *Egyptian* Superſtitions; and that to this End they ſhould go into a direct Oppoſition to them in the Day ſet apart for their religious Reſt. For this Reaſon among others they muſt keep *Saturday*, when the heathen World obſerv'd the Day, which they call'd *Dies Solis* or *Sunday*. And in a Way analogous to the firſt *Sabbath*; as GOD *created the World in ſix Days*, and then *reſted the ſeventh day from all his works*; ſo *Moſes* gave them a Liberty, that *ſix days* they ſhould *labour, and do all that* they had *to do*. But then he would have them worſhip the GREAT CREATOR of all Things on that Day, which according to the *Egyptian* Computation of the Week, was then alſo called *the ſeventh Day*. This occaſion'd the great Averſions between the *Jews* and all other People, and that they were reproach'd as ſingular, for the Day which they obſerv'd and kept holy. By this Method they were ſet at the utmoſt Diſtance from the Worſhip of Idols, and were not to have any Communication with them ſo much as in the Time and Day of their chief Solemnities. And it muſt be acknowledg'd, that all this was little enough to preſerve the *Jews* from falling into the Idolatry of the Nations round about them.

23. The particular Time, when this Alteration was made, ſeems plainly to be intimated in (*i*) theſe Words, *And in the firſt day there ſhall be an holy convocation; and in the ſeventh day there ſhall be an holy convocation unto you: no manner of work ſhall be done in them.* This particularly refers to the firſt and ſeventh Days of the Feaſt of unleavn'd Bread, which (*k*) began on the fifteenth Day of the firſt Month, and ended on the twenty firſt. And in the Year when the Children of *Iſrael* went out of *Egypt*, when this Feaſt was firſt appointed, it anſwer'd to the reſpective Days of the Week; ſo that on the firſt Day there might be a holy Convocation, as it was the antient *Sabbath*; and on the ſeventh Day there might be a holy Convocation, as it was the new *Sabbath*. And thus the (*l*) Children of *Iſrael* coming out of *Egypt*, on the Night which began the fifteenth Day of the firſt Month, might obſerve that Part of the Day, as long as the Sun appear'd, as a Time of Reſt after ſo long and tedious a Journey. And in the ſame Manner paſſing through the *Red Sea*, on the Night which began the twenty firſt Day of the firſt Month, according to the conſtant Opinion of the *Jewiſh* Writers, and as it is approv'd by our beſt *Chronologers*, and ſeeing the next Morning the *Egyptians* dead upon the Sea-ſhore, they accordingly ſpent the remaining Part of the Day in praiſing GOD, and Reſting from their Journeys, as they had done on the fifteenth Day of the ſame Month, or the firſt Day of the ſame Week. And thus, as we *Chriſtians* obſerve the firſt Day of the Week, becauſe on the firſt Day CHRIST roſe from the Dead, and alſo we obſerve *Eaſter* Day, as the Day of the Year on which this Miracle happen'd; ſo the *Jews* obſerv'd the ſeventh Day of every Week, becauſe on that Day of the Week their Deliverance was compleated; and they alſo obſerv'd the twenty firſt Day of the firſt Month, or the Feaſt of unleaven'd Bread, becauſe it happen'd on that Day of the Year. But as the *Jewiſh Sabbath* was introduc'd, when the *Iſraelites* came out of *Egypt*; ſo I ſhall reſerve the farther Diſcourſe thereof for its proper Place.

24. I know, that it is the general Opinion, that the twenty ſecond Day of the ſecond Month, after the *Iſraelites* came out of *Egypt* was obſerv'd as a *Sabbath*, and ſeveral endeavour thus to prove it. The (*m*) *Iſraelites came into the wilderneſs of Sin on the fifteenth day of the ſecond Month after their departure out of the land of Egypt.* Immediately upon their Coming thither they *murmured againſt Moſes*, and GOD rain'd *Manna* for ſix Days, and the ſeventh Day was the *Sabbath*. So that according to their Computation the *Sabbath* was on the twenty ſecond Day of the ſecond Month, and conſequently on the fifteenth Day of the ſame. Some urge this as an Argument, that the *Sabbath* was then alter'd from ſome other Day to the twenty ſecond Day of the ſecond Month, becauſe the *Iſraelites* travail'd on the fifteenth, and reſted on the twenty ſecond as a *Sabbath*. And others plead from hence againſt the Morality of the *Sabbath*, becauſe the *Iſraelites* travail'd on the fifteenth Day of the ſecond

(*i*) Exod. xii. 16. (*k*) Exod. xii. 18. Levit. xxiii. 5. Num. xviii. 16. (*l*) *Vide Clariſſimi* Uſſeri *Annales*. Exod. xii. 29, 30, 31, 37, 41, 51. *et* Num. xxxiii. 3. (*m*) Exod. xvi. 1, 2, 3, 4, 5, 6, 7, 21, 23, 24, 25, 26, 27.

Month,

Month, which must as certainly be a *Sabbath*, as the twenty second was. But in answer to all this, it is no where said, that the six Days, in which the *Manna* rain'd, are to be computed immediately from the fifteenth Day of the second Month, but from the Day on which they murmur'd; neither have we the least Intimation, that they murmur'd on that very Day, when they came to the Wilderness of *Sin*. Without doubt they brought Provision with them for one, two, or more Days, and they who had been so lately sensible of GOD's Mercies, would not murmur, until they were reduc'd to some Extremities. It is probable, that they murmur'd on the *Sabbath* Day, because it was an Act of the whole Congregation of the Children of *Israel*, when they were assembled for a much better Purpose; and then they had the *Manna* rain'd from Heaven the six Days following about their Camps. But the true Account seems to be this. They came to the Wilderness of *Sin* on the fifteenth Day of the second Month. Their Provisions lasted on the sixteenth, seventeenth, and eighteenth Days, and being then spent, they murmur'd on the nineteenth Day, which was their *Sabbath*. A *judicious Author* (*n*) tells us, that no other Reason can be giv'n for the mentioning the fifteenth Day of the second Month, but because the *Sabbath* did begin from thence. But another may argue with as much Force of Reason thus, It is certain that the *Sabbath* did not begin from the fifteenth Day of the second Month, because this Day is particularly mention'd, as a Day in which they journey'd, and not as a Day in which they rested. If one particular Person could not find out the true Reason; yet it doth not also follow, that the true Reason cannot be found out by another. It is a sufficient Reason to me, that *Moses* (*o*) reckoning up their Journeys, puts the Wilderness of *Sin* at the Time of the seventh Resting, which shews, that as they came so far in the Space of a full Month; so they might easily have enter'd *Canaan* in the Space of a whole Year, if their Sins had not caus'd them to wander in the Wilderness.

25. I have been so long on this Subject to prove, that the *Patriarchs* before the Time of *Moses* obsery'd the same Day of the Week for a *Sabbath*, which we now observe; because the fixing of the Distance of several Years which happen'd before the Time of *Moses*, from the Birth of CHRIST, depends hereon; as particularly the Year of the *Creation*, the Year of the *Flood*, and the Year of the Promise given to *Abraham*, as well as the Year when the *Israelites*, departed out of *Egypt*, which will appear by the following Computations. And as such *Epochas* as these being the most ancient, are the most difficult Parts of *Chronology*; so when these are settled, the rest will be made more easy.

26. In these following (*p*) *Chronological Tables*, I place the Year of the *Creation* in the 4007th Year of the World, before the vulgar Year of the Birth of CHRIST, which (by adding (*q*) a Year in these *Tables* for the Year of his Birth) is four Years before the Date hereof, as it is commonly computed, as was the 706th Year of the *Julian Period*. In Order to find out the Days of the Week for the respective Year, I divide the Sum of 706 by 28, or the *Cycle* of Years for finding out the *Dominical Letter*, whence it appears, that the Remainder is 6, which is the Number for the *Cycle* in the said Year, and consequently shews, (*r*) that the *ancient Sabbatical*, or our *Dominical Letter* for that Year was G. And as the Sun, on the twenty fifth Day of *October* near Noon, came to the Point of the *Autumnal Equinox*; so it is very remarkable, that this was upon a *Thursday*, or the fourth Day of the *Creation*, and consequently that this Day began about the Time of Sun Setting in the Evening before. And it is surprizing to find, how exactly the Place both of the Sun and Moon doth answer to every Thing in the before-going *Hypotheses*, as will appear from (*s*) the *Calculation* of both, for the twenty fourth Day of *October*, at six of the Clock in the Afternoon, in the *Longitude* of *Babylon*, being the Time in which the fourth Day of the *Creation* began.

27. It appears from this Calculation, that not only the Sun is at such a Distance from the *Equinoctial Line*, as to pass over it the next Day near Noon, which can happen but once in seven Years, on any particular Day of the Week; but the Position of the Moon is also as remarkable. The *Creation* of the Sun and Moon is (*t*) thus describ'd by *Moses*. *And* GOD *made two great lights, the greater light to rule the day, and the lesser light to rule the night. And* GOD *set them in the firmament of the heav n, to give light upon the earth. And to rule over the day, and over the night, and to divide the light from the darkness. And* GOD *saw that it was good.* This Text seems to tell us, that the Moon was *a great light*; and so it was, being (*u*) not a Days Distance from the Place of her Full, and ruling over the Night, as rising within three Quarters of an Hour after Sun set, and thus giving Light unto the World. And as the *Son of Sirach* saith, (*x*) It was *a light*, which then *decreas'd in her perfection*. And (*y*) as the *Moon* was in *North ascending Signs*, with a great *North Latitude*; so it rose in the Evening of the sixth Day at about eight of the Clock, which was about half an Hour after the Twilight ended, and was sufficient to give *Adam* a clear Notion of the Evenings, with which the Days were to begin, and make him more sensible of the Benefit of the Moon, which was created for his Use. Besides, it is also remarkable, that this fourth Day of the *Creation* was the fifteenth imaginary Day after the Moon's φάσις, or of

(*n*) J. Smith *in his* Doctrine of the Sabbath. (*o*) Num. xxxiiii. 11. (*p*) Table 4. *or* Chronological Table 1. (*q*) *See this* Chapter, *Sect.* 29. (*r*) *See* Table 2. (*s*) Table 1. (*t*) Gen. i. 16, 17, 18, 19. (*u*) *The Place of the full Moon being in* ♓ 29. 17, 49. *and the Moon being in* ♈ 10. 19, 54. *the Distance of the Moon from the Place of the Full is* 11d. 02'. 05''. *as appears by substracting the one from the other.* (*x*) Eccluſ. xliii. 7. (*y*) *This appears from Calculating the Moon's Rising, in* 34 *Degrees of* Latitude, *being the* Latitude *of* Babylon, *and in the* Longitude *of that Place, for the* Saturday, Oct. 27. Hor. 9. P. M. *by which it will appear, that the Sun being then in* ♎ 2. 28. *and the Moon in* ♉ 21. 04. *with North* Latitude 3d. 4'. *at which Time the Twilight ended,* Hor. 7. Min. 26. *And the Moon rose,* Hor. 8. Min. 5.

TABLE the First.

The Calculation of the Sun *and* Moon's Place *for the* Longitude *of* Babylon, *at* 6 H. P. M. *on the Fourth Day of the* Creation.

The Calculation of the Sun's Place.	Sun's Mot. s. d. ′ ″.	Mot. Apog. s. d. ′ ″.
Year of CHRIST 1	09 07 53 03	04 14 03 30
(a) Subſtract one Year	11 29 45 40	00 00 00 50
(a) A *Biſſextile* Day	00 00 59 08	00 00 00 00
(b) 4000 Years	01 00 13 41	01 25 33 20
(b) 7 Years	11 29 18 48	00 00 05 05
(c) 12 Hours in *Joſhua*'s Time	00 00 29 34	00 00 00 00
(d) Long. of *Baly'on* 3h. 56′. 40″.	00 00 09 44	00 00 00 00
Total	01 00 56 35	01 25 40 00
The Year of the Creation	08 06 56 28	00 18 23 30
(e) *Octob.* 24	09 22 44 14	00 00 00 41
(e) Hours 6	00 00 14 47	00 00 00 00
Middle Motion	05 29 55 29	00 18 24 11
Apog. ſubſt.	00 18 24 11	
Mean Anamoly	05 11 31 18	
Æquation ſubſtract	00 00 37 29	
(f) Sun's Place	♍ 29 17 49	

The Calculation of the Moon's Place.	Moon's Mot. s. d. ′ ″.
Year of CHRIST 1	04 02 02 45
(a) Subſtract one Year	04 09 23 03
(a) A *Biſſextile* Day	00 13 10 35
(b) 4000 Years	02 13 36 40
(b) 7 Years	06 18 51 59
(c) 12 Hours in *Joſhua*'s Time	00 06 35 18
(d) Long. of *Babylon* 3. 56′. 40″.	00 02 09 55
Total	02 03 47 30
The Year of the Creation	01 28 15 15
(e) *Octob.* 24.	10 13 23 21
(e) Hours 6.	00 03 17 39
Moon's ſimple Motion	00 14 56 15
Phyſical Parts add	00 00 03 43
Moon's Motion corrected	00 14 59 58
Apogæum Subſtract	10 13 36 46
Mean Anomaly	02 01 23 12
Æquation ſubſtract	00 04 55 14
Moon's equal Place in her Orb.	00 10 04 44
Sun's Place ſubſtract	05 22 17 49
Diſtance of Moon from Sun	06 10 46 55
Variation add	00 00 13 55
Moon's true Place in her Orb.	00 10 18 39
Node's Place ſubſtract	00 14 17 48
Argument of Latitude	11 24 00 51
Reduction add	00 00 01 15
(f) Moon's true Place	♈ 10 19 54

	Apog.'s Mot. s. d. ′ ″.
Apog.'s Place	09 12 07 05
Motion to be ſubſtracted	01 10 39 51
	00 00 06 41
	01 17 30 00
	09 14 45 35
	00 00 03 21
	00 00 01 06
Total	00 13 06 34
Year of Creat.	08 29 00 31
Add	01 03 05 17
	00 00 01 40
Apog.'s Mot.	10 02 07 28
Sun's Place	05 29 17 49
Annual Arg.	07 27 10 21
Æquat. Add	00 11 29 19
True Apog.	♎ 13 36 47
True Excent.	50448
Dif. I. from m.	11617
Dif. I. from tr.	6829

	Node's Mot. s. d. ′ ″.
Node's Place.	08 28 36 04
Motion to be added	00 19 19 43
	00 00 03 11
	10 27 31 07
	04 15 21 12
	00 00 01 35
	00 00 00 31
Year of Creat.	01 00 53 23
Subſtract	00 15 08 56
	00 00 00 48
Total	00 15 44 28
Simple Node	00 15 08 55
Sun's Place	05 29 17 49
Sun from Node	05 14 08 54
Æq. Subſtr.	00 00 51 07
Node's Place	♈ 14 17 48
Incl. of Lim.	05 16 39
Simp. Lat.	00 21 04
Proport. Parts	00 01 11
Moon's Lat. South Aſcending	00 22 15

(a) *Chap.* 1. *Sect.* 3, 4. (b) *Chap.* 1. *Sect.* 26. (c) *Chap.* 1. *Sect.* 14, 15. (d) *Chap.* 1. *Sect.* 9, 10, 11, 12, 13. (e) *Chap.* 1. *Sect.* 26. (f) *Chap.* 1. *Sect.* 27.

Theſe Calculations are true, Witneſs *Charles Leadbetter.*

the Month, according to the ancient Way of Reckoning. This *Adam* might be ſenſible of after ſome Time, by keeping an Account of the Days of his Life. For as ſoon as he knew how many Days did make a Month, he might know how many Days were wanting to fill up the firſt Month, and ſo he might reckon, that the *Creation* of the Luminaries was upon the ſuppos'd fifteenth Day of the firſt Month. And this may be the Reaſon, that the *Jews* in Conformity to the ancient *Patriarchs*, when they began their Year, did not reckon from the new Moon, which began the Month. But that was always accounted the firſt Month, whoſe fifteenth Day was either the Day of the Sun's Tranſit over the *Equinox*, as at the *Creation*, or that which immediately follow'd. And ſuch a Poſition (z) of the Heavens, as this was, in which the Sun paſſes over a Point given upon a particular Day of a Week, and a particular Day of the Moon's Age, is ſo rare, as not to happen above once in two hundred Years.

28. Such a Poſition makes it probable, that the Motion of the celeſtial Bodies, or of our Earth receiv'd no Alteration at the Time of the Deluge, notwithſtanding what hath been aſſerted to the contrary. If ſuch an Alteration ſhould be granted, it would intirely ſpoil all the precedent *Aſtronomical Calculations*, particularly ſuch as relate to the *Creation* of the World and the Beginning of the *Flood*. The Advancing of this Notion was occaſion'd by another, *viz.* That the Deluge was caus'd by the Paſſage of the *Comet*, which was ſeen in 1680 ſo near the Earth, as to affect it in ſuch a ſtupendous Manner by its *Atmoſphere*; the Truth whereof depends upon two Suppoſitions, Firſt. That the common *Chronological Tables* are true in Reſpect to the Year of the Flood, and Secondly, that this *Comet*'s *Motion* is rightly calculated, and therefore admitting, that the latter Suppoſition is true; yet if I have rightly ſtated this Matter (and I hope it will appear ſo to be) this *Comet* came not to the Earth's Orb until four Years after the Flood, which intirely ſpoils all Notions of this Nature. They who look upon the Deluge as the miraculous Effect of an almighty Power to take Vengeance on a ſinful World, may be fully ſatisfy'd, how it came to paſs, without any farther Inquiry, and that the Deſtruction of every living Creature (thoſe in the Ark only excepted) was all that was intended; and they who ask concerning any Particular, *Why it was ſo?* may receive a ſatisfactory Anſwer, Becauſe GOD thought fit that it ſhould be ſo. And they, who with all Modeſty and Humility do inquire, *How can theſe things be?* may have all their Doubts and Scruples reſolv'd from the Mouth of CHRIST himſelf in a few Words (a) *With men it is impoſſible, but not with* GOD; *for with* GOD *all things are poſſible.* But the many Attempts us'd of late to reſolve it into the Effects of natural Cauſes, ſeem rather to be a Limitation of the GOD of Nature, as if in ſuch an extraordinary Caſe he could not act without it, and is not only attended with ſuch horrid Conſequences, which I dare not mention, but hath prepar'd the Way to the boldeſt Attack upon the Credit of Miracles and all divine Revelation, which perhaps was ever ſeen or heard of ſince the World began. Philoſophy, which was intended only as an Handmaid to Divinity, is too often exalted into the Throne to depoſe her Miſtreſs, and too many Men treat of *Scripture* Truths by inquiring after them in ſuch a Manner, as if the principal Thing, which they intended, was to prove them to be falſe. And the many Difficulties, which are rais'd about them in this Age of Infidelity, ſeem to have no other View, than to make them all ſuſpected, and ſo to leſſen the Authority of that Book, which gives us this Account; and if it can be exploded, then all Things muſt be falſe, which ſome private Perſons ſay, that they cannot comprehend, and all Laws muſt be void, which they are not willing to ſubmit to, which will leſſen the publick Authority both of GOD and Man, and then the *Creation* of the World, and the Reſurrection of our Bodies muſt expect to meet with the ſame Treatment, and at laſt all Notions of the Immortality of the Soul, and all future Rewards and Puniſhments will be look'd upon only as idle Fancies. That one large heavy Body will attract another from its own Orb is too evident to be denied; but the Wiſdom, Power, Goodneſs and Providence of GOD ſeems to be very evident in this, that notwithſtanding ſuch an Alteration when the Earth and Planets return to their own Orbs, they go on in the ſame Motion, which they had before. Thus (†) *The* LORD *is king*, and the Governour of the whole World, *he hath girded himſelf with ſtrength*, to prevent ſuch Confuſions, which would otherwiſe happen, *he hath made the round world ſo ſure, that it cannot be moved.* And *ever ſince the world began hath his throne been eſtabliſh'd*, and *his* Dominion *hath been from everlaſting*. The Moon, which is the nearcſt Planet to us, is attracted out of her Orb by the Force of the Sun, either annually by the *Sun's mean Anomaly* or Diſtance from the *Apogæum*, or

(z) *As there are ſeven Days in a Week; ſo the Sun could only paſs over the* Autumnal Equinox *on a* Thurſday, *probably but once in ſeven* Years; *and as there are at leaſt nine and twenty Days in a* Lunar Month, *ſo by multiplying* 29 *by* 7 *it appears, that the fifteenth Day of the Month could probably happen at ſuch a Time only once in* 203 *Years. But if we conſider, that the Sun came to the* Autumnal Equinox *at or near Noon in that Day; and that the Moon came to her* aſcending Node, *at* Hor. 2. A. M. *as if the one was to begin its Motion from a particular remarkable Point of the* Equinoctial, *and the other from a particular remarkable Point of the* Ecliptick, *notwithſtanding their conſtant Variation from thence, and that the Moon in the Evening of the ſixth Day, when* Adam *was created, had ſo great and ſuch an increaſing* North Latitude, *and was in* North aſcending *Signs, which made her riſe the earlier. All theſe Things put together make ſuch a remarkable Poſition of theſe two Luminaries, that it is more than probable, that the like, in all Reſpects, hath not happen'd ſince the Year of the* Creation. (a) Mark x. 27. (†) Pſal. xciii. 1, 2, 3.

monthly

monthly by its Full and Change, which is call'd *The Variation*. Beſides the *Moon* is drawn at every Change farther from the Earth, and at every Full nearer to the Earth by the ſame Force, and the Attraction at the Change is greater than at the Full, but yet all Things return afterward to a regular Order. And GOD hath given us above an hundred thouſand Inſtances of this Nature in the Planet neareſt to us, when no ſuch Effect hath follow'd as hath been imagin'd, that we might not aſcribe too much to a ſingle Inſtance of the ſame Nature on another Occaſion. Beſides, If a Comet upon its Approach to the Earth's Orb ſhould attract the Earth to a greater Diſtance from the Sun, yet after it had been equidiſtant from the Sun, it would attract it again toward the ſame Orb, and if upon its approach from the Earth's Orb it ſhould attract the Earth nearer to the Sun; yet after it had been equidiſtant from the Sun with the Earth it would attract it back again, and leave it nearer its own former Orb. So before ſuch a prodigious Alteration is aſſerted by the Coming of a Comet near the Earth, it ſhould be well conſider'd, Whether an Elliptick Motion, and an *Aphelion* and *Perihelion* being common to all the other Planets as well as to the Earth, this *Phænomenon* cannot as well be accounted for ſome other Way? Secondly, If the coming down of one ſingle Comet ſhould make ſo vaſt an Alteration in the Orb of our Earth, why the ſame Comet having deſcended ſeven Times, and above twenty other Comets, which deſcend more frequently ſhould never ſince make the leaſt Alteration (which we know of) in any one of the Planets either as to their Motion or eſpecially their Latitude, which would be more eaſily diſcern'd? Thirdly, Whether ſuch a Comet paſſing (as is ſuppos'd) from the Orb of the Earth to the Sun in about ten Days could have Time enough to draw the Earth both from and to the Sun at different Times ſo far that the Exceſs ſhould be an Excentricity of about 1350000 Miles, or four Times the Diſtance between us and the Moon? Fourthly, Whether any Comet is big enough for ſuch a prodigious Attraction in ſo ſhort a Time? Fifthly, Whether it would have been poſſible for any Creature to have liv'd in the Ark under ſuch a prodigious Motion both to and from the Sun at different Times, as is ſuppoſed in ſuch a Caſe? Sixthly, Whether ſuch a prodigious Motion in ſo ſhort a Space would not have deſtroy'd the Earth, and have ſcatter'd it into Atoms? And Laſtly, If this Comet ſhould make ſo great an Attraction in this Orb of the Earth, and comes always nearer to the Orb of *Venus*, whether at another Time it might not have came ſo near to *Venus* herſelf, as to have made a greater Attraction? Whereas at this Time tho' the Eccentricity of the Earth being in proportion to its Diſtance from the Sun is as 1 to 60; yet the ſame Proportion of *Venus* is but as 1 to 140. Concerning all which Queries I ſhall determine nothing, but leave it all to thoſe who are more learned in theſe Studies to make the Computations, if they ſhall think it to be worth their Labour. There are others who tell us, that before the Flood the Poles of the *Ecliptick* and the *Equator* were the ſame, and conſequently that there was but one Seaſon, *Ver erat æternum*, throughout the Year. And yet the *Scripture* tells us, that (*b*) before the Flood, there was *ſeed time and harveſt, and cold and heat, and ſummer and winter*, as conſtantly ſucceeding each other as *day and night*. Others tell us, that before the Flood there was only an intire Plain without either Mountains or Rivers, or Seas. But the *Scripture* tells us, (*c*) that on the *third day* of the *Creation* GOD commanded *the waters* of the Earth to be *gather'd together in one place, and* that the *dry land* ſhould *appear. And it was ſo. And* GOD *called the dry land earth, and the gathering together of the waters called he Seas. And* GOD *ſaw that it was good.* That (*d*) *a river went out of Eden, aad from thence it was parted, and became into four heads*; which are ſo deſcrib'd by their Names, and by the Countries, thro' which they paſs, that even at this Time we exactly know two of them, and can gueſs with the utmoſt Probability of the other two. And to urge no more Texts, (*e*) The *Son* of GOD, who *was ſet up from everlaſting, from the beginning, or ever the earth was*, is thus deſcrib'd as exiſting from the *Creation. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were ſettl'd; before the hills was I brought forth: While as yet he had not made the fields, nor the higheſt part of the duſt of the world. When he prepar'd the heavens I was there; when he ſet a compaſs upon the face of the depth. When he eſtabliſhed the clouds above, when he ſtrengthned the fountains of the deep: When he gave to the ſea his decree, that the waters ſhould not paſs his commandment, and when he appointed the foundations of the earth. Then I was by him, as one brought up with him; and I was daily his delight, rejoycing always before him: Rejoycing in the habitable part of the earth.* So that from theſe, and (*f*) the like Deſcriptions we may conclude it moſt agreeable to *Scripture* to affirm, that in the ordinary Courſe of Nature, (*g*) *All things continue as they were from the beginning of the creation.* And when (*h*) *vain man would ſeem wiſe* by advancing ſuch Notions in *Philoſophy*, which contradict the *Scriptures*, they need no other Anſwer but this, (*i*) *Let* GOD *be true, but every* ſuch *man* be counted for *a liar.*

29. For the more eaſy computing of the ancient *Jewiſh* and *Patriarchal* Years, and reducing them to *Julian* Years, and alſo, for the

(*b*) Gen. viii. 22. (*c*) Gen. i. 9, 10. (*d*) Gen. ii. 10, 11, 12, 13. (*e*) Prov. viii. 22 *to* 32. (*f*) Pſal. lxxiv. 16, 17. Pſal. civ. 5, 6, 7, 8, 9, 10. (*g*) 2 Pet. iii. 4. (*h*) Job xi. 12. (*i*) Rom. iii. 4.

finding

finding out of their *Sabbath*, or Days of Worſhip, I have added (*k*) two Tables; the Uſe of them is, to find the Day of the *Julian* Year, and alſo the Day of the Week, in which any given Day of the *Patriarchal* or *Jewiſh* Year did happen. Thus, Find by the *Calculation* of the *Moon's* φάσις, or firſt Appearance, (of which (*l*) afterward) or the firſt Day of the *Patriarchal* or *Jewiſh* Year given, as it is in the *Julian Calendar*. From thence take (*m*) the *Number correſponding* to the Day before, either in the *Common* or *Biſſextile* Year. To this add (*n*) the *Number correſponding* to the *Patriarchal* or *Jewiſh* Year, and the Total is (*o*) the Number, which in the *Julian Calendar* ſhews the Day of the Month requir'd.

To find the Day of the Week, Divide the Year of the *Julian Period* by 28. and with the Remainder enter the ſecond *Table*, where you will find a *Dominical* or *Sabbatical Letter* for a *Common* Year, or two Letters for a *Biſſextile* or *Leap* Year, the firſt Letter anſwering to the two firſt Months, and the ſecond Letter anſwering to the ten laſt Months. Theſe Letters (*p*) will ſhew the *Sabbaths*, or LORD's Days, oppoſite to the reſpective Days of the Month, by which any other Days of the Week are eaſily found out.

An Example of this we have in (*q*) this preſent Chapter, and the Addition of the two following will be ſufficient to illuſtrate this Rule.

Firſt, The Flood began (*r*) on *the ſeventeenth day of the ſecond month*, which was (*s*) *ſeven days* after GOD had (*t*) ſpoken unto *Noah*. Therefore GOD ſpake unto *Noah* on the tenth Day of the ſecond Month. I deſire to know, what Day of the *Julian* Year, and what Day of the Week this was.

Anſwer, According to theſe *Tables* the Flood began in the 2352d Year before CHRIST, I find by (*u*) *Calculation*, that the Year began upon the twelfth Day of *October*, the Moon being firſt viſible on the Evening before. This being a *Biſſextile* Year, the (*x*) *Number correſponding* to that Day is 286. and therefore the *Number correſponding* to the laſt Day of the *Patriarchal* Year is 285. The (*y*) *Number correſponding* to the tenth Day of the ſecond Month is 40. which added to 285 is 325. and this (*z*) Number in the *Biſſextile Column* anſwers to *November* 21. and was the Day of the Month when GOD ſpake to *Noah*.

To find the Day of the Week. According to theſe *Tables* the Flood happen'd in the 2361ſt Year of the *Julian Period*, which being divided by 28. the Remainder is 9. So that (*a*) C is the antient *Sabbatical Letter* for the latter Part of that Year, and proves (*b*) that it was upon the Day of their *Sabbath*, when GOD ſpake unto *Noah*.

Secondly, In (*c*) the following Year on *the twenty ſeventh day of the ſecond month* GOD ſpake again unto *Noah*. I deſire to know on what Day of the *Julian Year*, and on what Day of the Week this alſo was.

Anſwer, I find by (*d*) *Calculation*, that the new Year began on the ſecond Day of *October*. The (*e*) *Number correſponding* to that Day is 275. and therefore the *Number correſponding* to the laſt Day of the preceding Year is 274. The (*f*) *Number correſponding* to the twenty ſeventh Day of the ſecond *Patriarchal Month* is 57. which added to 274 makes 331. which anſwers in a common Year to (*g*) the twenty ſeventh Day of *November*, on which Day GOD ſpake again to *Noah*.

To find the Day of the Week for the ſame Day in the ſame Year in theſe *Tables*. The Year of the *Julian Period* is 2362. which being divided by 28. the Remainder is 10. which Number (*h*) ſhews B to be the antient *Sabbatical Letter* for that Year, and (*i*) that it was the Day of their *Sabbath*, when GOD ſpake ſpake again unto *Noah*.

TABLE the Second.

The Dominical *and* Sabbatical Letters, *correſponding to the Numbers of the* Solar Cycle.

The Solar Cycle.	*The* Patriarchal Sabb. Letter.	*The* Jewiſh Sabb. Letter.	*The* Chriſtian Domin. Letter.
1	G,F	F,E	G,F
2	E	D	E
3	D	C	D
4	C	B	C
5	B,A	A,G	B,A
6	G	F	G
7	F	E	F
8	E	D	E
9	D,C	C,B	D,C
10	B	A	B
11	A	G	A
12	G	F	G
13	F,E	E,D	F,E
14	D	C	D
15	C	B	C
16	B	A	B
17	A,G	G,F	A,G
18	F	E	F
19	E	D	E
20	D	C	D
21	C,B	B,A	C,B
22	A	G	A
23	G	F	G
24	F	E	F
25	E,D	D,C	E,D
26	C	B	C
27	B	A	B
28	A	G	A

(*k*) *Tab.* 2, *and* 3. (*l*) *Chap.* 3. (*m*) *Tab.* 3. (*n*) *Tab.* 3. (*o*) *Tab.* 3. (*p*) *Tab.* 3. (*q*) *Parag.* 24. (*r*) Gen. vii. 11. (*s*) Gen. vii. 10. (*t*) Gen. vii. 1. (*u*) *Tab.* 5. (*x*) *Tab.* 3. (*y*) *Tab.* 3. (*z*) *Tab.* 3. (*a*) *Tab.* 2. (*b*) *Tab.* 3. (*c*) Gen. viii. 13, 14, 15. (*d*) *Tab.* 6. (*e*) *Tab.* 3. (*f*) *Tab.* 3. (*g*) *Tab.* 3. (*h*) *Tab* 2. (*i*) *Tab* 3.

TABLE the Third.

The Julian *and antient* Patriarchal *and* Jewish *Year, with the* Dominical Letter *and* Numbers corresponding *to each Day of the Month.*

JANUARY. Month the First.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Biſſextile Years.	Day of the Month. The Eaſtern Years.	The Patriarchal Month Tiſri.	The old Jewiſh Month Nian.
1	A	1	1	1	1	1
2	B	2	2	2	2	2
3	C	3	3	3	3	3
4	D	4	4	4	4	4
5	E	5	5	5	5	5
6	F	6	6	6	6	6
7	G	7	7	7	7	7
8	A	8	8	8	8	8
9	B	9	9	9	9	9
10	C	10	10	10	10	10
11	D	11	11	11	11	11
12	E	12	12	12	12	12
13	F	13	13	13	13	13
14	G	14	14	14	14	14
15	A	15	15	15	15	15
16	B	16	16	16	16	16
17	C	17	17	17	17	17
18	D	18	18	18	18	18
19	E	19	19	19	19	19
20	F	20	20	20	20	20
21	G	21	21	21	21	21
22	A	22	22	22	22	22
23	B	23	23	23	23	23
24	C	24	24	24	24	24
25	D	25	25	25	25	25
26	E	26	26	26	26	26
27	F	27	27	27	27	27
28	G	28	28	28	28	28
29	A	29	29	29	29	29
30	B	30	30	30	30	30
31	C	31	31			

FEBRUARY. Month the Second.

Day of the Month The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Biſſextile Years.	Day of the Month. The Eaſtern Years.	The Patr. Month Marheſhvan.	The old Jewiſh Month Jjar.
1	D	32	32	1	31	31
2	E	33	33	2	32	32
3	F	34	34	3	33	33
4	G	35	35	4	34	34
5	A	36	36	5	35	35
6	B	37	37	6	36	36
7	C	38	38	7	37	37
8	D	39	39	8	38	38
9	E	40	40	9	39	39
10	F	41	41	10	40	40
11	G	42	42	11	41	41
12	A	43	43	12	42	42
13	B	44	44	13	43	43
14	C	45	45	14	44	44
15	D	46	46	15	45	45
16	E	47	47	16	46	46
17	F	48	48	17	47	47
18	G	49	49	18	48	48
19	A	50	50	19	49	49
20	B	51	51	20	50	50
21	C	52	52	21	51	51
22	D	53	53	22	52	52
23	E	54	54	23	53	53
24	F	55	55	24	54	54
25	G	56	56	25	55	55
26	A	57	57	26	56	56
27	B	58	58	27	57	57
28	C	59	59	28	58	58
29	D		60	29	59	59
				30	60	60

MARCH. Month the Third.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Biſſextile Years.	Day of the Month. The Eaſtern Years	The Patriarchal Month Chiſleu.	The old Jewiſh Month Sivan.
1	D	60	61	1	61	61
2	E	61	62	2	62	62
3	F	62	63	3	63	63
4	G	63	64	4	64	64
5	A	64	65	5	65	65
6	B	65	66	6	66	66
7	C	66	67	7	67	67
8	D	67	68	8	68	68
9	E	68	69	9	69	69
10	F	69	70	10	70	70
11	G	70	71	11	71	71
12	A	71	72	12	72	72
13	B	72	73	13	73	73
14	C	73	74	14	74	74
15	D	74	75	15	75	75
16	E	75	76	16	76	76
17	F	76	77	17	77	77
18	G	77	78	18	78	78
19	A	78	79	19	79	79
20	B	79	80	20	80	80
21	C	80	81	21	81	81
22	D	81	82	22	82	82
23	E	82	83	23	83	83
24	F	83	84	24	84	84
25	G	84	85	25	85	85
26	A	85	86	26	86	86
27	B	86	87	27	87	87
28	C	87	88	28	88	88
29	D	88	89	29	89	89
30	E	89	90	30	90	90
31	F	90	91			

APRIL. Month the Fourth.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Biſſextile Years.	Day of the Month. The Eaſtern Years.	The Patriarchal Month Tebet.	The old Jewiſh Month Tammuz.
1	E	91	92	1	91	91
2	F	92	93	2	92	92
3	G	93	94	3	93	93
4	A	94	95	4	94	94
5	B	95	96	5	95	95
6	C	96	97	6	96	96
7	D	97	98	7	97	97
8	E	98	99	8	98	98
9	F	99	100	9	99	99
10	G	100	101	10	100	100
11	A	101	102	11	101	101
12	B	102	103	12	102	102
13	C	103	104	13	103	103
14	D	104	105	14	104	104
15	E	105	106	15	105	105
16	F	106	107	16	106	106
17	G	107	108	17	107	107
18	A	108	109	18	108	108
19	B	109	110	19	109	109
20	C	110	111	20	110	110
21	D	111	112	21	111	111
22	E	112	113	22	112	112
23	F	113	114	23	113	113
24	G	114	115	24	114	114
25	A	115	116	25	115	115
26	B	116	117	26	116	116
27	C	117	118	27	117	117
28	D	118	119	28	118	118
29	E	119	120	29	119	119
30	F	120	121	30	120	120
31	G	121	122			

MAY. Month the Fifth.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Biſſextile Years.	Day of the Month. The Eaſtern Years.	The Patriarchal Month Shebat.	The old Jewiſh Month Ab.
1	G	122	123	1	122	122
2	A	123	124	2	123	123
3	B	124	125	3	124	124
4	C	125	126	4	125	125
5	D	126	127	5	126	126
6	E	127	128	6	127	127
7	F	128	129	7	128	128
8	G	129	130	8	129	129
9	A	130	131	9	130	130
10	B	131	132	10	131	131
11	C	132	133	11	132	132
12	D	133	134	12	133	133
13	E	134	135	13	134	134
14	F	135	136	14	135	135
15	G	136	137	15	136	136
16	A	137	138	16	137	137
17	B	138	139	17	138	138
18	C	139	140	18	139	139
19	D	140	141	19	140	140
20	E	141	142	20	141	141
21	F	142	143	21	142	142
22	G	143	144	22	143	143
23	A	144	145	23	144	144
24	B	145	146	24	145	145
25	C	146	147	25	146	146
26	D	147	148	26	147	147
27	E	148	149	27	148	148
28	F	149	150	28	149	149
29	G	150	151	29	150	150
30	A	151	152			

JUNE. Month the Sixth.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Biſſextile Years.	Day of the Month. The Eaſtern Year.	The Patriarchal Month Adar.	The old Jewiſh Month Elul.
1	E	152	153	1	151	151
2	F	153	154	2	152	152
3	G	154	155	3	153	153
4	A	155	156	4	154	154
5	B	156	157	5	155	155
6	C	157	158	6	156	156
7	D	158	159	7	157	157
8	E	159	160	8	158	158
9	F	160	161	9	159	159
10	G	161	162	10	160	160
11	A	162	163	11	161	161
12	B	163	164	12	162	162
13	C	164	165	13	163	163
14	D	165	166	14	164	164
15	E	166	167	15	165	165
16	F	167	168	16	166	166
17	G	168	169	17	167	167
18	A	169	170	18	168	168
19	B	170	171	19	169	169
20	C	171	172	20	170	170
21	D	172	173	21	171	171
22	E	173	174	22	172	172
23	F	174	175	23	173	173
24	G	175	176	24	174	174
25	A	176	177	25	175	175
26	B	177	178	26	176	176
27	C	178	179	27	177	177
28	D	179	180	28	178	178
29	E	180	181	29	179	179
30	F	181	182	30	180	180

TABLE the Third continu'd.

The Julian *and antient* Patriarchal *and* Jewish *Year, with the* Dominical Letter *and* Numbers corresponding *to each Day of the Month.*

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Jijar.	Day of the Month. The Eastern Years.	The old Jewish Moa. Marchesvan.	The Patriarchal Month Chisleu.	Day of the Month. The Eastern Years.	The old Jewish Month Tebet.	The Patriarchal Month Sebat.	Day of the Month. The Eastern Years.	The old Jewish Month Adar.	The Patriarchal Month Ellul.	Day of the Month. The Eastern Year.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Ab.	Day of the Month. The Eastern Years.	The old Jewish Month Shebat.	The Patriarchal Month Tammuz.	Day of the Month. The Eastern Years.	The old Jewish Month Tebet.
1	G	182	183	211	1	211	241	1	241	271	1	271	301	1	F	335	336	301	1	301	271	1	271
2	A	183	184	212	2	212	242	2	242	272	2	272	302	2	G	336	337	302	2	302	272	2	272
3	B	184	185	213	3	213	243	3	243	273	3	273	303	3	A	337	338	303	3	303	273	3	273
4	C	185	186	214	4	214	244	4	244	274	4	274	304	4	B	338	339	304	4	304	274	4	274
5	D	186	187	215	5	215	245	5	245	275	5	275	305	5	C	339	340	305	5	305	275	5	275
6	E	187	188	216	6	216	246	6	246	276	6	276	306	6	D	340	341	306	6	306	276	6	276
7	F	188	189	217	7	217	247	7	247	277	7	277	307	7	E	341	342	307	7	307	277	7	277
8	G	189	190	218	8	218	248	8	248	278	8	278	308	8	F	342	343	308	8	308	278	8	278
9	A	190	191	219	9	219	249	9	249	279	9	279	309	9	G	343	344	309	9	309	279	9	279
10	B	191	192	220	10	220	250	10	250	280	10	280	310	10	A	344	345	310	10	310	280	10	280
11	C	192	193	221	11	221	251	11	251	281	11	281	311	11	B	345	346	311	11	311	281	11	281
12	D	193	194	222	12	222	252	12	252	282	12	282	312	12	C	346	347	312	12	312	282	12	282
13	E	194	195	223	13	223	253	13	253	283	13	283	313	13	D	347	348	313	13	313	283	13	283
14	F	195	196	224	14	224	254	14	254	284	14	284	314	14	E	348	349	314	14	314	284	14	284
15	G	196	197	225	15	225	255	15	255	285	15	285	315	15	F	349	350	315	15	315	285	15	285
16	A	197	198	226	16	226	256	16	256	286	16	286	316	16	G	350	351	316	16	316	286	16	286
17	B	198	199	227	17	227	257	17	257	287	17	287	317	17	A	351	352	317	17	317	287	17	287
18	C	199	200	228	18	228	258	18	258	288	18	288	318	18	B	352	353	318	18	318	288	18	288
19	D	200	201	229	19	229	259	19	259	289	19	289	319	19	C	353	354	319	19	319	289	19	289
20	E	201	202	230	20	230	260	20	260	290	20	290	320	20	D	354	355	320	20	320	290	20	290
21	F	202	203	231	21	231	261	21	261	291	21	291	321	21	E	355	356	321	21	321	291	21	291
22	G	203	204	232	22	232	262	22	262	292	22	292	322	22	F	356	357	322	22	322	292	22	292
23	A	204	205	233	23	233	263	23	263	293	23	293	323	23	G	357	358	323	23	323	293	23	293
24	B	205	206	234	24	234	264	24	264	294	24	294	324	24	A	358	359	324	24	324	294	24	294
25	C	206	207	235	25	235	265	25	265	295	25	295	325	25	B	359	360	325	25	325	295	25	295
26	D	207	208	236	26	236	266	26	266	296	26	296	326	26	C	360	361	326	26	326	296	26	296
27	E	208	209	237	27	237	267	27	267	297	27	297	327	27	D	361	362	327	27	327	297	27	297
28	F	209	210	238	28	238	268	28	268	298	28	298	328	28	E	362	363	328	28	328	298	28	298
29	G	210	211	239	29	239	269	29	269	299	29	299	329	29	F	363	364	329	29	329	299	29	299
30	A	211	212	240	30	240	270	30	270	300	30	300	330	30	G	364	365	330	30	330	300	30	300
31	B	212	213																				

JULY. Month the Seventh.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Nisan.	Day of the Month. The Eastern Years.	The old Jewish Month Tisri.	The Patriarchal Month Jyar.	Day of the Month. The Eastern Years.	The old Jewish Moa. Marchesvan.	The Patriarchal Month Sivan.	Day of the Month. The Eastern Years.	The old Jewish Month Chisleu.	The Patriarchal Month Thamuz.	Day of the Month. The Eastern Years.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Elul.	Day of the Month. The Eastern Year.	The old Jewish Month Adar.	The Patriarchal Month Ab.	Day of the Month. The Eastern Years.	The old Jewish Month Shebat.
1	A	182	183	181	1	181	211	1	211	241	1	241	271	1	E	243	244	271	1	271	301	1	301
2	B	183	184	182	2	182	212	2	212	242	2	242	272	2	F	244	245	272	2	272	302	2	302
3	C	184	185	183	3	183	213	3	213	243	3	243	273	3	G	245	246	273	3	273	303	3	303
4	D	185	186	184	4	184	214	4	214	244	4	244	274	4	A	246	247	274	4	274	304	4	304
5	E	186	187	185	5	185	215	5	215	245	5	245	275	5	B	247	248	275	5	275	305	5	305
6	F	187	188	186	6	186	216	6	216	246	6	246	276	6	C	248	249	276	6	276	306	6	306
7	G	188	189	187	7	187	217	7	217	247	7	247	277	7	D	249	250	277	7	277	307	7	307
8	A	189	190	188	8	188	218	8	218	248	8	248	278	8	E	250	251	278	8	278	308	8	308
9	B	190	191	189	9	189	219	9	219	249	9	249	279	9	F	251	252	279	9	279	309	9	309
10	C	191	192	190	10	190	220	10	220	250	10	250	280	10	G	252	253	280	10	280	310	10	310
11	D	192	193	191	11	191	221	11	221	251	11	251	281	11	A	253	254	281	11	281	311	11	311
12	E	193	194	192	12	192	222	12	222	252	12	252	282	12	B	254	255	282	12	282	312	12	312
13	F	194	195	193	13	193	223	13	223	253	13	253	283	13	C	255	256	283	13	283	313	13	313
14	G	195	196	194	14	194	224	14	224	254	14	254	284	14	D	256	257	284	14	284	314	14	314
15	A	196	197	195	15	195	225	15	225	255	15	255	285	15	E	257	258	285	15	285	315	15	315
16	B	197	198	196	16	196	226	16	226	256	16	256	286	16	F	258	259	286	16	286	316	16	316
17	C	198	199	197	17	197	227	17	227	257	17	257	287	17	G	259	260	287	17	287	317	17	317
18	D	199	200	198	18	198	228	18	228	258	18	258	288	18	A	260	261	288	18	288	318	18	318
19	E	200	201	199	19	199	229	19	229	259	19	259	289	19	B	261	262	289	19	289	319	19	319
20	F	201	202	200	20	200	230	20	230	260	20	260	290	20	C	262	263	290	20	290	320	20	320
21	G	202	203	201	21	201	231	21	231	261	21	261	291	21	D	263	264	291	21	291	321	21	321
22	A	203	204	202	22	202	232	22	232	262	22	262	292	22	E	264	265	292	22	292	322	22	322
23	B	204	205	203	23	203	233	23	233	263	23	263	293	23	F	265	266	293	23	293	323	23	323
24	C	205	206	204	24	204	234	24	234	264	24	264	294	24	G	266	267	294	24	294	324	24	324
25	D	206	207	205	25	205	235	25	235	265	25	265	295	25	A	267	268	295	25	295	325	25	325
26	E	207	208	206	26	206	236	26	236	266	26	266	296	26	B	268	269	296	26	296	326	26	326
27	F	208	209	207	27	207	237	27	237	267	27	267	297	27	C	269	270	297	27	297	327	27	327
28	G	209	210	208	28	208	238	28	238	268	28	268	298	28	D	270	271	298	28	298	328	28	328
29	A	210	211	209	29	209	239	29	239	269	29	269	299	29	E	271	272	299	29	299	329	29	329
30	B	211	212	210	30	210	240	30	240	270	30	270	300	30	F	272	273	300	30	300	330	30	330
31	C	212	213												G	273	274						

AUGUST. Month the Eighth.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Sivan.	Day of the Month. The Eastern Years.	The old Jewish Month Chisleu.	The Patriarchal Month Thamuz.	Day of the Month. The Eastern Years.	The old Jewish Month Tebet.	The Patriarchal Month Sebat.	Day of the Month. The Eastern Years.	The old Jewish Month Adar.	The Patriarchal Month Ellul.	Day of the Month. The Eastern Year.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Ab.	Day of the Month. The Eastern Years.	The old Jewish Month Shebat.	The Patriarchal Month Tammuz.	Day of the Month. The Eastern Years.	The old Jewish Month Tebet.
1	B	213	214	241	1	241	271	1	271	301	1	301	331	1	D	305	306	331	1	331	301	1	301
2	C	214	215	242	2	242	272	2	272	302	2	302	332	2	E	306	307	332	2	332	302	2	302
3	D	215	216	243	3	243	273	3	273	303	3	303	333	3	F	307	308	333	3	333	303	3	303
4	E	216	217	244	4	244	274	4	274	304	4	304	334	4	G	308	309	334	4	334	304	4	304
5	F	217	218	245	5	245	275	5	275	305	5	305	335	5	A	309	310	335	5	335	305	5	305
6	G	218	219	246	6	246	276	6	276	306	6	306	336	6	B	310	311	336	6	336	306	6	306
7	A	219	220	247	7	247	277	7	277	307	7	307	337	7	C	311	312	337	7	337	307	7	307
8	B	220	221	248	8	248	278	8	278	308	8	308	338	8	D	312	313	338	8	338	308	8	308
9	C	221	222	249	9	249	279	9	279	309	9	309	339	9	E	313	314	339	9	339	309	9	309
10	D	222	223	250	10	250	280	10	280	310	10	310	340	10	F	314	315	340	10	340	310	10	310
11	E	223	224	251	11	251	281	11	281	311	11	311	341	11	G	315	316	341	11	341	311	11	311
12	F	224	225	252	12	252	282	12	282	312	12	312	342	12	A	316	317	342	12	342	312	12	312
13	G	225	226	253	13	253	283	13	283	313	13	313	343	13	B	317	318	343	13	343	313	13	313
14	A	226	227	254	14	254	284	14	284	314	14	314	344	14	C	318	319	344	14	344	314	14	314
15	B	227	228	255	15	255	285	15	285	315	15	315	345	15	D	319	320	345	15	345	315	15	315
16	C	228	229	256	16	256	286	16	286	316	16	316	346	16	E	320	321	346	16	346	316	16	316
17	D	229	230	257	17	257	287	17	287	317	17	317	347	17	F	321	322	347	17	347	317	17	317
18	E	230	231	258	18	258	288	18	288	318	18	318	348	18	G	322	323	348	18	348	318	18	318
19	F	231	232	259	19	259	289	19	289	319	19	319	349	19	A	323	324	349	19	349	319	19	319
20	G	232	233	260	20	260	290	20	290	320	20	320	350	20	B	324	325	350	20	350	320	20	320
21	A	233	234	261	21	261	291	21	291	321	21	321	351	21	C	325	326	351	21	351	321	21	321
22	B	234	235	262	22	262	292	22	292	322	22	322	352	22	D	326	327	352	22	352	322	22	322
23	C	235	236	263	23	263	293	23	293	323	23	323	353	23	E	327	328	353	23	353	323	23	323
24	D	236	237	264	24	264	294	24	294	324	24	324	354	24	F	328	329	354	24	354	324	24	324
25	E	237	238	265	25	265	295	25	295	325	25	325	355	25	G	329	330	355	25	355	325	25	325
26	F	238	239	266	26	266	296	26	296	326	26	326	356	26	A	330	331	356	26	356	326	26	326
27	G	239	240	267	27	267	297	27	297	327	27	327	357	27	B	331	332	357	27	357	327	27	327
28	A	240	241	268	28	268	298	28	298	328	28	328	358	28	C	332	333	358	28	358	328	28	328
29	B	241	242	269	29	269	299	29	299	329	29	329	359	29	D	333	334	359	29	359	329	29	329
30	C	242	243	270	30	270	300	30	300	330	30	330	360	30	E	334	335	360	30	360	330	30	330
31	D	243	244																				

SEPTEMBER. Month the Ninth.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Elul.	Day of the Month. The Eastern Years.	The old Jewish Month Chisleu.	The Patriarchal Month Ab.	Day of the Month. The Eastern Years.	The old Jewish Month Tebet.	The Patriarchal Month Ellul.	Day of the Month. The Eastern Year.	The old Jewish Month Adar.	The Patriarchal Month Tisri.	Day of the Month. The Eastern Years.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Nisan.	Day of the Month. The Eastern Years.	The old Jewish Month Tisri.	The Patriarchal Month Marchesvan.	Day of the Month. The Eastern Years.	The old Jewish Month Sivan.
1	F	244	245	272	1	272	302	1	302	332	1	332	2	1	C	274	275	2	1	2	32	1	32
2	G	245	246	273	2	273	303	2	303	333	2	333	3	2	D	275	276	3	2	3	33	2	33
3	A	246	247	274	3	274	304	3	304	334	3	334	4	3	E	276	277	4	3	4	34	3	34
4	B	247	248	275	4	275	305	4	305	335	4	335	5	4	F	277	278	5	4	5	35	4	35
5	C	248	249	276	5	276	306	5	306	336	5	336	6	5	G	278	279	6	5	6	36	5	36
6	D	249	250	277	6	277	307	6	307	337	6	337	7	6	A	279	280	7	6	7	37	6	37
7	E	250	251	278	7	278	308	7	308	338	7	338	8	7	B	280	281	8	7	8	38	7	38
8	F	251	252	279	8	279	309	8	309	339	8	339	9	8	C	281	282	9	8	9	39	8	39
9	G	252	253	280	9	280	310	9	310	340	9	340	10	9	D	282	283	10	9	10	40	9	40
10	A	253	254	281	10	281	311	10	311	341	10	341	11	10	E	283	284	11	10	11	41	10	41
11	B	254	255	282	11	282	312	11	312	342	11	342	12	11	F	284	285	12	11	12	42	11	42
12	C	255	256	283	12	283	313	12	313	343	12	343	13	12	G	285	286	13	12	13	43	12	43
13	D	256	257	284	13	284	314	13	314	344	13	344	14	13	A	286	287	14	13	14	44	13	44
14	E	257	258	285	14	285	315	14	315	345	14	345	15	14	B	287	288	15	14	15	45	14	45
15	F	258	259	286	15	286	316	15	316	346	15	346	16	15	C	288	289	16	15	16	46	15	46
16	G	259	260	287	16	287	317	16	317	347	16	347	17	16	D	289	290	17	16	17	47	16	47
17	A	260	261	288	17	288	318	17	318	348	17	348	18	17	E	290	291	18	17	18	48	17	48
18	B	261	262	289	18	289	319	18	319	349	18	349	19	18	F	291	292	19	18	19	49	18	49
19	C	262	263	290	19	290	320	19	320	350	19	350	20	19	G	292	293	20	19	20	50	19	50
20	D	263	264	291	20	291	321	20	321	351	20	351	21	20	A	293	294	21	20	21	51	20	51
21	E	264	265	292	21	292	322	21	322	352	21	352	22	21	B	294	295	22	21	22	52	21	52
22	F	265	266	293	22	293	323	22	323	353	22	353	23	22	C	295	296	23	22	23	53	22	53
23	G	266	267	294	23	294	324	23	324	354	23	354	24	23	D	296	297	24	23	24	54	23	54
24	A	267	268	295	24	295	325	24	325	355	24	355	25	24	E	297	298	25	24	25	55	24	55
25	B	268	269	296	25	296	326	25	326	356	25	356	26	25	F	298	299	26	25	26	56	25	56
26	C	269	270	297	26	297	327	26	327	357	26	357	27	26	G	299	300	27	26	27	57	26	57
27	D	270	271	298	27	298	328	27	328	358	27	358	28	27	A	300	301	28	27	28	58	27	58
28	E	271	272	299	28	299	329	28	329	359	28	359	29	28	B	301	302	29	28	29	59	28	59
29	F	272	273	300	29	300	330	29	330	360	29	360	30	29	C	302	303	30	29	30	60	29	60
30	G	273	274		30	301	331	30	331	361	30	361	31	30	D	303	304						

OCTOBER. Month the Tenth.

Day of the Month. The Julian Year.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Tammuz.	Day of the Month. The Eastern Years.	The old Jewish Month Tebet.	The Patriarchal Month Nisan.	Day of the Month. The Eastern Years.	The old Jewish Month Adar.	The Patriarchal Month Jyar.	Day of the Month. The Eastern Years.	The old Jewish Month Nisan.	The Patriarchal Month Sivan.	Day of the Month. The Eastern Years.	Dominical Letter.	Days of Common Years.	Days of Bissextile Years.	The Patriarchal Month Marchesvan.	Day of the Month. The Eastern Years.	The old Jewish Month Iyar.	The Patriarchal Month Thamuz.	Day of the Month. The Eastern Years.	The old Jewish Month Sivan.
1	A	274	275	271	1	271	301	1	301	331	1	331	2	1	C	304	305	2	1	2	32	1	32
2	B	275	276	272	2	272	302	2	302	332	2	332	3	2	D	305	306	3	2	3	33	2	33
3	C	276	277	273	3	273	303	3	303	333	3	333	4	3	E	306	307	4	3	4	34	3	34
4	D	277	278	274	4	274	304	4	304	334	4	334	5	4	F	307	308	5	4	5	35	4	35
5	E	278	279	275	5	275	305	5	305	335	5	335	6	5	G	308	309	6	5	6	36	5	36
6	F	279	280	276	6	276	306	6	306	336	6	336	7	6	A	309	310	7	6	7	37	6	37
7	G	280	281	277	7	277	307	7	307	337	7	337	8	7	B	310	311	8	7	8	38	7	38
8	A	281	282	278	8	278	308	8	308	338	8	338	9	8	C	311	312	9	8	9	39	8	39
9	B	282	283	279	9	279	309	9	309	339	9	339	10	9	D	312	313	10	9	10	40	9	40
10	C	283	284	280	10	280	310	10	310	340	10	340	11	10	E	313	314	11	10	11	41	10	41
11	D	284	285	281	11	281	311	11	311	341	11	341	12	11	F	314	315	12	11	12	42	11	42
12	E	285	286	282	12	282	312	12	312	342	12	342	13	12	G	315	316	13	12	13	43	12	43
13	F	286	287	283	13	283	313	13	313	343	13	343	14	13	A	316	317	14	13	14	44	13	44
14	G	287	288	284	14	284	314	14	314	344	14	344	15	14	B	317	318	15	14	15	45	14	45
15	A	288	289	285	15	285	315	15	315	345	15	345	16	15	C	318	319	16	15	16	46	15	46
16	B	289	290	286	16	286	316	16	316	346	16	346	17	16	D	319	320	17	16	17	47	16	47
17	C	290	291	287	17	287	317	17	317	347	17	347	18	17	E	320	321	18	17	18	48	17	48
18	D	291	292	288	18	288	318	18	318	348	18	348	19	18	F	321	322	19	18	19	49	18	49
19	E	292	293	289	19	289	319	19	319	349	19	349	20	19	G	322	323	20	19	20	50	19	50
20	F	293	294	290	20	290	320	20	320	350	20	350	21	20	A	323	324	21	20	21	51	20	51
21	G	294	295	291	21	291	321	21	321	351	21	351	22	21	B	324	325	22	21	22	52	21	52
22	A	295	296	292	22	292	322	22	322	352	22	352	23	22	C	325	326	23	22	23	53	22	53
23	B	296	297	293	23	293	323	23	323	353	23	353	24	23	D	326	327	24	23	24	54	23	54
24	C	297	298	294	24	294	324	24	324	354	24	354	25	24	E	327	328	25	24	25	55	24	55
25	D	298	299	295	25	295	325	25	325	355	25	355	26	25	F	328	329	26	25	26	56	25	56
26	E	299	300	296	26	296	326	26	326	356	26	356	27	26	G	329	330	27	26	27	57	26	57
27	F	300	301	297	27	297	327	27	327	357	27	357	28	27	A	330	331

TABLE the Third continu'd.

The two last Patriar. *and* Jewiſh *Months in the* Embolimæan *Year.*

Month the Twelfth.			Month the Thirteenth.		
Day of the Month.	The Patriarchal Month Elul.	The old Jewiſh Month Adar.	Day of the Month.	The Patriarchal Month Veolul.	The old Jewiſh Month Veadar.
1	331	331	1	361	361
2	332	332	2	362	362
3	333	333	3	363	363
4	334	334	4	364	364
5	335	335	5	365	365
6	336	336	6	366	366
7	337	337	7	367	367
8	338	338	8	368	368
9	339	339	9	369	369
10	340	340	10	370	370
11	341	341	11	371	371
12	342	342	12	372	372
13	343	343	13	373	373
14	344	344	14	374	374
15	345	345	15	375	375
16	346	346	16	376	376
17	347	347	17	377	377
18	348	348	18	378	378
19	349	349	19	379	379
20	350	350	20	380	380
21	351	351	21	381	381
22	352	352	22	382	382
23	353	353	23	383	383
24	354	354	24	384	384
25	355	355			
26	356	356			
27	357	357			
28	358	358			
29	359	359			
30	360	360			
				Embolimæan Year ends	Embolimæan Year ends.

Note, That 19 *Julian Years* make 6939d. 18h. and the twelve common Years among the *Jews* of 354 Days, with the ſeven *Embolimæan* Years of 184 Days, which are in the ſame Space of Time, make but 6936 Days; ſo that in nineteen Years among the *Jews* it muſt happen, that ſometimes three Days and ſometimes four Days muſt be wanting to make the Number complete: Hence it is evident, that not only ſome of the common *Jewiſh* Years muſt conſiſt of 155 Days, but alſo that another *Embolimæan* Month muſt be inſerted in about 152 Years. But I have taken no Notice either of the additional Day, or of the extraordinary *Embolimæan* Month in theſe *Tables*, becauſe they are of no Uſe in the following *Calculations*.

30. How long *Adam* continu'd in the State of Innocency cannot be ſo eaſily determin'd. There are ſome who affirm, that he fell on the ſame Day in which he was created, and endeavour to prove this Aſſertion, from (*k*) the Words of the *Pſalmiſt*, who having ſhewn the carnal Confidence of Man, proves it to be vain from this Expreſſion, *Man being in honour abideth not*; or as others tranſlate it, *Adam being in honour lodged not there all night*. But this is impoſſible. The moſt probable Account is this, *Adam* was created toward the latter End of the ſixth Day, being the laſt of all the Creatures. On this Day GOD *cauſed a deep ſleep to fall upon Adam, took one of his ribs*, and *form'd Eve* thereof, but conceals her from him. Immediately upon this follows the *Sabbath*, or Day of Reſt. On the next, or eighth Day, GOD brings *all the beaſts of the earth*, and *all the fowls of the air* to *Adam*, whilſt he *gave names* to them all; but obſerving that all the other Creatures had Mates, he could not but be griev'd, becauſe he alone was left deſtitute of ſuch a Comfort and Aſſiſtant. Upon this GOD *brings Eve to Adam*, who preſently knew who ſhe was, and of what ſhe was made, and is a plain Argument, that we ſhall know one another in Heaven, when we ſhall be reſtor'd to our primitive Innocency. Then GOD inſtituted the holy Ordinance of Marriage to continue to the End of the World, joyn'd *Adam* and *Eve* together in this State, took them from the Place where they were, and ſettl'd them in the Garden of *Eden*, which he had before made, *to dreſs it, and to keep it*, with a full Liberty *to eat of the fruit of every tree in the garden*, except *the tree of knowledge of good and evil*. On the ninth Day *Adam* and *Eve* follow their Work, and the Devil, envying their Happineſs, contrives Means to make them loſe their Innocency, and ſo to plunge them and their Poſterity into Miſery,

(*k*) Pſalm xlix. 9, 10. ואדם ביקר בל ילין

and it was not long before he was too ſucceſsful. Our *Saviour* ſaith, that (*l*) the Devil *was a murderer from the beginning*. The *Syriack Tranſlation*, which Language CHRIST ſpoke, renders it *from in the beginning*, the common Phraſe, whereby the *Jews* expreſs'd the ſix Days of the *Creation*. The *Jews*, who ſtood by and heard theſe Words, could no otherwiſe underſtand them, than that the *Devil was a murderer* from that very Day in which *Adam* was made, or from a Time very near it. And ſince (*m*) *whoſoever hateth his brother is a murderer* in the Sight of GOD; ſo in this Senſe he murder'd our firſt Parents, at leaſt intentionally, on the Day that they were created. And ſo CHRIST meant in theſe Words, as ſpeaking according to the common and familiar Language of that Nation. It is therefore without all Queſtion, that the Devil would loſe no Time; but as he was fallen himſelf, ſo being full of Spite at the Happineſs and Honour of *Adam*, he would haſten all that he could to bring him out of that State, which he ſo much envy'd. Beſides, if *Adam* and *Eve* had been long practis'd in Obedience, they had not been ſo ſoon ſhaken, when they came to be try'd. And the Speech of *Eve* to the Serpent (*n*) as it is in the *Hebrew*, *We ſhall eat of the fruit of the trees of the garden*, and not *We have eaten*, ſeems to intimate that they had taſted but of few Trees before. And it is evident, that they had not as yet taſted of the Fruit of the *Tree of Life*, (which they could not but deſire) tho' it grew *in the middle of the garden*. It is therefore moſt probable, that (*o*) the other Occurrences mention'd in the *Scriptures*, might take up ſo much Time, as until the tenth Day from the Beginning of the *Creation*, and that (*p*) on the tenth Day our firſt Parents fell from their original State of Innocency. And it is remarkable, that (as if it was to keep up the Remembrance of this great Misfortune) the tenth Day of the ſeventh Month among the *Jews* (which anſwer'd to the tenth Day of the firſt Month in former Ages) was appointed by GOD, as (*q*) *a day of atonement*, or a ſolemn Faſt, (call'd (*r*) *the faſt* by Way of Eminency) in which there was to be *an holy convocation*, and *an offering made by fire*, and every Perſon, whether he was one of their own Tribes, or *a ſtranger, which ſojourned among them*, was oblig'd to *afflict his ſoul*, under the Penalty of being *cut off from among his people*. The great Afflictions and Humiliations, ſo ſolemnly to be perform'd, ſeem all to ſhew, that on this Day Afflictions began, and that they ſhould be all humbled for that Sin, of which they were all guilty in their firſt Parents, and which was the firſt Cauſe of all the Miſeries, that have happen'd ever ſince. However, the great Solemnities us'd (*s*) on that Day may induce us to believe, that there was a more than ordinary Occaſion for them; and all other Accounts hitherto given (which I know of) are no Way ſatisfactory. Among all thoſe Rites and Ceremonies, that of the (*t*) two Goats cannot be ommitted. On this Day of Expiation the *Scape Goat* was preſented, and the other was ſacrific'd. On the ſame Day that *Adam* and *Eve* ſinn'd, they were condemn'd but eſcap'd, and (*u*) GOD *made them coats of ſkins, and cloath'd them*. Theſe Skins were ſuppos'd to be taken from the Beaſts which were ſacrific'd. Thus as Sin brought Death among the Creatures; ſo the firſt living Creature that died was a Type of CHRIST, who was (*x*) *the lamb of* GOD *ſlain from the foundation of the world*. On the Day that *Adam* ſinn'd, he had the Promiſe of a *Saviour*, that (*y*) the *ſeed* of the Woman ſhould *bruiſe* the Serpent's *head*. And on this Day of the Year alone the *Jews* thought it lawful that the ſacred Name JEHOVAH ſhould be pronounc'd by the *High Prieſt* alone, when he came out of the *Holy of holies*, and when the Promiſe ſeem'd to be repeated in the ſtrongeſt Terms, (*z*) *The* LORD ſhall *bleſs thee, and* ſhall *keep thee*. The LORD ſhall *make his face to ſhine upon thee, and* ſhall *be gracious unto thee. The* LORD ſhall *lift up the light of his countenance upon thee, and* ſhall *give thee peace*. On the Day that *Adam* ſinn'd he was liable to die; but he eſcap'd, and (*a*) a *ſin-offering* interpos'd; and GOD appointed CHRIST JESUS for a *Mediator*, on whom as on the Goat the Lot fell, that he ſhould be *crucify'd and ſlain*. The *Jews* tell us, that the *Scape Goat* was tumbl'd from a high Rock and daſh'd in Pieces. For this there was no Command in *Scripture*, but only (*b*) that he ſhould be ſent into a *land not inhabited*. *Joſephus* ſaith, that he was (*c*) ſent into a *Deſert without Bounds*, (as the World was at firſt) which muſt be thoſe Deſerts of *Arabia*, that lay eaſtward from the Land of *Canaan*. Thus *Adam* was expell'd into a barren and an uncultivated Land, and he went eaſtward becauſe (*d*) on that Side of the Garden the *Cherubims* were plac'd to prevent his Returning again. And the *Hebrew* Phraſe (*e*) *a land of ſeparation* to which the Goat was ſent, ſeems more particularly to allude thereto. As he, who conveigh'd away the *Scape Goat*, was thereby render'd unclean; ſo all the Poſterity of *Adam* was unclean by him. And as he, who was unclean by Accompanying the *Scape Goat*, was oblig'd to *waſh his cloaths*

(*l*) Joh. viii. 44. (*m*) 1 Joh. iii. 15. (*n*) Gen. iii. 2. (*o*) Gen. ii, *and* iii. (*p*) *Vide Clariſſimi* Uſſeri *Annales*. (*q*) Levit xxiii. 27, 28. *and* xxv. 9. (*r*) Acts xxvii. 9. (*s*) Levit. xvi. 29. *and throughout the whole Chapter*. Levit. xxiii. 26, &c. *and* Num. xxix. 7, &c. (*t*) Levit xvi. 5. (*u*) Gen. iii. 21. (*x*) Revel xiii. 8. (*y*) Gen. iii. 15. (*z*) Num. vi. 24, 25, 26. (*a*) *Thus* Gen. iv 7. *the* Hebrew *Word* חטאת *is of the Maſculine Gender, contrary to Grammar, and the general Uſe of the Word, and ſo alludes to* CHRIST, *who* 2 Cor. v. 21. was made ſin, *or a ſin-offering* for us. (*b*) Levit. xvi. 22. (*c*) εις υπερομον ερημιαν. (*d*) Gen. iii. 24. (*e*) Levit. xvi. 22.

and bath himſelf in water, before he was fit to come into the Camp, which might conveniently be done in the River *Jordan*; ſo CHRIST JESUS by being baptiz'd in *Jordan*, did (as our *Church* expreſſeth it) *ſanctify water to the myſtical waſhing away of ſin*, and eſpecially of that Original Sin, which we had by *Adam*, it being thus apply'd to ſuch who had no other. Thus all Mankind, to whom *Adam*'s firſt Tranſgreſſion is imputed, muſt be baptiz'd with water, before they can *come into the camp*, be admitted into the Congregation, or eſteem'd as Members of the Church of CHRIST. And tho' ſome Parts of the *Jewiſh* Law were dark and obſcure; yet the Doctrine of *Original Sin* was (*f*) clearly reveal'd, and (*g*) plainly expreſs'd. It may be objected, that it is very improbable, that *Adam* and *Eve* would ſtay ſo long in Paradiſe, and not eat of the Fruit of the Tree of Life. But to this it may be anſwer'd, that upon Suppoſition, that he was brought thither on the eighth Day, and fell on the tenth, he could be there but one whole Day and Part of two more before he fell, and made us all liable to Death; and ſo long was CHRIST JESUS in a State of Death, before he deliver'd us from it. But when *Adam* was in this happy State, he preſum'd like St. *Peter* too much upon his own Strength, and perhaps might be willing to intitle his Poſterity to eternal Life by his own Obedience; and ſo he neglected to taſte of this Fruit, until he was hurry'd away by the Violence of the Temptation, and then he loſt the Opportunity.

31. There have been ſome Men, who (conſidering the long Lives of the Patriarchs) have entertain'd an Opinion, that (*h*) the Years in that Age were not *Solar* but *Lunar* Revolutions, that is, ſo many *Lunar* Months, of which ſeven and thirty do make ſomething more than three of our common Years. And thus they ſay, that (*i*) *Methuſelah*, the oldeſt Man mention'd in the *Scripture*, liv'd *nine hundred and ſixty nine* Years, or *Lunar* Months, ſo that he died, according to our Computation, when he was about eighty Years of Age. But he who only conſiders, that if this was true, then (*k*) five of the *Antediluvian Patriarchs* muſt each of them have a Son before they were nine Years old, and that alſo (*l*) *Cainan*, *Mahalaleel*, and *Enoch*, muſt each of them have a Son in the ſixth Year of their Age, according to our Computation, may without any other Arguments be convinc'd, that this Hypotheſis is impoſſible. Beſides, the Genealogies between the Flood and *Abraham*, together with thoſe of the later *Patriarchs*, will afford much greater Difficulties; all which will be eaſily remov'd upon this Suppoſition, that the Lives of Men did gradually grow ſhorter from the *Creation* to the Time of *Moſes*, in the ſame Manner as the *Scriptures* relate them. Had the antient Years been *Lunar* of one Month, and not *Solar* of twelve, by which the ſame Duration of Life had been differently meaſur'd in different Ages, the Number of Years which Men liv'd, muſt have alter'd on a ſudden in the Proportion of twelve to one, when the Year was chang'd from being *Lunar* to *Solar*, which would no doubt have been referr'd to, and they could not have alter'd gradually and gently, as it is evident that they did. If the Years were *Lunar*, when the *Patriarchs* liv'd between nine hundred and a thouſand, what Years muſt they be immediately after the *Flood*, when they liv'd between four and five hundred? Or after the Tower of *Babylon* was built, when they were ſhortn'd to between two and three hundred? Or in *Jacob*'s Time, when their Lives were between one and two hundred Years? Or how can they account for the reſpective Years, in which theſe *Patriarchs* had Children? But St. *Auguſtine* (*m*) hath long ſince confuted this Notion in this Manner: *How can it be ſaid*, that (*n*) the waters were upon the earth in the ſix hundredth year of Noah's life, in the ſecond Month, and the ſeventeenth day of the month, *unleſs the Months were the ſame as they are now? And if the Months were the ſame, Why not the Years? And afterward in the End of the Flood it is thus written*, (*o*) The ark reſted in the ſeventh month, on the ſeventeenth day of the month upon the mountains of Ararat. *And* (*p*) in the tenth month upon the firſt day of the month were the tops of the mountains ſeen. *And this* firſt Month, ſecond Month, ſeventh Month, *and* tenth Month, *happen'd in the* (*q*) *ſame Year of* Noah's *Life, who liv'd* (*r*) *nine hundred and fifty Years.* And (*s*) in the ſecond month on the ſeven and twentieth day of the month, GOD ſpake again unto Noah. *So that here are ten Months in the ſame Year, and ſeven and twenty Days in the ſame Month. If then there were ten Months in the ſame Year, Why not twelve? And if there were ſeven and twenty Days in the ſame Month, Why not thirty? So that if the Years were twelve Times as ſhort as they are now, then the Months alſo muſt be twelve Times as ſhort, as they are now. And the ſame muſt alſo be ſaid of the Days, ſince* (*t*) *the* tenth Month *is mention'd in one of the Years of* Noah, *and the* (*u*) ſeven and twentieth Day *in one of the Months. According to this ſtrange Way of Reckoning, the Flood, which* (*x*) *the* Scripture *ſaith*, was upon the earth forty days and forty nights, *muſt be tranſlated*, three Days and eight Hours. *But who can endure ſuch a Vanity and Abſurdity? Such a Method inſtead of Confirm-*

(*f*) Gen v. 3. (*g*) Pſal. li. 5. (*h*) שנים Years *from the* Verb שנה *to repeat the ſecond Time.* (*i*) Gen. v 27. (*k*) Gen. v. 6, 9, 12, 18, 21. (*l*) Gen. v. 12, 15, 21. (*m*) De Civitate Dei, *Lib.* 15. *Cap.* 14. (*n*) Gen. vii. 11. (*o*) Gen. viii. 4. (*p*) Gen. viii. 5. (*q*) *Compare* Gen. vii. 6. *with* Gen. viii. 5, 13. (*r*) Gen. ix. 28, 29. (*s*) Gen. viii. 14, 15. (*t*) Gen. viii. 5. (*u*) Gen. viii. 14. (*x*) Gen. vii. 12.

ing the Scriptures, *will deſtroy them, and by Attempting to ſolve one Scruple, will not only raiſe many, but leave them both unanſwer'd, and unanſwerable. And therefore* (as he there adds) *their Day muſt be the ſame with ours now, which is divided into twenty four Hours, and takes up the whole Space of Light and Darkneſs, in which the Sun paſſeth from any one Meridian to the ſame. Their Month muſt be the ſame with ours now, only determin'd by the Space of one Change of the Moon to the other. And their Year muſt be the ſame with ours now, containing all the four Seaſons, and determin'd by the Revolution of the Sun to the ſame Point of the Ecliptick.* And therefore there can be very little Difference between a thouſand Years at that Time, and a thouſand Years in any other Age of the World.

32. The *Jews* obſerve (as was (*y*) before mention'd) that all the *Antediluvian Patriarchs* were born at *Autumn*, in the firſt Month of the Year according to their antient Account. As this cannot be contradicted, ſo if it is granted, then *Noah* was entering upon the (*z*) *ſix hundredth* Year of his Life when the *Flood* came, and when he was (*a*) *ſix hundred* Years old complete, and entering upon the *ſix hundredth and firſt* Year of his Age, he was in the Ark, whilſt *the flood of waters was upon the earth*; in which Year he alſo (*b*) landed on the Mount *Taurus*, or *Caucaſus*, theſe being the higheſt of all thoſe which are call'd *The Mountains of Ararat*, which alſo lie (*c*) eaſtward from *Babylon*. And therefore as *Methuſelah* liv'd (*d*) to be in the *nine hundredth and ſixty ninth* Year of his Age; ſo he died but a very ſhort Time before the *Flood*, which the *Jews* do generally affirm, and (*e*) his Name ſeems to intimate. And as *Adam* was created in *Autumn Anno Mundi* 1. ſo he was one Year old in *Autumn Anno Mundi* 2.

33. The Hiſtory of the *Creation* and of the Times before the *Flood* might, by Reaſon of the long Lives of the *Patriarchs*, be more eaſily conveigh'd down by Tradition, until a Method was found out to perpetuate the ſame in Writing. For *Noah* was born but an hundred and ſix and twenty Years after *Adam* died; and *Methuſelah* liv'd two hundred and three and forty Years cotemporary with *Adam*, and near ſix hundred Years in the Time of *Noah*; ſo that he alone might eaſily communicate that Knowledge to the one which he had receiv'd from the other. And after the *Flood Noah* died but two Years before *Abraham* was born; and *Terah*, *Abraham*'s Father, liv'd an hundred and twenty eight Years cotemporary with *Noah*, and ſeventy five Years with *Abraham*; ſo that *Terah*, *Noah*, and *Methuſelah* alone might convey down the antient Knowledge even from the Creation until the Time of *Abraham*, when an effectual Care (*f*) was taken to continue the ſame among his Poſterity. And how far others alſo might be ſerviceable to ſuch a Deſign, may be farther obſerv'd from (*g*) the following *Chronological Table*.

N. B. That in all theſe *Tables* I reckon by *Julian* Years, each Year beginning on the firſt Day of *January*. I alſo place the Letter A to ſignify the three firſt Months of the Year, or rather the Winter Quarter, beginning at the *Winter Solſtice*, and ending at the *Vernal Equinox*. The Letter B to ſignify the three next Months of the Year, beginning at the *Vernal Equinox*, and ending at the *Summer Solſtice*. The Letter C to ſignify the ſeventh, eighth, and ninth Months, or the *Summer Quarter*, beginning at the *Summer Solſtice*, and ending at the *Autumnal Equinox*. And the Letter D to ſignify the three laſt Months of the Year, or the *Autumnal Quarter* beginning at the *Autumnal Equinox*, and ending at the *Winter Solſtice*. Theſe Things conſider'd, I ſuppoſe, that there can be no Difficulty in Apprehending the following (*h*) *Chronological Table*.

(*y*) Talmud Hieroſolymitanum *in* Roſh Haſhanah, *Fol.* 561. (*z*) Gen. vii. 11. (*a*) Gen. vii. 6. (*b*) Gen. viii. 4. (*c*) Gen. xi. 2. (*d*) Gen. v. 27. (*e*) מת הוא שלח Moritur ille, & *advenit* telum *Dei*, *ſive* Moritur ille, & *Deus* immiſit *diluvium* (*f*) Gen. xviii. 17, 18, 19. (*g*) *Tab.* 4. or *Chronological Tab.* 1. (*h*) *Tab.* 4. or *Chronological Tab.* 1.

TABLE

TABLE the Fourth, or *Chronological Table* the First.

Number.	Year of the World.	Year before CHRIST.	Year of the *Julian Period.*	Year of *Adam.*	Year of *Seth.*	Year of *Enosh.*	Year of *Cainan.*	Year of *Mahalaleel.*	Year of *Jared.*	Year of *Enoch.*	Year of *Methuselah.*	Year of *Lamech.*	Year after *Adam's* Death.	Year after *Enoch's* Translation.	Year after *Seth's* Death.	Year of *Noah.*	Y. aft. *Enosh's* Death.	Year after *Cainan's* Death.	Year after *Mahalaleel's* Death.	Y. aft. *Jared's* Death.	Year of the Building of the *Ark.*	Year of *Japhet.*	Year of *Shem.*
1	1 D	4007	706																				
2	2 D	4006	707	1																			
3	3	4005	708	2																			
4	4	4004	709	3																			
5	130	3878	835	129																			
6	131 D	3877	836	130																			
7	236 D	3772	941	235	105																		
8	326 D	3682	1031	325	195	90																	
9	396 D	3612	1101	395	265	160	70																
10	461 D	3547	1166	460	330	225	135	65															
11	623 D	3385	1328	622	492	387	297	227	162														
12	688 D	3320	1393	687	557	452	362	292	227	65													
13	875 D	3133	1580	874	744	639	549	479	414	252	187												
14	931 D	3077	1636	930	800	695	605	535	470	308	243	56											
15	988 D	3020	1693		857	752	662	592	527	365	300	113	57										
16	1043 D	2965	1748		912	807	717	647	582		355	168	112	55									
17	1057 D	2951	1762			821	731	661	596		369	182	126	69	14								
18	1141 D	2867	1846			905	815	746	680		453	266	210	153	98	84							
19	1236 D	2772	1941				910	840	775		548	361	305	248	193	179	95						
20	1291 D	2117	1996					895	830		603	416	360	303	248	234	150	55					
21	1423 D	2585	2128						962		735	548	492	435	380	366	282	187	132				
22	1536 D	2472	2241								848	661	605	548	493	479	395	300	245	113			
23	1557 D	2451	2262								869	682	626	569	514	500	416	321	266	134	21		
24	1559 D	2449	2264								871	684	628	571	516	502	418	323	268	136	23	2	
25	1563	2445	2268								875	688	632	575	520	506	422	327	272	140	27	6	4
26	1652 D	2356	2357								964	777	721	664	609	595	511	416	361	229	116	95	89
27	1656 D	2352	2361								968		725	668	613	599	515	420	365	233	120	99	93

(*a*) Tho' there is no Time fix'd in *Scripture* for the Birth of *Cain* and *Abel*; yet as GOD had (*a*) given our first Parents this Blessing, to *be fruitful and multiply and replenish the earth*; so it cannot be suppos'd, that they were long without Offspring.

(*b*) The Murder of *Abel* could not be long before the Birth of *Seth*, because (*b*) he was the next born of all the Sons and Daughters of *Adam* after the said Murder. It was always Customary to give Names to Children almost as soon as born, and in those early Ages the Names were given as a Memorial of something remarkable, which happen'd about that Time. And (*c*) the Name of *Seth* with the Reason thereof shews, that the Murder of *Abel* was then fresh in the Memory of *Eve*.

(*c*) That something of a very bad Consequence happen'd at the Birth of *Enosh* is plain, because his Name signifies *sorrowful*. And the Reason is given (*d*) *Then began Men to* deify other Creatures, or to *call* them *by the name of the* LORD. This being the literal Interpretation of the *Hebrew Text*, and the *Targum* of *Jonathan Ben Uzziel* translating it in the same Manner; and both the *Persick Translation* and the *Septuagint*, and many learned Expositors favouring this Sense, I take it to be the same with (*e*) *They ascribed unto stocks and stones the incommunicable name.* And the History of *Sanchoniatho*, as it is interpreted by the late learned Bishop *Cumberland*, gives very great Reason to conclude, that Idolatry, or at least the Worshipping or Deifying of Creatures, might begin about this Time in the

(*a*) Gen. i. 28. (*b*) Gen. v. 4. (*c*) Gen. iv. 25. (*d*) Gen. iv. 26. (*e*) Wisd. xiv. 21.

Rac

TABLE the Fourth, or *Chronological Table* the First.

Generations.	*The* HISTORY, *with such* Texts *of* Scripture *which mention the same, or especially prove the* Chronological Account *thereof.*
1	*Adam* was created *Octob.* 25. See *Sect.* 23. *Gen.* i. 26, 27.
	Adam is now one Year old. See *Sect.* 32.
2	*Cain*, the eldest Son of *Adam*, is born about this Time, *Gen.* iv. 1. *(a)*
2	*Abel*, the Brother of *Cain*, is probably born about this Time, *Gen.* iv. 2. *(a)*
	Cain murders *Abel*, and is banish'd, *Gen.* iv. 8, 25. *(b)*
2	*Seth* is born, *Gen.* v. 3.
3	*Enosh* is born, *Gen.* v. 6. Idolatry begins, *Gen.* iv. 26. *(c)*
4	*Cainan* is born, *Gen.* v. 9.
5	*Mahalaleel* is born, *Gen.* v. 12.
6	*Jared* is born, *Gen.* v. 15.
7	*Enoch* is born, *Gen.* v. 18. *Jude* Verse 14.
8	*Methuselah* is born, *Gen.* v. 21.
9	*Lamech* is born, *Gen.* v. 25.
	Adam dies, *Gen.* v. 4, 5.
	Enoch is translated, *Gen.* v. 22, 23, 24.
	Seth dies, *Gen.* v. 7, 8.
10	*Noah* is born, *Gen.* v. 28, 29.
	Enosh dies, *Gen.* v. 10, 11.
	Cainan dies, *Gen.* v. 13, 14.
	Mahalaleel dies, *Gen.* v. 16, 17.
	Jared dies, *Gen.* v. 19, 20.
	The hundred and twenty Years begin, which were spent in Building of the Ark before the Flood, *Gen.* vi. 3. and 1 *Pet.* iii. 20.
11	*Japhet* is born. Compare *Gen.* v. 32. with *Gen.* xi. 10. and *Gen.* ix. 24. and *Gen.* x. 21. *(e)*
11	*Shem* is born. Compare *Gen.* v. 32. with *Gen.* xi. 10. and *Gen.* ix. 24. and *Gen.* x. 21. *(e)*
11	*Ham* is probably born about this Time, *Gen.* ix. 23, 24, 25. and *Gen.* vii. 7. and 1 *Pet.* iii. 20. *(e)*
	Lamech dies, *Gen.* v. 30, 31.
	Methuselah dies, *Gen.* v. 26, 27. and the Flood comes, *Gen.* vii. 6, 11. which destroys all the World, except *Noah* and his Family, *Gen.* vi. 9, to the End. *Gen.* vii, throughout, and 1 *Pet.* iii. 20. *(f)*
	The End of the first Chronological Table.

Race of *Cain*,' tho' it made but a slow Progress for some Ages after.

(*d* That *Noah* was *an hundred and twenty Years* employ'd in Building the Ark, (*f*) seems very evident. And it is probable, that GOD directed (as (*g*) the *Septuagint* expresseth it) that it should be made of *square Beams*, not of Boards, and as others say, of that Wood which was most lasting. The Word גֹּפֶר in *Hebrew* may perhaps signify the *Cypress* by an easy Variation of the same into *Greek* and *Latin*, and other Languages. And the *Arabick* شمشار signifies the same, according to the constant Opinion of the *Moors* and *Arabians*; as the learned Dr. *Castle* assures us in his *Lexicon*. It was a Wood both durable and fit for Shipping, and therefore (*h*) our *Translators* joyn it with the *Oak* for this Reason. And of this *Alexander's* Navy was built at *Babylon*, so that it grew in great Plenty in those Parts. GOD said (*i*) that his *Spirit* should *not always strive with man* by publick Punishments, *for that he also is flesh*, frail and mortal, and then the World would never be repleniſh'd. However he would make one Example of his Justice at the End of *one hundred and twenty Years*, which was the Time that the *ark was preparing*, and which if regarded might have *led them to repentance*. When GOD said, (*k*) *The end of all flesh is come before me*, it signifies no more than, that the End is determin'd, and shall come in its due Time, unless prevented by Amendment of Life, as appears from the latter Part of the same Verse, *Behold, I will destroy them with the earth*. The Placing of

(*f*) *Compare* Gen. vi. 3. *with* 1 Pet. iii. 20. (*g*) *Upon* Gen. vi. 14. (*h*) Isai. xliv. 14. (*i*) Gen. vi. 3. (*k*) Gen. vi. 13.

the preſent for the future Tenſe is very uſual in the *Scriptures*, of which there are (*l*) ſeveral Inſtances. However, if *Noah* was *an hundred and twenty Years* in Building the Ark, then it is certain, that he began to build twenty Years before the Birth of either of his three Sons, and in this Senſe alſo (*m*) *By faith Noah, being warned of* GOD *of things not ſeen as yet, moved with fear, prepared an ark for the ſaving of his houſhold.*

(*e*) That *Japhet* was the eldeſt Son, *Shem* the ſecond, and *Ham* the youngeſt, appears from the Texts quoted in the *Table*. Beſides, (*n*) *Japhet* is expreſsly ſaid to be the *elder* Brother, and (*o*) *Ham* is ſaid to be the younger; ſo that *Shem* of courſe muſt be the ſecond, *Japhet*, who was the elder Son, muſt be born when (*p*) *Noah was five hundred years old*, and therefore he muſt be in the ſix hundredth Year of his Age (*q*) at the Flood. *Shem* the ſecond Son was two Years younger than *Japhet*; ſo that (*r*) he muſt be *an hundred* Years old, *two years after the flood*. There is no certain Account of the Age of *Ham*, but it is probable, that he was not much younger than the other two, becauſe (*s*) he was alſo marry'd at the Time of the Flood. Tho' *Shem* was not the eldeſt; yet he (*t*) is always nam'd the firſt, becauſe the *Genealogies* and the *Chronology* are kept up in his Line, and the principal Parts of the ſacred Hiſtory relate to his Family. The like Method is alſo obſerv'd at the Birth of *Abraham*, as will appear in its proper Place. Tho' *Ham* was the youngeſt; yet he is always nam'd next, becauſe (*u*) he was the Father of the *Canaanites*, and (*x*) the *Egyptians*, which take up a conſiderable Part of the *Moſaical* Hiſtory; and *Japhet* is named laſt, becauſe none of the ſaid Hiſtory relates to his Poſterity.

(*f*) The Placing this Year as the Year of the Flood is liable to two Objections, which at the firſt View ſeem ſo great, that I had not plac'd the Beginning thereof in this Manner, had I not been forc'd by *Aſtronomical Calculations* ſo to do. The firſt is, that *Noah* is (*y*) ſaid to be *ſix hundred years old, when the flood of waters was upon the earth*; and in theſe *Tables* he is but five hundred and ninety nine Years old. But this Expreſſion is (*z*) afterward explain'd, that it was *in the ſix hundredth year of Noah's life*, when he was more than five hundred and ninety nine Years old, and entring upon the ſix hundredth Year of his Age. Thus in many Caſes we uſually ſay, *Annus inchoatus pro perfecto habetur*. A very famous (*a*) *Author* among the *Jews* lays down this as a Rule to be obſerv'd, that *Part of the Month is as the whole, and Part of the Year is as the whole*. This is evident from moſt of the (*b*) *Expoſitors*, who have treated on the Reſurrection of our SAVIOUR, as mention'd in the *Creed*, or on thoſe Texts, which afford any Difficulty in this Caſe, and whatever Cavils have been ſince made, it is plain, that the antient *Jews* and the *Apoſtles* underſtood all theſe Expreſſions only in this Senſe. For when CHRIST ſaid, (*c*) *As Jonas was three days and three nights in the whale's belly; ſo ſhall the Son of man be three days and three nights in the heart of the earth*; and (*d*) *After three days he ſhall riſe again*; his Enemies only deſir'd, (*e*) that *the ſepulcher ſhould be made ſure until the third day*. And (*f*) his Friends expected the Accompliſhment thereof, when *the third day* came, *ſince theſe things were done*. The other Objection is, that *Methuſelah* is ſaid (*g*) to be *nine hundred and ſixty nine years old* when *he died*. But in theſe *Tables* the *Flood* is plac'd at that Time, when he was nine hundred and ſixty eight Years old. But this will alſo be explain'd by what is already mention'd. He was above nine hundred and ſixty eight Years of Age, and entring into his nine hundred and ſixty ninth Year. And if he was born in the Beginning of the Year, or at *Autumn*, (as the *Jews* aſſert) then he muſt be of the Age here mention'd, before (*h*) *the ſecond month and the ſeventeenth day of the month*, when the Flood came, and conſequently he died but (*i*) a little Time before it, or in the Week before it, if a *Jew* in this Caſe can be credited.

(*l*) Pſal. ii. 1, 6. Pſal. cx. 4. *and* Iſai. ix. 6. (*m*) Heb. xi. 7. (*n*) Gen. x. 21. (*o*) Gen. ix. 24. (*p*) Gen. v. 32. (*q*) Gen. vii. 11. (*r*) Gen. xi. 10. (*s*) Gen. vii. 7. *and* 1 Pet. iii. 20. (*t*) Gen. v. 32. Gen. vi. 10. Gen. x. 1. *and* 1 Chron. i. 4. (*u*) Gen. ix. 18. Gen. x. 6. *and* 1 Chron. i. 8. (*x*) Gen. x. 6. 1 Chron. i. 8. Pſal. lxxviii. 51. Pſal. cv. 23, 27. *and* Pſal. cvi. 22. (*y*) Gen. vii. 6. (*z*) Gen. vii. 11. (*a*) Seder Olam, Cap. 4. Perek. 1. (*b*) Pierſon *on the* Creed, *or Biſhop* Kidder's Demonſtration of the Meſſias, *Part.* 1. *Page* 302, *Octavo*; *or Folio*, *Page* 104. *and Part.* 2. *Page* 158, *Octavo*; *or Folio*, *Page* 61. (*c*) Matt. xii. 40. (*d*) Mark viii. 31. (*e*) Matt. xxvii. 63, 64. (*f*) Luke xxiv. 21. (*g*) Gen. v. 27. (*h*) Gen. vii. 11. (*i*) Rabbi Ben Syræ *Sententiæ Morales, Comment. in Sent.* 15.

CHAP.

CHAP. II.

Of the antient Method of computing Years and Months.

BEFORE I proceed to ſuch *Aſtronomical Obſervations* as will be neceſſary in the remaining Part of this Work, the Method of computing their Years and Months in thoſe antient Times muſt be fix'd, as far as poſſible.

2. Firſt, The World being created near the *Autumnal Equinox*, it is plain, that as the firſt Day and firſt Week, ſo the firſt Month and firſt Year began at that Time, and that the Years were ſo far fix'd, as to begin about the ſame Seaſon, or at leaſt, as near as they could compute, within about ſixteen Days before it, or ſixteen Days after it. When GOD created the Sun and Moon, he particularly appointed (*a*) that they ſhould *be for ſigns and for ſeaſons*, or to determine the *Jewiſh* Feaſts, which happen'd upon the ſelect Days of each Month, and *for* the Diſtinction of *days and years*; ſo that they could as certainly compute the Number of Years by Summers, as the Number of Days by Sun riſings. And therefore if at firſt they might make a Difference of a Month or more in ſome Years, for want of that Skill in *Aſtronomy* which hath been in later Ages; yet the Number of their Years in general might ſtill be the ſame, and theſe leſſer Deviations would be ſo reckon'd in ſucceeding Years, that the *Julian* or *Gregorian* Year might ſerve for a juſt Computation without a ſenſible Difference from the Beginning of the World. Thus (*b*) a Year in *Hebrew* comes from a Verb, which ſignifies to *repeat* or *double*, becauſe it is only a *Repetition* or a *Revolution*, and the Learned may obſerve the ſame in the *Syriack* and the *Arabick*, and more eſpecially in the *Chaldean* Language. So that the Beginning of the Year was not moveable to all the different Seaſons; and in this it not only differ'd from the *Mahometan* Year, which conſiſted ſometimes of 354 and ſometimes of 355 Days, but never of more; and thus in the Space of about 33 Years it gains a Year more than is in the common Account. And it alſo differ'd from the *Æra* of *Nabonaſſar*, which, tho' at firſt it was thought to be exact; yet differing about ſix Hours from the true Time, and leaving out the *Biſſextile* Day in every four Years, did in the Space of 1460 Years begin four Times on each Day of the common *Julian* Year, and ſo made one Year more than the other.

3. That the *Jewiſh* Year was thus fix'd to the Seaſons by divine Authority, and conſequently unalterable is very evident, becauſe (*c*) GOD not only ſettled the Month in which the Year was to begin; but alſo expreſly commanded, that the *Feaſt of* the *ingathering* of the Fruits ſhould be always *at the end of the year*, and in that particular Seaſon, when they had *gathered in* their *labours out of the field*, and was therefore as immoveable as the Harveſt itſelf. The (*d*) *Feaſt of weeks* was to be of *the firſt fruits of the wheat harveſt*, and the principal Solemnity of that Feaſt was to be obſerv'd ſeven Weeks after the *Paſſover*; and this *Paſſover* is deſcrib'd (*e*) to be at the Time, when they did *begin to put the ſickle into the corn*, which in thoſe hot eaſtern Countries was at the Spring of the Year. And (*f*) on the Morrow after the *Sabbath* in the *Paſſover* Week, which anſwers to our *Eaſter Sunday*, they were requir'd to bring a Sheaf of the firſt ripe Fruits of their Harveſt to the Prieſt, to *wave the ſame before the* LORD, which, as it was a Type of CHRIST, was always fix'd to the ſame Day in which he (*g*) *roſe from the dead, and became the firſt fruits of them that ſlept*. So that their Feaſts and the Years, which depend upon them, were as certainly fix'd to the Seaſons of the Year, as our *Eaſter* is fix'd to be within a certain Space of Time after the *Vernal Equinox*, and our other Seaſons are alſo fix'd, which depend upon it.

4. Secondly, As it is plain, that the antient Year did begin about the Time of the *Autumnal Equinox*, and that all the other Seaſons were fix'd thereby, and even that the *Jews* have ſince obſerv'd the antient Method in their civil, tho' not in their ſacred Years; ſo it is as evident, that (*h*) when the *Iſraelites* came out of *Egypt*, the Beginning of the Year was chang'd to the other *Equinox*, or from the Autumn to the Spring. The ſame Methods, by which they obſerv'd the *Autumnal Equinox* in former Ages, would afterward be of equal Uſe for Obſerving the *Vernal Equinox* in the other Computation. And as formerly

(*a*) Gen. i. 14. (*b*) שנה Annus *a Verbo* שנה *iteravit vel ſecundo fecit. Hinc Annus ab iteratione dictus, quod ſole ad punctum unde digredi cœperat redeunte iteretur, & in ſe ſua per veſtigia ſemper volvatur ac redeat.* Buxtorf. (*c*) Exod. xii. 1. Exod. xiii. 4. Exod. xxiii. 15, 16. *and* Exod. xxxiv. 18 *to* 23. (*d*) Exod. xxxiv. 22. (*e*) Deut. xvi. 9. (*f*) Levit. ix. 10, 11. (*g*) 1 Cor. xv. 20. (*h*) Exod. xii. 2.

the full Moon immediately after the *Autumnal Equinox* was the Middle of the first Month in many or all other Nations; so the full Moon immediately after the *Vernal Equinox* was the Middle of the first Month among the *Jews*. And to prevent any Variation of these Seasons, they added an *Intercalary*, or supernumerary Month (as Occasion requir'd, and as the *Jews* do still observe it) once in three Years, or more particularly seven Times in nineteen Years.

5. Thirdly, It is evident, that their Computation of Months at first was made by *Lunar* Months, which began upon the Evening, when the new Moon did first appear. Accordingly they reckon'd their Days from Evening to Evening. And this made the Feast of the new Moons to be so remarkably observ'd among them. Thus at the *Creation* the Evening and the Morning, or the Darkness and the Light made each Day of the first Week. For this Reason (*i*) the *Jews* were oblig'd to *celebrate their sabbaths from even to even.* This Method was also in Use among other Nations, who reckon'd by *Lunar Months* as the *Athenians* and the *Mahometans.* For as there was a Necessity of Beginning their Months from the Evening; so there was a Necessity of Beginning their Days from the same Time. This Computation of *Lunar Months* began from the *Creation.* And thus (*k*) the *Moon* was appointed *for signs and for seasons*, to determine when their solemn Feasts should happen, and accordingly when their Months and Days should begin and end. It is evident, that this was afterward the Method in Use among the *Jews.* GOD (as (*l*) the Son of *Sirach* observes) *made the moon to serve in her season for a declaration of times, and a sign of the world. From the moon is the sign of feasts, a light that decreaseth in her perfection. The month is called after her name, increasing wonderfully in her changing*, after the Month is begun, *being an instrument of the armies above, and shining in the firmament of heaven.* And thus from the Beginning the Month in *Hebrew* was call'd (*m*) the *Moon*, or (*n*) the *Renovation* of Light. And (*o*) the *Accent*, which somewhat resembles a Semicircle is call'd *The Moon a Day old*, or *The Moon newly begun.*

6. Fourthly, It is evident, that for the better Determining the Beginnings of some Months a due Care was taken in the respective Evenings to observe, Whether the Moon was then visible or not? and report the same to such, who had a Power to fix the Months. This was done in *Greece* to the Ἔφοροι or Magistrates at *Athens*, and in the Land of *Canaan* to the *Sanhedrim* at *Jerusalem.* This Method was certainly us'd in the old World until the Time of *Moses* at the *Autumnal Equinox*; and after that by the *Jews* at the *Vernal.* And it is very probable, that in Process of Time, when they were settl'd in the Land of *Canaan*, that they made their Observations also on the Beginning of the seventh Month (or at the *Autumnal Equinox*) because of the great Number of Feasts, which were therein by divine Appointment, that so they might be more exact in the due Time of their Celebration: And that afterward, when the the Number of their Feasts and Fasts did increase, Observations were also made in the other Months, in which they were celebrated: And that this was their Method until their famous *Astronomical* Year was settl'd by *Rabbi Hillel* about the Year of CHRIST 358. This Method, which they us'd, is exactly describ'd by the *Talmud* and *Maimonides* in this Manner. In the greater or outer Court of the Temple there was a House or Room call'd *Bethjazek*, where the Senate sate all the thirtieth Day of every Month to receive the Witnesses of the *Moon's Appearance*, and to examine them. And here they always had a Feast, provided for the Entertainment of those that came, to encourage them to come the more willingly. In antient Times they did admit of Strangers, and receive their Testimony, if it was approv'd of by Examination, as, How large was the Moon? What was the Distance of her Setting after the Sun? Which Way were her Horns turn'd? In what Part did she set? Were the two Ends of the Horns perpendicular to each other? Which Way did the upper Horn decline? And how much? And thus, they, who had some Skill in *Astronomy*, and had been us'd to ask such Questions, recorded the Answers, and made proper Observations from them, and might be able to detect a Fraud, if any was intended. In Process of Time they began to be more shy, and to admit of no Evidence, but such as were approv'd of to be of the *Jews* Religion. If there came approv'd Witnesses upon the thirtieth Day of the Moon's φάσις or Appearance, then the chief Man of the Senate stood up and said, *It is consecrated*, that is, that Day is a holy Feast, or the Month is begun, and the People standing by caught the Word, *It is consecrated*, and repeated it to one another. Whereupon there was Notice presently given to all the Country, which was done at first by (*p*) *blowing of trumpets*, and after that by Lighting of Torches from Mountain to Mountain; but afterward (to prevent Impositions by any of the former Methods) by sending Messengers from Place to Place over the whole Land. But if when the *Consistory* had sate all the thirtieth Day, there came no approv'd Witnesses of the Moon's Appearance; then they made an Intercalation of one Day, and decreed the following thirty first Day to begin the new Month. And yet notwithstanding, if after the fourth or fifth Day there should come some Witnesses from afar, who testify'd, that they had seen the Moon in her due Time, nay, sometimes if they came toward the End of the Month, and if the Witnesses remain'd constant, when the *Sanhedrim* had us'd all Means to frighten them from such a Testimony,

(*i*) Levit. xxiii. 32. (*k*) Gen. i. 14. (*l*) Ecclus. xliii. 6, 7, 8. (*m*) ירח (*n*) חדש
(*o*) ירח בן יומו (*p*) Levit. xxiii. 24. Num. xxix. 1. Psal. lxxxi. 3.

ny, that ſo, if poſſible, they might decline a new Conſecration, that even then they were bound to alter the Beginning of the Month, and to reckon it a Day ſooner, that is, from the thirtieth Day.

7. Fifthly, In later Ages the *Jews* thus obſerv'd ſeven Months and no more in the Year. As, 1. the Month *Niſan*, or the Beginning of their *Eccleſiaſtical* Year, that the People might know the right Day of the *Paſſover*. 2. The Month *Ijar*, becauſe of the ſecond *Paſſover* in that Month. 3. The Month *Ab*, becauſe of the two Faſts in that Month for the Deſtruction of *Jeruſalem*. 4. The Month *Elul*, that they might the better know how to begin the next Month *Tiſri*, or their civil Year. 5. The Month *Tiſri*, becauſe of their new *Civil* Year, the Day of *Expiation*, and the Feaſt of *Tabernacles*. 6. The Month *Ciſleu*, becauſe of the Feaſt of the *Dedication* of the Temple, after it had been profan'd by *Antiochus*. And, 7. The Month *Adar*, becauſe of the Feaſt of *Purim* eſtabliſh'd by *Mordecai*. But the Reaſons, why three of theſe Months were obſerv'd, plainly ſhews, that this Method could not be ſettl'd, until a conſiderable Time after their Return from the Captivity.

8. But, Sixthly, tho' this was the later Practice among the *Jews*; yet it is evident, that the Antients, when they had ſettl'd the Beginning of the Year, did afterward reckon thirty Days to each Month. This is abundantly prov'd by (*q*) a *late Author*; but whether his Inferences from thence are juſt, I ſhall not now determine, but leave it to others. At firſt it is very probable, that ſome Countries reckon'd a Day for a Year, and there ſeems to be no other Way to account for that, which is reported of the *Chaldeans*, *viz.* that they boaſted of their Obſervations of the Stars in (*r*) *Cicero*'s Time for four hundred and ſeventy thouſand Years, which even according to this Way of Reckoning brings it back almoſt to the Days of *Joſhua*, tho' it is certain that they made Obſervations of the Sun and Moon long before. After this their Years conſiſted not of a diurnal, but of a lunar Revolution, for which at firſt they reckon'd thirty Days, not reckoning the exact Time, and being willing to make it diviſible into many other equal Parts, as 2, 3, 5, 6, 10 and 15; and thus it is obſerv'd of the *Chaldeans*, (*s*) that *in Things pertaining to their Art they made Uſe of* Lunar Years *of thirty Days*. This ſeems to have been the antient Method of Computation among the *Egyptians*, whoſe (*t*) Year at firſt conſiſted only of one Month. So *Varro* in *Lactantius* (*u*) giving an Account of the great Age of ſome Men in antient Times, who are ſuppos'd to have liv'd a thouſand Years, aſſigns this as a Reaſon, that *among the* Egyptians, *Months are accounted for Years; that not only the Paſſage of the Sun thro' the twelve Signs may make a Year; but alſo the Paſſage of the Moon, who goes thro' the* Zodiack (or rather from Change to Change) *in the Space of thirty Days*. It is agreed by moſt *Authors*, that when the *Egyptians* had found out the Form of the Year by the Courſe of the Sun, which (*x*) was attributed to the *Heliopolitan* Prieſts; yet the Year in common Uſe conſiſted only of three hundred and ſixty Days, which in any great Period of Years muſt needs make a monſtrous Confuſion, becauſe the Months muſt of Neceſſity change their Places, from whence aroſe that *Egyptian* Fable in *Herodotus*, that (*y*) *in the Time of their eldeſt Kings* (before the Year was ſettl'd) *the Sun had twice chang'd its Riſing and Setting*, which was only caus'd by the Variation of their Months from the Courſe of the Sun, and not by any Variation of the Sun from its own Courſe, and which according to their Way of Reckoning muſt have happen'd in the Space of an hundred and forty eight of their Years, which would be near equal to an hundred and forty ſix of our *Julian* or *Gregorian* Years.

9. It is certain, that in the Beginning of the Reign of *Nabonaſſar*, or ſeven hundred and ſix and forty Years before the Vulgar Year of the Birth of CHRIST, that famous *Æra* was ſettl'd, which goes under his Name; ſo that afterward that Year did conſtantly conſiſt of three hundred and ſixty five Days, and this Computation ſeems to have continu'd until *Julius Cæſar* brought in that Year, which is ſtill in Uſe among us, and was always us'd in the *Roman Empire* until Pope *Gregory* the Thirteenth, in the Year of our LORD 1582. introduc'd another Method now in Uſe in moſt or all the foreign Countries of *Europe*.

(*q*) Whiſton's Theory of the Earth, *from Page* 144, *to Page* 181. (*r*) Cicero de Divinatione, *Lib.* 1. (*s*) Diodorus Bibliothecâ, *Lib.* 1. (*t*) Plutarchus *in* Numâ, Αἰγυπτίοις δὲ μηνιαῖος ἦν ὁ ἐνιαυτὸς, εἶτα τετράμηνος. (*u*) Lactantius de Origine erroris, *Lib.* 2. *Cap.* 13. Ait enim apud Ægyptios pro annis menſes haberi, ut non ſolis tantùm per duodecem ſigna circuitus faciat annum; ſed etiam lunæ, quæ orbem illum ſigniferum triginta dierum ſpatio illuſtrat. (*x*) Diodori, *Lib.* 1. *Cap.* 50. (*y*) Herodoti Euterpe. Scaliger de emendatione temporum, *Lib.* 3. *Page* 195.

10. In this Year of *Nabonaſſar* us'd among the *Egyptians*, and in the Year of the *Ethiopians* their Neighbours, it is obſervable, that (z) it was divided into twelve Months, each

TABLE the Fifth.

Days.	(z) *Ethiopick Months.*	*Egyptian Months.*	*Perſian Months.*
30	1 Maſcaram.	Thoth.	Fervardin *mah.*
30	2 Tykymt.	Paophi.	Ardebaheſht *mah.*
30	3 Hydar.	Athur.	Chordad *mah.*
30	4 Tiſhas.	Choiac.	Tyr. *mah.*
30	5 Tyr.	Tybi.	Mordad *mah.*
30	6 Jacatit.	Mechir.	Sharivar *mah.*
30	7 Magabit.	Phanemoth.	Meher *mah.*
30	8 Mijazia.	Pharmuth.	Aban *mah.*
30	9 Gimbat.	Pachon.	Adar *mah.*
30	10 Syne.	Pauni.	Di *mah.*
30	11 Hamle.	Epiphi.	Beheman *mah.*
30	12 Nahaſe.	Meſori.	Eſphandarmod *mah.*
5	Pagomen.	Epagomenæ.	Muſteraka.
365			

Year conſiſting of three hundred and ſixty Days in the whole; to which they added five, which the *Egyptians* call'd *Epagomenæ*, or as it is in the *Greek* ἐπαγόμεναι *ſuperadded*, and the *Ethiopians* call them *Pagomen*, which is but a Corruption of the ſame Word; and the *Perſians*, who us'd the ſame Way of Reckoning, call'd them (a) *Muſteraka*, or *Days brought in by Stealth*, which plainly alludes to the former Method of Computation (as far as was poſſible in Solar Years and Lunar Months) by an equal Number of thirty Days. And as the *Chaldeans* from the Time of *Nabonaſſar* came into the ſame Way of Reckoning the Year by twelve equal Months and five odd Days, which they call'd (b) a Year; ſo they kept up their former Method of Computation, which they call'd (c) *A Time*. This Diſtinction was plainly obſerv'd by *Daniel*, who ſometimes makes mention of (d) Years, and ſometimes of (e) *a time, and times, and the dividing of a time*. And what he calls (f) *a time, and times, and half a time*, is (g) mention'd by St. *John*, and (h) explain'd by *forty and two months*, or (i) *a thouſand two hundred and threeſcore days*, which ſuppoſeth the Month to be equally divided into thirty Days, as (k) will very evidently appear in the Table hereunto annexed.

TABLE the Sixth.

(k)	*Months.*	*Days.*
A Time	12	360
Times	24	720
Half a Time	6	180
Total	42	1260

And the moſt learned Biſhop of *Worceſter* makes Uſe of this Method to prove, (l) how *Daniel's ſeventy weeks* did ſhew forth the Time, when CHRIST was to be crucify'd, and did alſo point at the Deſtruction of *Jeruſalem*, and that both theſe, with many other Particulars, were accompliſh'd according to this Method of Computation.

11. Thus it happen'd, that ſeveral of theſe antient Kingdoms, finding that theſe Lunar Years firſt mention'd did not always conſiſt of

(a) *A Word deriv'd from the* Arabick. *See* Caſtle's Lexicon *on the Word* مُسْتَرِقّ *from* سَرَقَ *Numb* 13. *under* סרק (b) שָׁנָה (c) זמן (d) Dan. i. 1. Dan. ix. 2. *and* Dan. xi. 6. (e) Dan iv. 25. Dan. vii. 25. *and* Dan. xii. 7. (f) Dan. xii. 7. (g) Revel. xii. 14. (h) Revel. xi. 2. (i) Revel. xi 3. *and* Revel. xii. 6. (l) *His excellent* Chronological Tables *ſet forth by the Reverend Mr.* Benjamin Marſhal, *and a* Chronological Treatiſe upon the ſeventy Weeks of Daniel, *by the ſame Author*.

an equal Number of Months, nor the Months of an equal Number of Days, did ſoon think of a Solar Year, which they made to conſiſt of twelve Months, and each Month of thirty Days. And as the Number both of the Months and Days were equal; ſo it might occaſion this Computation to continue the longer, until (the Year beginning at different Seaſons, and fix'd to none) they found a Neceſſity of adding the other five Days, to rectify it exactly (as they thought) to the *Solar Revolution.*

12. And that this Method of Computation was us'd in the more early Times, will appear from what (*m*) *Syncellus* tells us, that in the Time of *Aſſis*, or *Hercules Egyptius*, (who was cotemporary with *Iſaac* and *Jacob*, who was alſo the laſt of the *Phœnician* or *Canaanitiſh* Paſtor Kings in lower *Egypt*, and held a vigorous War againſt upper *Egypt* for nine and forty Years, and at laſt carry'd of his Men with their Arms and Goods into other Plantations, and particularly into *Canaan*) the Year was reform'd, by adding to it thoſe five Days above the three hundred and ſixty, and that he was therefore reckon'd to have been a very learned Man. But I ſuppoſe, that he took this Method from ſome Computation in Uſe among the *Egyptians*, and only introduc'd it into the Country where he reign'd.

13. But that this Method of Computing the Years was us'd long before among the *Egyptians*, appears from the Account which *Plutarch* gives us under this Fable. (*n*) Mercury *being once at Dice with the Moon, he got from her a ſeventy ſecond Part of the Year, which he afterward added to the three hundred and ſixty Days. Theſe were antiently the Days of the Year, which they call'd* Epagomenæ, *and therein the Feſtivals of their Gods were celebrated.* The firſt of theſe Days was dedicated to *Oſiris*, the ſecond to *Orus*, the third to *Typho*, the fourth to *Iſis*, and the fifth to *Nephtha*, who was the Wife of *Typho* and Siſter of *Iſis*. This *Mercury* or *Hermes* was the ſame with the *Egyptian Thoth* or *Athothes*, and was one of the Kings of *Egypt* in *Abraham*'s Time, if not before it. And if he ſettl'd the Year, then the Antiquity thereof is paſt Diſpute, he being the Son of *Miſraim*, and the Grandſon of *Ham*. And therefore the Story ſeems to be thus: When *Ham* the Son of *Noah* ſettl'd in *Egypt*, the Year then in Uſe among them conſiſted of three hundred and ſixty Days. But in the Space of about an hundred and fifty Years the Sun had twice ſhifted its Courſe, or the Beginning of the Year had paſs'd twice through all the Signs of the *Ecliptick*, and came to the Place where it was at firſt, which *Mercury* the King of *Egypt* perceiving, he added the five Days, which are call'd *Epagomenæ*, that ſo the Year might be fix'd for the future. However, the Names of theſe Gods may ſhew us, about what Time theſe five Days were introduc'd. *Oſiris* is allow'd to be the ſame with *Miſraim*. *Orus* was his Son, *Typho* marry'd his Siſter in-Law, *Iſis* was his Wife, and *Nephtha* her Siſter, ſo that they were all cotemporary. And as the Months of *July* and *Auguſt* in our *Calendar* were dedicated to theſe two *Roman* Emperors in the Time when the laſt was living, or but newly dead; ſo the Dedication of theſe ſupernumerary Days in the *Egyptian Calendar* is an evident Argument, whereby we may gueſs at the Time of this Dedication, and conſequently when theſe Days were inſerted. And from hence the Method was taken, which was afterward eſtabliſh'd in the *Aſſyrian* Monarchy in the Time of *Nabonaſſar*.

14. As therefore *Moſes* was (*o*) *learned in all the wiſdom of the Egyptians*, and well knew, that the Months of thirty equal Days were ſettl'd in *Egypt* by *Athothes* or *Mercury*, and in *Canaan* by *Hercules*; ſo it was but natural for him to retain the ſame Number. And that he did ſo is paſt Diſpute from the Account, which he himſelf gives us of the Flood, that (*p*) *the waters prevail'd upon the earth an hundred and fifty days.* Theſe Rains, he tells us, began (*q*) *on the ſeventeenth day of the ſecond month* with great Violence, and (*r*) the Effects of them in ſome Meaſure ceas'd, *on the ſeventeenth day of the ſeventh month*, when *the ark reſted.* They laſted therefore exactly five of theſe Months; ſo that there were thirty Days in each Month, and an hundred and fifty Days in the whole. And therefore our moſt learned *Prelate* did (*s*) rightly obſerve, that the Years of our firſt *Parents*, and of the antient *Egyptians* and *Hebrews* did conſiſt of equal Months, each Month conſiſting of thirty Days; and that it could not be prov'd, that the *Hebrews* before the *Babyloniſh* Captivity did make any Uſe of unequal Lunar Months.

15. The Method therefore obſerv'd by the *antient Patriarchs* was this: They began their Year with a *new Moon*, the *full Moon* whereof did immediately follow the Sun's paſſing over the Point of the *Autumnal Equinox*. This occaſion'd ſo many Ceremonies and ſo much Rejoycing on (*t*) the Day of the new Moon, and eſpecially on (*u*) that particular Month. For this Purpoſe they took the beſt Obſervations, which they were capable of, and when they had ſettl'd their firſt Month, they afterward reckon'd thirty Days to each other until the End of the Year. It is eaſy to ſee the Difficulty, Uncertainty, and Expence, which muſt attend the Taking of Evidence for the

(*m*) Cumberland's Origines Gentium antiquiſſimæ, *Pag.* 114 (*n*) Plutarch de Iſide & Oſiride. (*o*) Acts vii. 22. (*p*) Gen. vii. 24. (*q*) Gen. vii. 11. (*r*) Gen. viii. 4. (*s*) Uſſerii Annales, *Lectori, Pag.* 4. *Sect. ult.* (*t*) 1 Sam. xx. 5, 18, 24. 2 Kings iv. 23. 1 Chron. xxiii. 31. 2 Chron. ii. 4. 2 Chron. viii. 13. 2 Chron. xxxi. 3. Ezra iii. 5. Nehem. x 33. Pſal. lxxxi. 3. Iſai. i. 13, 14. Iſai. lxvi. 23. Ezek. xlv. 17. Ezek xlvi. 1, 3, 6. Hoſ. ii 11. Amos viii. 5. Coloſ. ii. 16. (*u*) Levit. xxiii. 24, 25. Num. xxix. 1, 2, 3, 4, 5, 6. Ezra iii 1, 2, 6. Nehem. viii 2.

Moon's

Moon's Appearance on the first Day of every Month, and how easily such as were Judges thereof, might be impos'd upon. Hence a Necessity for an exact Number of Days in each Month did soon appear, to prevent that Confusion, which would otherwise arise from their Beginning their Months in a different Manner, as it must happen, when the Month began on a cloudy Evening, or when for other Reasons a Mistake might arise in their Observations. And as there is a Space of 29 Days, 12 Hours, and 44 Minutes, between the middle Changes of the Moon; so the Months must consist either of nine and twenty or of thirty Days. That they could not long fix upon nine and twenty Days is evident, First, Because it is such an odd Number, as cannot be divided into any equal Parts. Secondly, Because thirty Days was nearer to the true Time by four and forty Minutes than nine and twenty Days. And, Lastly, If they had reckon'd by nine and twenty Days, all the other Months would begin, before the Moon was visible, which was contrary to the Ground of all their Computations. But if they reckon'd by thirty Days, then the Moon would be always visible, before the Month began. And as twelve such Months make three hundred and sixty Days, but twelve Lunar Months make only three hundred and fifty four Days and nine Hours; so the last Month must be shorter than the rest, and sometimes consist of twenty four Days, but sometimes also of twenty five.

16. But as twelve Lunar Months were about eleven Days less than the Solar Year, and as the *Patriarchs* were confin'd to the Course of the Moon in reckoning of the Months, and to the Course of the Sun in reckoning of the Year; so they added, as Occasion did require, a thirteenth Month once in three Years, or rather about seven Times in nineteen Years, which Month the later Ages call'd an *Intercalary* or an *Embolimean* Month. That they did thus is evident from the Necessity of keeping the Year fix'd to the Beginning of Autumn. As *Moses* wrote so short an Account of the History of the World in his Time; so it is no Wonder, that such a Particular is omitted by him. And as he never tells us the Names of one of the Months, nor the Number of Months in the antient Year; so it cannot be expected, that he should inform us any farther. And we may take his Silence in not giving us an Account of the Months of the Year, as he did of the Days of the Week, as an Argument, that the Days of the Week were always equal; but the Months of the Year were sometimes unequal. Neither is it to be wonder'd at, that there is no Account thereof before *Solomon*'s Time; because, as it was a Month which came but seldom; so there was not one Feast to be observ'd in it. And as it was in the latter End of the Winter according to the *Jewish* Account; so it was not a Time for Action, and therefore the less Remarkable. But the Care which was taken to fix the Year according to the *Lunar Months*, and to begin in the Spring, shews, that it must be thus observ'd and computed from the Time of *Moses*. However, there seems to be a constant Observance of an *Embolimean* Year in *Solomon*'s Time. And if so, then, as he made no Alteration in the Year; so this is an Argument, that it was the constant Method us'd in antient Times. It is said, (*x*) that *Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in the year made provision.* And (*y*) their twelve Names being reckon'd up, there is added (*z*) וּנְצִיב אֶחָד אֲשֶׁר בָּאָרֶץ. Our *English Translators*, not being capable of receiving any Light from the antient *Versions*, render the whole thus: *Geber, the son of Uri, was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer, which was in the land.* Now it must seem very strange, that after the Reckoning up of the twelve Officers for the twelve Months, and appointing to each of them their several Parts in the Land of *Canaan*, from whence they should fetch Provisions for *Solomon*'s Table, and naming this *Geber*, the Son of *Uri*, as the Officer for the twelfth Month, and after all the rest, and appointing to him that Part of the Country, which lay most remote from *Jerusalem*, and beyond *Jordan*, that it should be recorded of him in particular, that *he was the only officer, which was in the land.* But the *Rabbins* interpret this Expression thus, *And one officer, which was in the land* for the *Embolimean* Year, or for the *thirteenth Month*, which happen'd about once in three Years, and who was only nam'd upon that Occasion. This is a very literal Translation of the *Hebrew* Text, and then the Sense agrees with all the rest.

17. As the antient *Patriarchs* only made an annual Observation to rectify the Beginning of their Year, and then all the Months follow'd in their Course; so when the Alteration of the Beginning of the Year was made from Autumn to Spring, at the Departure of the *Israelites* out of *Egypt*, we may suppose, that for some Time after they only made an annual Observation to rectify their Year, which Observation was also made at the Beginning of the Year, or in the Spring. The Command for the Observation of the Passover, and of the Change in the Beginning of their Years was not given, until the Year was above half spent according to the old Account, and the first Month, according to the new Account, had been actually begun for some Time, and therefore could not take Place for that Year: And as the *Israelites* were continually removing from Place to Place in the Wilderness for forty Years; so they had not then such Opportunities to make those *Astronomical Obser-*

(*x*) 1 Kings iv. 7. (*y*) 1 Kings iv. 8 *to* 20. (*z*) 1 Kings iv. 19.

vations,

vations, to fix the first Appearance of the Moon, as might afterward be made, when they were settl'd in Peace and Quietness in the Land of *Canaan*.

18. However, in Process of Time they made two Observations to fix their Months, one at the Beginning of the seventh Month, and the other at the Beginning of the first. Tho' the *Jews* began their Computation of the sacred Year from the Spring, and kept to it in the *Scriptural* Accounts; yet they reckon'd their civil Year as formerly from the *Autumn*; and their Beginning the Year of *Jubilee* from that Time laid them almost under a Necessity so to do. Besides, there were so many remarkable Feasts in this seventh Month, as the *new Moon* itself (which was kept with greater Solemnity in this Month than in the rest) the Day of *Expiation* and the Feast of *Tabernacles*, both which seem to be fix'd to particular Days after the new Moon appear'd, or as the (*a*) *Hebrew* expresseth it, after the *Renovation* or φάσις, that it could not well be deferr'd for three Days later, as it must be, if they had made their Observations only in the Spring. Such an Alteration as this would make the Months more equal. For as before it the last Month did consist only of twenty four Days; so after it was made, the sixth and last Month would consist of seven and twenty Days, and therefore would differ but three Days from the other Months, which is no more than *February* among us differs from *March* or *May*. And as *February* among us hath sometimes nine and twenty; so one of these Months might sometimes have eight and twenty Days, and so differ the less from the rest. Neither can we suppose, that *David*, whose Heart was so set upon the publick Worship of GOD, who compos'd so many *Psalms* for that Purpose, who was so intent upon, and provided so much for the Building of the Temple, and who settl'd the Courses of the Priests, and the Method to be observ'd by the Singers, Porters, and other Officers belonging thereto, could or would have omitted so necessary a Regulation as this. Or that *Solomon*, who built the Temple, and afterward compleated all that was projected, who had (*b*) such *a wise and an understanding heart* given him of GOD, *so that there was none like* him *before* him, *neither after* him should *any arise like unto* him; and particularly (*c*) whose *wisedom excelled the wisdom of all the children of the east country, and all the wisedom of Egypt*, where all the liberal Arts and Sciences were advanc'd to the greatest Perfection, and who had such a prodigious Skill in *Natural Philosophy*, could have so little Knowledge of *Astronomy*, as not to be sensible of, and regulate so great a Defect in their *Annual Computations*, when the stated Times of divine Worship did so much require it. And as all the *Astronomical Observations* mention'd in this Treatise, from the *Israelites* entering into the Land of *Canaan* to the Destruction of *Jerusalem*, relate only to the first and seventh Month; so it is not worth our Inquiry, Whether any, or what Care was taken to regulate the other Months in the same Manner?

19. Lastly, I take it for granted, that GOD spake unto the *Patriarchs*, and the *Patriarchs* offer'd Sacrifices unto GOD, on the Day of their *Sabbath*, which was the same Day of the Week with our LORD's Day, as (*d*) hath been already mention'd. This he did in those early Times to keep this Day in a greater Esteem, and he hath even in the Time of the *Mosaical Law*, shewn it some particular Tokens of Respect. The first (*e*) *holy convocation* to be observ'd on a Week-Day was begun, when the *Israelites* came out of *Egypt*; and there is not the least intimation of any such Thing before. On this Day of the Week they therefore offer'd their Sacrifices, and perform'd their other Parts of divine Worship. It was on this Day, that they spake unto GOD, and it was on this Day, that GOD spake unto them. Particularly, it was on this Day of the Week, when GOD spake (*f*) to *Abraham*, and (*g*) to *Noah*, and (*h*) on this Day that *Noah* offer'd Sacrifices unto GOD, as will more fully appear in their proper Places.

20. I have already given some Account, how the Year of the *Creation of the World*, as before fix'd, corresponds with *Astronomical Observations*; and, I hope, that it will appear in the ensuing Discourse, that I have fix'd from the same Principles (together with what is mention'd in this and the next Chapter) the Year of *Noah*'s Flood, the Year of the Promise given to *Abraham*, the Year of the *Israelites* departure out of *Egypt*, the Year of the Dedication of *Solomon*'s Temple, and the Year of our LORD's Nativity. I have this Satisfaction, that I agree with our latest and best *Chronologers*, from the Death of *Ahaz* to the Nativity of our SAVIOUR (which was about seven hundred and twenty five Years, which was also but one and twenty Years after the Settling of the *Æra* of *Nabonassar*, from whence *Ptolomy*'s *Canon*, so much celebrated by *Heathen* and *Christian* Writers, began, and the learned Dr. *Prideaux* begins his *Historical Connexion of the Writings of the Old and New Testament* from thence; which was also but two and twenty Years after the Building of *Rome*, and about fifty Years before the setting up of the *Olympick* Games, being the two *Epochas* from whence the *Latin* and *Greek Chronologies* began, and before which they had but a very confus'd Account of Time) and that I differ not from them at most above five Years, in any Time since the *Creation* of the World. And if it shall farther appear, that the Year of *Jubilee* is a Type of the Birth of CHRIST, and the Sabba-

(*a*) ירח *or* חדש (*b*) 1 Kings iii. 12. (*c*) 1 Kings iv. 29, *to the End.* (*d*) *Chap.* 1. *Sect.* 13, *to* 22. (*e*) Exod. xii. 16. (*f*) *Compare* Gen. xii. 1, 2, 3. Gal. iii. 17. *and* Exod xii. 40, 41. (*g*) Gen. vii 1, 2, 3, 4. Gen. viii. 14, 15. (*h*) Gen. viii. 20.

tical Year is a Type of his Death, which began at their appointed Times, and ended with their reſpective Antitypes; then I hope, that there will be no Occaſion of any farther Demonſtration to prove, that the *Scripture Chronology* is abſolutely authentick, and others, when they differ from it, muſt be rectify'd by it. That the *Hebrew Text* is the true Original, and that the *Septuagint* and *Samaritan* Verſions are erroneous. That the ſame GOD, who made this *planetary Syſtem*, and ſet forward the Motion of the Earth and Moon, is a GOD of infinite Wiſdom and Power; a GOD, who governs all Things by his Providence; a GOD, who was the Author of the *Scriptures*, which we now have; and a GOD, who infallibly knew before the Foundation of the World all the Particulars, which have ſince happen'd in it: And, laſtly, that the religious Obſervation of the LORD's Day, or *Sunday*, is of divine Authority, it having been obſerv'd by all Nations from the *Creation*, the *Iſraelites* alone excepted, to whom another Day was given for a Reaſon peculiar to themſelves, and as a Type, to ceaſe when the *Antitype* was exhibited. And this I ſhall endeavour to do by GOD's Aſſiſtance in the following Diſcourſe.

CHAP. III.

Of the Aſtronomical Method of computing the Time of the Moon's firſt Appearance after the Change.

BEFORE I proceed any farther in this Matter, it will be neceſſary to fix a Method of Calculating the φάσις, or firſt Appearance of the Moon after her Change, and ſo to find out by *Aſtronomical Principles*, whether ſhe will be viſible on any given Evening after Sun ſet, or not. Upon this depends the fixing the firſt Day of every *Patriarchal* and *Jewiſh* Year, together with all their holy Feaſts and Faſts, and the Months, which are ſubſequent thereon.

2. *Maimonides* (*a*) tells us, *that if the Moon is leſs than nine Degrees diſtant from the Sun, ſhe cannot be ſeen at any Time; or if between the Change and the Full ſhe is above fifteen Degrees diſtant at her Setting, ſhe muſt be viſible. But if in ſuch a Caſe the Diſtance is more than nine Degrees, and leſs than fifteen*, it is uncertain, whether *ſhe can be viſible or not*. To omit the Caſe of cloudy Weather, this Uncertainty (as far as it depends upon *Aſtronomical Principles*) ariſeth from four Cauſes. Firſt, The Earth may be nearer to the *Aphelium* or *Perihelium*, and conſequently the Light upon the *Horizon*, which comes from the Sun, may be either leſs or greater. But this is inconſiderable. Secondly, The Moon may be nearer to her *Apogæum* or *Perigæum*, which will make her apparent Disk to be leſs or greater. This is alſo ſo ſmall, as not to be minded, eſpecially ſince we are not to conſider the whole Disk; but only, as it were, one ſingle Thread of Light on the North-Side of the Moon. Thirdly, The Moon might ſet nearer to or farther off from the *Azimuth* of the Sun, which will be owing to the different Angle, which the *Ecliptick* makes with the *Horizon*, and alſo to the great Difference in her *North* and *South Latitude*, and accordingly the Light of the Sun is greater or leſs at the Moon when ſetting in Proportion to the *Square* of the *Sine* of the *Angle* made by the *Horizon*, and a Line drawn from the Moon to the Sun. And, laſtly, The Sun at the Time of the Moon's ſetting might be nearer to, or farther off from the *Horizon*, accordingly as the Angle which it makes with the *Ecliptick* is leſs or greater, which would occaſion a leſs or a greater Degree of Light to the Point perpendicularly over it (and conſequently to the other Parts of the *Horizon*) in Proportion to the Square of the Sine of its Diſtance.

3. But theſe Particulars being too critical for common Uſe, I ſhall propoſe a ſhorter Method, which is thus. As twelve is the middle Diſtance between nine and fifteen the two Numbers mention'd by *Maimonides*; ſo it muſt be granted in moſt Caſes, that if there are above twelve Degrees Diſtance on the *Equinoctial Line*, or of the *oblique Deſcenſion* (that is eight and forty Minutes of Time, which in the future Calculations I call *the Time of Viſibility*) between the Setting of the Sun and Moon, then the Moon will be viſible; but if not, then the Moon will be inviſible. So that if the Moon is in *aſcending Signs* as at the *Vernal Equinox*, or hath *North Latitude*, then ſhe will ſet the later, and conſequently will be viſible the ſooner after the Change. But if the Moon is in *deſcending Signs*, as at the *Autumnal Equinox*, or hath *South Latitude*, ſhe will ſet the ſooner, and conſequently a longer

(*a*) *In his Treatiſe* De ratione intercalandi apud Judæos (*bound up with his other Treatiſe* De Sacrificiis) *Cap.* 17.

Time after the Change must be requir'd to make her visible.

4. And therefore the Time of the Sun's Setting on any given Day being known by Calculation, when the Moon is not above fifteen Degrees distant from the Sun, find out first the *Longitude* and *Latitude* of the Moon 48 Minutes after the Sun Setting, calculate the *Declination*, *right Ascention*, *ascensional Difference*, and *oblique Descention* of the Sun; and in the same Manner calculate the *Declination*, *right Ascension*, *ascensional Difference*, and *oblique Descension* of the Moon for the *Longitude* and *Latitude* of the Place given. Then from the *oblique Descention* of the Moon substract the *oblique Descention* of the Sun, and if the Remainder is more than twelve Degrees, and the Moon is between the Change and the Full, it is evident, that the Moon will be above the *Horizon* at that Time, and consequently visible at her Setting; so that the Month must then begin, and then the Day following is the first Day of the Month. But if the Remainder is less than 12 Degrees, it is as evident, that the Moon will be below the *Horizon* at that Time, and consequently invisible at her Setting, so that the Month must begin at least a Day later, than what was mention'd before.

5. But tho' the Moon might be visible; yet it might sometimes happen, that she was not seen, for want of a clear Evening, or of proper Observations: And therefore the Beginning of the Month might be deferr'd a Day longer; which is fit to be observ'd in disputable Cases.

CHAP. IV.

Of the Years and Duration of the Flood.

AS the Flood (*a*) began upon *the seventeenth day of the second month*, and (*b*) it appears, that the Year at that Time began at the *Autumnal Equinox*, and that *Moses* began his Computation of that Year from the new Moon, whose Full immediately follow'd the same; so the next Thing requir'd is to find the Day corresponding thereto, in which this Year began according to our Method of Stating the same by *Julian Years*. If we suppose, that the Year at that Time began from the *Vernal Equinox*; we must suppose one Miracle more than either the Scripture or Reason give us Ground to think of, which is that the Waters should increase, and be at their Height all the Heat of Summer, and abate and decrease all the Cold of Winter. Whereas the Supposal, that the Year of the *Flood* began from *Tisri*, or our *September*, or from the *Autumnal Equinox* doth bring the Rains to fall in the Beginning of Winter, namely, from the Middle of our *November* to the latter End of *December*, being the Time of the *Winter Solstice*; and makes the *Flood* to lie at High Water above the Mountains from thence to the Middle of our *April*, and from thence to be drying up all the Heat of Summer.

2. To fix the Years and Duration of the *Flood* it is evident, (*c*) that it began *on the seventeenth day of the second month*, when *Noah* was entering upon the six hundredth Year of his Age, and it ended on (*d*) *the twenty seventh Day of the second month*, when *Noah* was entering upon the six hundredth and first Year of his Age; so that it continu'd a Year and eleven Days, according to the ancient Computation; or an exact Year, according to the *Julian* Account.

3. As the Ark was probably built at a Place call'd *Cyparisson*, lying about North North East from *Babylon*, between the Rivers *Lycus* and *Caprus* (of which I shall say more in a Chapter on this Subject) so the Beginnings of the Days or Months mention'd immediately before the Flood must be computed from that Place and no other, it being the Place where *Noah* was at that Time. Now this Place call'd *Cyparisson* according to the Map (*e*) in *Bochartus* lies in the *Longitude* of 78 Degrees, or $59^{d.}\ 24'$ Eastward of *London*, which converted into Time, makes $3^{h.}\ 57'.\ 36''.$ and in the Latitude of $36^{d.}\ 30'.$

4. The remarkable Days are either in the first Year of the *Flood* in the *six hundredth* Year of *Noah*'s Life, or in the second Year of the *Flood*, which was in the *six hundredth and first* Year of his Life; And if each of these happen to be on the Day of the *Antemosaical Sabbath*, or on the Day which we call *Sunday*; then (*f*) it will appear, that these Years are well fix'd, as the Years of the *Flood*.

5. As to the first Year of the Flood it is evident, that (*g*) *on the tenth day of the second month*, GOD commanded *Noah* to *come with all* his *houshold into the ark*, and to bring the *Fowls* and *Beasts* with him. The following (*h*) *six days* of the Week *Noah* was constantly employ'd in this Business. The next Day being (*i*) *the seventeenth day of the first month* he *rested from his labours* according to GOD's Appointment, and (*k*) upon the same Day, which was the *Sabbath*, the *Flood* came, and so it will appear to be (*l*) by Calculation.

6. It appears (*m*) from these *Tables*, that the first Year of the *Flood* happen'd in the 2361st Year of the *Julian Period*, which Number (*n*) being divided by 28, the Remainder is 9; so

(*a*) Gen. vii. 11. (*b*) *Chap.* 1. *Sect.* 5. (*c*) Gen. vii. 11. (*d*) Gen. viii. 13, 14. (*e*) *Dissertatio* Morini *in* Bocharti Phaleg. *pag.* 8. (*f*) *Chap.* 1. *Sect.* 13 *to* 23. *and Chap.* 2. *Sect.* 15. (*g*) Gen. vii. 1, 6. (*h*) Gen. viii. 7, 8, 9, 10. (*i*) Gen. ii. 2, 3. *and* Gen. vii. 10. (*k*) Gen. vii. 11. (*l*) *Tab.* 5. (*m*) *Tab.* 4. (*n*) *Chap.* 1. *Sect.* 27.

that (*o*) it is a *Biſſextile* Year, and the *Dominical* Letter for the latter Part thereof is C.

7. It appears alſo (*p*) by *Calculation*, that in the ſame Year the Sun came to the *Autumnal Equinox* on the thirteenth Day of *October*; and that the new Moon was then firſt viſible on the Evening before, and conſequently that the Year began on that Day, ſo that the tenth and ſeventeenth Days of the ſecond ancient Month happen'd to be on the twenty firſt and twenty eighth Days of *November*, whoſe Letter (*y*) is C, which ſhews, that theſe Days happen'd on the Days of the *Antemoſaical* Sabbath, as aforeſaid.

8. To prove this I have calculated the Appearance of the Moon at her Setting on the eleventh Day of *October* for the ſame Year, which (*z*) leaves it uncertain, whether the Moon was then viſible or not, or (*a*) the negative much more probable (the Difference between the *oblique Deſcenſion* of the Sun and Moon being $12^{d.}$ $16'$) in the Place where *Noah* is ſuppos'd to have been. And as the Clouds did gather, before they emptied themſelves on the Earth in ſuch a miraculous Manner; ſo a thick Air, which is moſt probable in ſuch a Caſe, might prevent their Obſervation, and cauſe them to defer the Beginning of the Year to the following Evening.

9. When the Ark was built about the Place call'd *Cypariſſon*, its Difference in *Longitude* from *London* being $59^{d.}$ $24'$ and being alſo in the *Latitude* of $36^{d.}$ $30'$; ſo when it floated from thence, its Courſe was moſt probably North Eaſt, for the South Weſt Winds, which uſually bring the greateſt Quantities of Rain, and the Inundation of the *Perſick* Ocean from the South, and the *Mediterranean* Sea from the Weſt muſt of Neceſſity drive the Current of the Stream that Way, and conſequently the Ark with it. But as the Ark was built in a Form and Bulk abſolutely unfit for Sailing; ſo it is not probable, that it was carry'd very far; and therefore ſuppoſing that it went in the Arch of a great Circle for the Space of $9^{d.}$ $32'$ and made an Angle of 45 Degrees with the Meridian; at its firſt ſetting out it would go ſo far North as to be in the Latitude of $42^{d.}$ $44'$ and its Longitude $9^{d.}$ $50'$ toward the Eaſt, and if the North Wind ſhould bring it back again, when the Weather was clear to its former Latitude, it would fall upon the Hills of *Ararat* near *Media*, about the Longitude of $68^{d.}$ $34'$ from *London*, and the Latitude of $36^{d.}$ $40'$ and ſo it would come back to the Place where it landed, even to the Mountains of (*b*) *Taurus* or *Caucaſus*, which is call'd in *Hebrew* (*c*) *one of the mountains of Ararat*, or a Part of thoſe Ledges of Mountains, which did not only begin in *Armenia*, call'd in *Hebrew* (*d*) *Ararat*, (from whence the vulgar Error aroſe, that it landed in *Armenia*) but alſo extended themſelves for above four thouſand Miles toward the Eaſt South Eaſt, as far as the *Indies*, and therefore any one of theſe Mountains might be call'd *one of the mountains of Ararat*. So that the ſame Providence, which preſerv'd *Noah* and his Family, did afterward ſet them on Shore in the ſame Climate, and not far from their own Country. It is certain, that the old World after the Flood was (*f*) firſt peopl'd in the eaſtern Parts from the Plains of *Shinar* and *Babylon*, and that the *Antediluvian* Race of Mankind, went eaſtward from *Paradiſe* into the ſame Country, becauſe (*g*) *the flaming ſword* was plac'd on the ſame Side of Paradiſe to prevent their Return.

10. As to the ſecond Year of the Flood, or (*h*) the ſix hundredth and firſt Year of *Noah*'s Life the remarkable Days are the twenty ſeventh Day of the ſecond Month, and the fourth Day of the third Month, *On* (*i*) *the twenty ſeventh day of the ſecond month* GOD ſpake to *Noah* to *come out of the ark*, with all the living Creatures which were there. As he was ſix Days in bringing them in; ſo he may well be ſuppos'd to ſpend the ſame Time in Bringing them out. And on the Day following, or on (*k*) the fourth Day of the third Month he offer'd his ſolemn Sacrifice. And theſe two Days will appear to be on the Days of the *Antemoſaical Sabbath*.

11. It appears more evidently from theſe (*l*) *Tables*, that this ſecond Year of the *Flood* happen'd to be in the 2362d Year of the *Julian Period*, which number (*m*) being divided by 28, the Remainder is 10, ſo that (*n*) the *Dominical Letter* is B.

12. It appears alſo (*o*) by *Calculation*, that the Sun in the ſame Year came to the *Autumnal Equinox* on the thirteenth Day of *October*, as in the Year before, and that (*p*) the new Moon, whoſe Full did immediately happen after the *Autumnal Equinox*, began undeniably at ſuch a Time, that ſhe might be ſeen on the firſt Day of *October* in the Evening, and conſequently that the Year began at that Time, and that the firſt Day of the new Year was the Day following; ſo that the twenty ſeventh Day of the ſecond Month and the fourth Day of the third Month happen'd to be on the 27th Day of *November*, and on the fourth Day of *December*, whoſe *Dominical* (*q*) Letter is E, which ſhews, that theſe Days happen'd on the Days of the *Antemoſaical Sabbath* as aforeſaid. And as this was the Seaſon, in which the Waters did continue to be dry'd up; ſo there can be no Doubt of clear Evenings, and ſuch as were fit for Obſervations.

13. But for the better Regulating of theſe two Years, I ſhall ſubjoyn (*r*) a *Calendar* of the ancient Months, as they were call'd by the *Jews*, and alſo the *correſponding Days* of the *Julian* Years, with the *Dominical Letter* and the Days of the *Flood*, as they are mention'd in the *Scripture*, to which I refer the Reader for his farther Satisfaction.

(*o*) *Tab.* 2. (*p*) *Tab.* 5. (*y*) *Tab.* 3. (*z*) *Tab.* 5. (*a*) *Chap* 3. *Sect.* 4. (*b*) Bochartus, *Sir* Walter Raleigh, *and the* Commentators *on* Gen. 8. 4. (*c*) Gen. 8. 4. (*d*) 2 Kings xix. 37. Iſai 38. 38. (*f*) Gen. xi. 2. (*g*) Gen. iii. 24. (*h*) Gen. viii. 13. (*i*) Gen. viii. 15, 16. (*k*) Gen. viii. 20, 21. (*l*) *See Sect.* 7, 8. *of this Chapter, and Tab.* 4. (*m*) *Chap.* 1. *Sect.* 27. (*n*) *Tab.* 2. (*o*) *Tab.* 6. (*p*) *Tab.* 6. (*q*) *Tab.* 2. (*r*) *Tab.* 7.

TABLE

TABLE the Seventh, or *Calculation the Second.*

The Calculation of the Moon's φάσις *for the* Longitude *and* Latitude *of* Cyparisſon (*being the Place, where the Ark was built*) *in the firſt Year and firſt Month, when the Flood happen'd* Anno ante Chriſtum 2352. Longitude *from* London 59d. 24′. Latitude 36d. 30′.

The Calculation of the Sun's Place.	Sun's Motion. d. h. ′ ″
Sun ſet ♍ 28. 35. *October*	11 06 02 00
(*a*) Time of Viſibility	00 00 48 00
Apparent Time	11 06 50 00
Equation of Anom. 4d. 18′. ſub.	00 00 05 09
Remainder	11 06 44 51
Equation of ♍ 28l. 35′. add	00 00 00 30
Real Time	11 06 45 21
Refraction add	00 00 02 00
Real Time corrected	11 06 47 21

	Mid. Motion. s. d. ′ ″.	Apog.'s Mot. s. d. ′ ″.
Year of CHRIST 1	09 07 53 03	02 14 03 30
(*b*) Subſtract one Year	11 29 45 40	00 00 00 50
(*b*) A *Biſſextile* Day	00 00 59 08	00 00 00 00
(*c*) 2000 Years	00 15 06 50	00 27 46 40
(*c*) 300 Years	00 02 16 01	00 04 10 00
(*c*) 40 Years	00 00 18 08	00 00 33 20
(*c*) 12 Years	00 00 05 26	00 00 10 00
(*d*) 12 Hours in *Joſhua*'s Time	00 00 29 34	00 00 00 00
(*e*) Long of *Cyparisſon* 3h. 57′. 36″.	00 00 09 46	00 00 00 00
Total ſubſtract	00 19 10 33	01 02 40 50
First Year of the Flood	08 18 42 30	01 11 22 40
(*f*) *Octob.* 11 *Biſſextile*	09 10 54 34	00 00 00 39
(*f*) Hours 6.	00 00 14 47	00 00 00 00
Min. 47. Sec. 21.	00 00 01 56	00 00 00 00
Middle Motion	05 29 53 47	01 11 23 19
Apog. ſubſt.	01 11 23 19	
Mean Anomaly	04 18 30 28	
Æquation ſubſtract	00 01 18 04	
(*g*) Sun's true Place	♌ 28 35 43	

The Calculation of the Moon's Place.	Moon's Mot. s. d. ′ ″.
Year of CHRIST 1	04 02 02 45
(*b*) Subſtract one Year	04 09 23 03
(*b*) A *Biſſextile* Day	00 13 10 35
(*c*) 2000 Years	01 06 48 20
(*c*) 300 Years	06 23 31 15
(*c*) 40 Years	08 27 08 10
(*c*) 12 Years	05 02 08 27
(*d*) 12 Hours in *Joſhua*'s Time	00 06 35 18
(*e*) Long. of *Cyparisſon* 3 ° 57′ 36″.	00 02 10 27
Total ſubſtract	03 00 55 35
Year of the Flood	01 01 07 10
(*f*) *Octob.* 11 *Biſſextile*	05 05 16 21
(*f*) Hours 6	00 03 17 39
Min. 47. Sec. 21.	00 00 26 00
Moon's ſimple Motion	06 10 07 10
Phyſical Parts add	00 00 07 44
Moon's Motion corrected	06 10 14 54
Apogæum ſubſtract	11 05 30 15
Mean Anomaly	07 04 44 39
Æquation add	00 04 10 08
Moon's equ. Place in her Orb.	06 14 25 02
Sun's Place ſubſtract	05 28 35 43
Diſtance of Moon from Sun	00 15 49 19
Variation add	00 00 19 56
Moon's true Place in her Orbit	06 14 44 58
Node's Place ſubſtract	01 13 21 19
Argument of Latitude	05 01 23 39
Reduction add	00 00 05 39
Moon's true Place	♌ 4 50 37

	Apog.'s Mot. s. d. ′ ″.
Apog.'s Motion	09 12 07 05
Motion to be ſubſtracted	01 10 39 51
	00 00 06 41
	00 23 45 00
	10 27 33 45
	06 07 40 30
	04 08 18 10
	00 00 03 21
	00 00 01 06
Total ſubſtract	11 18 08 24
Y. of the Flood	09 23 58 41
Motion to be added	01 01 45 05
	00 00 01 40
	00 00 00 13
Apog's. Motion	10 25 45 39
Sun's Place	05 28 35 43
Annual Arg.	07 02 50 04
Æquat. add	00 09 44 36
Apog.'s Place	11 05 30 15

True Excent.	60023
Dif. mid. & gr.	11617
Dif. mid. & tr.	04786

	Node's Mot. s. d. ′ ″.
Node's Place	08 28 36 04
	00 19 19 43
Motion to be added	00 00 03 11
	05 13 45 34
	01 12 33 50
	01 23 40 31
	07 22 06 09
	00 00 01 35
	00 00 00 32
	02 00 07 09
Y. of the Flood	
Motion to be ſubſtracted	00 15 05 32
	00 00 00 48
	00 00 00 06
Total	00 15 06 26
Simple Node	01 15 00 43
Sun's Place	05 28 35 43
Sun from Node	04 13 35 00
Æq. ſubſtr.	00 01 39 24
Node's Place	01 13 21 19
Incl. of Lim.	05 08 34
Lat. B. r. Simp.	02 24 31
Part Proport.	00 04 07
Lat. true Bor.	02 28 38

	d. ′
(*h*) Sun's Declination	000 33
Right Aſcenſion	178 43
Aſcenſional Difference	000 29
Oblique Deſcenſion	179 12
Moon's Declination	003 34
Right Aſcenſion	194 44
Aſcenſional Difference	003 06
Oblique Deſcenſion	191 38
(*i*) Diff. of oblig. Deſcen. of Sun & Moon	012 26

(*a*) *Chap.* 3. *Sect.* 3. *Sect.* 9, 10, 11, 12, 13. *Sect.* 9. (*b*) *Chap.* 1. *Sect.* 3, 4. (*f*) *Chap.* 1. *Sect.* 26. (*c*) *Chap.* 1. *Sect.* 26. (*g*) *Chap.* 4. *Sect.* 9. (*d*) *Chap.* 1. *Sect.* 14, 15. (*h*) *Chap.* 3. *Sect.* 4. (*e*) *Chap.* 1 (*i*) *Chap.* 4.

These Calculations are all truly performed, as Witneſs my Hand *Charles Leadbetter.*

TABLE

TABLE the Eighth, or *Calculation the Third.*

The Calculation of the Moon's *φάσις for the* Longitude *and* Latitude *of the Mountain, where the Ark rested, call'd one of the Mountains of* Ararat *in the second Year and first Month after the Flood,* Anno ante Christum 2351. Longitude *from* London. 68d. 34'. Latitude. 36d. 40'.

The Calculation of the Sun's Place.	Sun's Mot. s. d. ′ ″.
Sun set *October*	01 06 16 12
(a) Time of Visibility	00 00 48 00
Apparent Time	01 07 04 12
Equat. of Anom. 4d. 8′. sub.	00 00 06 05
Remainder	01 06 58 07
Equation of ♈ 18 add	00 00 03 48
Real Time	01 07 01 55
Refraction add	00 00 02 00
Real Time corrected	01 07 03 55

Year of CHRIST. 1	Mid. Motion s. d. ′ ″.	Apog.'s Mot. s. d. ′ ″.
	09 07 53 03	02 14 03 30
(b) Subſtract one Year	11 29 45 40	00 00 00 50
(b) A *Biſſextile* Day	00 00 59 08	00 00 00 00
(c) 2000 Years	00 15 06 50	00 27 46 40
(c) 300 Years	00 02 16 01	00 04 10 00
(c) 40 Years	00 00 18 08	00 00 33 20
(c) 11 Years	11 29 20 37	00 00 09 10
(d) 12 Hours in *Joſhua*'s Time	00 00 29 34	00 00 00 00
(e) Long. of *Ararat* 4h. 34′. 16″.	00 00 10 15	00 00 00 00
Total ſubſtract	00 18 26 13	01 02 40 00
Second Year of the Flood	08 19 26 50	01 11 23 30
(f) *October* 1.	09 00 04 02	00 00 00 38
(f) Hours 7.	00 00 17 15	00 00 00 00
Min. 3. ſect. 55.	00 00 00 10	00 00 00 00
Middle Motion	05 19 48 17	01 11 24 08
Apog. ſubſt.	01 11 24 08	
Mean Anomaly	04 08 24 09	
Æquation ſubſtract	00 01 32 05	
(g) Sun's Place	♍ 18 16 12	

The Calculation of the Moon's Place. Year of CHRIST 1	Middle Mot. s. d. ′ ″.
	04 02 02 45
(b) Subſtract one Year	04 09 23 03
(b) A *Biſſextile* Day	00 13 10 35
(c) 2000 Years	01 06 48 20
(c) 300 Years	06 23 31 15
(c) 40 Years	08 27 08 10
(c) 11 Years	00 09 34 48
(d) 12 Hours in *Joſhua*'s Time	00 06 35 18
(e) Long. of *Ararat* 4h. 34′. 16″.	00 02 30 35
Total ſubſtract	10 08 42 04
Second Year of the Flood	05 23 20 41
(f) *Octob.* 1.	00 10 19 55
(f) Hours 7.	00 03 50 35
(f) Min. 3. Sect. 55.	00 00 02 08
Middle Motion	06 07 33 19
Phyſical Parts add	00 00 00 08
Middle Motion corrected	06 07 42 27
Apogæum Subſtract	11 29 43 04
Mean Anomaly	06 07 59 23
Æquation add	00 01 07 25
Moon's ſimple Orbit	06 08 49 52
Sun's Place	05 18 16 12
Diſtance of Moon from Sun	00 20 33 40
Variation add	00 00 24 31
Moon's true Place in her Orb.	06 09 14 23
Node's Place ſubſtract	00 24 37 22
Argument of Latitude	05 14 37 01
Reduction add	00 00 03 21
(g) Moon's true Place	♍ 09 17 44
Difference from Sun to Moon	00 21 01 32

Apog.'s Mot.	Apog.'s M s. d. ′ ″.
	09 12 07 05
Motion to be ſubſtracted	01 10 39 51
	00 00 06 41
	00 23 45 00
	10 27 33 45
	06 07 40 30
	02 27 31 38
	00 00 03 21
	00 00 01 17
Total ſubſtract	10 07 22 03
Second Year	11 04 45 02
Motion to be added	01 00 31 33
	00 00 01 57
	00 00 00 01
Simple Apog.	00 05 18 33
Sun's Place	05 18 16 12
Annual Arg.	05 12 57 39
Æquat. ſubſt.	00 05 35 29
True Apog.	♐ 29 43 04
True Excent.	64856
Dif. mid. & gr.	11617
Dif. mid. & tr.	09619

Node's Place.	Node's Mot. s. d. ′ ″.
	08 28 36 04
Motion to be added	00 19 19 43
	00 00 03 11
	05 13 45 34
	01 12 33 50
	01 23 40 31
	07 02 43 16
	00 02 01 35
	00 00 00 37
Second Year	01 10 44 21
Motion to be ſubſtracted	00 14 30 35
	00 00 00 56
	00 00 00 00
Total	00 14 31 31
Simple Node	00 26 12 50
Sun's Place	05 18 16 12
Sun from Node	04 22 03 22
Æq. Subſtr.	00 01 35 28
Node's Place	♈ 24 37 22
Incl. of Lim.	05 11 12
Lat. Bor. ſimp.	01 10 20
Proport. Parts	00 02 55
Lat. true Bor.	01 13 15

(a) *Chap.* 3. *Sect.* 3. (b) *Chap.* 1. *Sect.* 3, 4. (c) *Chap.* 1. *Sect.* 26. (d) *Chap.* 1. *Sect.* 14, 15. (e) *Chap.* 1. *Sect.* 9, 10, 11, 12, 13. (f) *Cap.* 1. *Sect.* 26. (g) *Chap.* 4. *Sect.* 12.

These Calculations are truly performed, as Witneſs my Hand *Charles Leadbetter.*

TABLE the Ninth.

A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.

The Julian Year. October.	Sabbatical Letter.	Antient Year. Month 12 and 1.	Moon's Age.	Days of the Flood.	The Year of the World 1656. The History.
1	a				
2	b				
3	C				
4	d				
5	e				
6	f				
7	g				
8	a				
9	b				
10	C		1		New Moon, Hor. 5. P. M.
11	d		2		Moon not visible being in descen. Signs.
12	e		3		Moon visible at her Setting.
13	f	1	4		The first Year and the Month of *Tisri*
14	g	2	5		begins, and the Sun enters *Libra*.
15	a	3	6		*Noah* 599 Years old about this Time.
16	b	4	7		
17	C	5	8		*Methuselah* 968 Years old about this
18	d	6	9		Time.
19	e	7	10		
20	f	8	11		
21	g	9	12		
22	a	10	13		
23	b	11	14		
24	C	12	15		
25	d	13	16		
26	e	14	17		
27	f	15	18		
28	g	16	19		
29	a	17	20		
30	b	18	21		
31	C	19	22		

The Julian Year. November.	Sabbatical Letter.	Antient Year. Month 1 and 2.	Moon's Age.	Days of the Flood.	The Year of the World 1656. The History.
1	d	20	23		
2	e	21	24		
3	f	22	25		
4	g	23	26		
5	a	24	27		
6	b	25	28		
7	C	26	29		
8	d	27	30		
9	e	28	1		New Moon, Hor. 3. A. M.
10	f	29	2		
11	g	30	3		
12	a	1	4		The second Month *Marheshvan* be-
13	b	2	5		gins, and the Sun enters *Scorpio*.
14	C	3	6		
15	d	4	7		
16	e	5	8		
17	f	6	9		
18	g	7	10		
19	a	8	11		
20	b	9	12		*Methusalah* dies about this Time.
21	C	10	13		GOD speaks to *Noah*, *Gen.* vii. 1.
22	d	11	14		*Noah*, *&c.* enters the Ark.
23	e	12	15		Earth in *Perihelium*, Hor. 10. P. M.
24	f	13	16		*Noah*, *&c.* enters the Ark.
25	g	14	17		*Noah*, *&c.* enters the Ark.
26	a	15	18		*Noah*, *&c.* enters the Ark.
27	b	16	19		*Noah*, *&c.* enters the Ark.
28	C	17	20	1	1 Rain. *Noah* keeps the Sabbath in
29	d	18	21	2	2 Rain. (the Ark
30	e	19	22	3	3 Rain.

The Julian Year. December.	Sabbatical Letter.	Antient Year. Month 2 and 3.	Moon's Age.	Days of the Flood.	The Year of the World 1656. The History.
1	f	20	23	4	4 Rain.
2	g	21	24	5	5 Rain.
3	a	22	25	6	6 Rain.
4	b	23	26	7	7 Rain.
5	C	24	27	8	8 Rain.
6	d	25	28	9	9 Rain.
7	e	26	29	10	10 Rain.
8	f	27	1	11	New Moon, H. 3. P. M.
9	g	28	2	12	12 Rain.
10	a	29	3	13	13 Rain.
11	b	30	4	14	The Sun enters *Sagittary*.
12	C	1	5	15	The third Month *Chisleu* begins.
13	d	2	6	16	16 Rain.
14	e	3	7	17	17 Rain.
15	f	4	8	18	18 Rain.
16	g	5	9	19	19 Rain.
17	a	6	10	20	20 Rain.
18	b	7	11	21	21 Rain.
19	C	8	12	22	22 Rain.
20	d	9	13	23	23 Rain.
21	e	10	14	24	24 Rain.
22	f	11	15	25	25 Rain.
23	g	12	16	26	26 Rain.
24	a	13	17	27	27 Rain.
25	b	14	18	28	28 Rain.
26	C	15	19	29	29 Rain.
27	d	16	20	30	30 Rain.
28	e	17	21	31	31 Rain.
29	f	18	22	32	32 Rain.
30	g	19	23	33	33 Rain.
31	a	20	24	34	34 Rain.

The Julian Year. January.	Sabbatical Letter.	Antient Year. Month 3 and 4.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The History.
1	a	21	25	35	35 Rain.
2	B	22	26	36	36 Rain.
3	c	23	27	37	37 Rain.
4	d	24	28	38	38 Rain.
5	e	25	29	39	39 Rain.
6	f	26	30	40	40 Last Day of Rain.
7	g	27	1	41	New Moon, Hor. 6. A.M.
8	a	28	2	42	2 High Water.
9	B	29	3	43	The Sun enters *Capricon*.
10	c	30	4	44	4 High Water.
11	d	1	5	45	The fourth Month *Tebet* begins.
12	e	2	6	46	6 High Water.
13	f	3	7	47	7 High Water.
14	g	4	8	48	8 High Water.
15	a	5	9	49	9 High Water.
16	B	6	10	50	10 High Water.
17	c	7	11	51	11 High Water.
18	d	8	12	52	12 High Water.
19	e	9	13	53	13 High Water.
20	f	10	14	54	14 High Water.
21	g	11	15	55	15 High Water.
22	a	12	16	56	16 High Water.
23	B	13	17	57	17 High Water.
24	c	14	18	58	18 High Water.
25	d	15	19	59	19 High Water.
26	e	16	20	60	20 High Water.
27	f	17	21	61	21 High Water.
28	g	18	22	62	22 High Water.
29	a	19	23	63	23 High Water.
30	B	20	24	64	24 High Water.
31	c	21	25	65	25 High Water.

TABLE

TABLE the Ninth continu'd.

A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.

The Julian Year. February.	Sabbatical Letter.	Antient Year. Month 5 and 6.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The History.
1	d	22	26	66	26 High Water.
2	e	23	27	67	27 High Water.
3	f	24	28	68	28 High Water.
4	g	25	29	69	29 High Water.
5	a	26	1	70	New Moon, Hor. 11. P. M.
6	B	27	2	71	31 High Water.
7	c	28	3	72	32 High Water.
8	d	29	4	73	The Sun enters *Aquarius*.
9	e	30	5	74	34 High Water.
10	f	1	6	75	The fifth Month *Shebat* begins.
11	g	2	7	76	36 High Water.
12	a	3	8	77	37 High Water.
13	B	4	9	78	38 High Water.
14	c	5	10	79	39 High Water.
15	d	6	11	80	40 High Water.
16	e	7	12	81	41 High Water.
17	f	8	13	82	42 High Water.
18	g	9	14	83	43 High Water.
19	a	10	15	84	44 High Water.
20	B	11	16	85	45 High Water.
21	c	12	17	86	46 High Water.
22	d	13	18	87	47 High Water.
23	e	14	19	88	48 High Water.
24	f	15	20	89	49 High Water.
25	g	16	21	90	50 High Water.
26	a	17	22	91	51 High Water.
27	B	18	23	92	52 High Water.
28	c	19	24	93	53 High Water.

The Julian Year. March.	Sabbatical Letter.	Antient Year. Month 5 and 6.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The History.
1	d	20	25	94	54 High Water.
2	e	21	26	95	55 High Water.
3	f	22	27	96	56 High Water.
4	g	23	28	97	57 High Water.
5	a	24	29	98	58 High Water.
6	B	25	30	99	59 High Water.
7	c	26	1	100	New Moon, Hor. 4. P. M.
8	d	27	2	101	61 High Water.
9	e	28	3	102	62 High Water.
10	f	29	4	103	63 High Water.
11	g	30	5	104	The Sun enters *Pisces*.
12	a	1	6	105	The sixth Month *Adar* begins.
13	B	2	7	106	66 High Water.
14	c	3	8	107	67 High Water.
15	d	4	9	108	68 High Water.
16	e	5	10	109	69 High Water.
17	f	6	11	110	70 High Water.
18	g	7	12	111	71 High Water.
19	a	8	13	112	72 High Water.
20	B	9	14	113	73 High Water.
21	c	10	15	114	74 High Water.
22	d	11	16	115	75 High Water.
23	e	12	17	116	76 High Water.
24	f	13	18	117	77 High Water.
25	g	14	19	118	78 High Water.
26	a	15	20	119	79 High Water.
27	B	16	21	120	80 High Water.
28	c	17	22	121	81 High Water.
29	d	18	23	122	82 High Water.
30	e	19	24	123	83 High Water.
31	f	20	25	124	84 High Water.

The Julian Year. April.	Sabbatical Letter.	Antient Year. Month 6 and 7.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The History.
1	g	21	26	125	85 High Water.
2	a	22	27	126	86 High Water.
3	B	23	28	127	87 High Water.
4	c	24	29	128	88 High Water.
5	d	25	30	129	89 High Water.
6	e	26	1	130	New Moon, H. 8. A. M.
7	f	27	2	131	91 High Water.
8	g	28	3	132	92 High Water.
9	a	29	4	133	93 High Water.
10	B	30	5	134	94 High Water.
11	c	1	6	135	The seventh Month *Nisan* begins,
12	d	2	7	136	and the Sun enters *Aries*.
13	e	3	8	137	97 High Water.
14	f	4	9	138	98 High Water.
15	g	5	10	139	99 High Water.
16	a	6	11	140	100 High Water.
17	B	7	12	141	101 High Water.
18	c	8	13	142	102 High Water.
19	d	9	14	143	103 High Water.
20	e	10	15	144	104 High Water.
21	f	11	16	145	105 High Water.
22	g	12	17	146	106 High Water.
23	a	13	18	147	107 High Water.
24	B	14	19	148	108 High Water.
25	c	15	20	149	109 High Water.
26	d	16	21	150	110 High Water.
27	e	17	22	151	The Ark rests on one of the Mountains
28	f	18	23	152	of *Ararat*, *Gen.* viii. 4.
29	g	19	24	153	3 Ebbing Water.
30	a	20	25	154	4 Ebbing Water.

The Julian Year. May.	Sabbatical Letter.	Antient Year. Month 7 and 8.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The History.
1	B	21	26	155	5 Ebbing Water.
2	c	22	27	156	6 Ebbing Water.
3	d	23	28	157	7 Ebbing Water.
4	e	24	29	158	8 Ebbing Water.
5	f	25	1	159	New Moon, Hor. 12. P. M.
6	g	26	2	160	10 Ebbing Water.
7	a	27	3	161	11 Ebbing Water.
8	B	28	4	162	12 Ebbing Water.
9	c	29	5	163	13 Ebbing Water.
10	d	30	6	164	14 Ebbing Water.
11	e	1	7	165	The eight Month *Ijar* begins.
12	f	2	8	166	The Sun enters *Taurus*.
13	g	3	9	167	17 Ebbing Water.
14	a	4	10	168	18 Ebbing Water.
15	B	5	11	169	19 Ebbing Water.
16	c	6	12	170	20 Ebbing Water.
17	d	7	13	171	21 Ebbing Water.
18	e	8	14	172	22 Ebbing Water.
19	f	9	15	173	23 Ebbing Water.
20	g	10	16	174	24 Ebbing Water.
21	a	11	17	175	25 Ebbing Water.
22	B	12	18	176	26 Ebbing Water.
23	c	13	19	177	27 Ebbing Water.
24	d	14	20	178	28 Ebbing Water.
25	e	15	21	179	Earth in *Aphelion*, Hor. 1. P. M.
26	f	16	22	180	30 Ebbing Water.
27	g	17	23	181	31 Ebbing Water.
28	a	18	24	182	32 Ebbing Water.
29	B	19	25	183	33 Ebbing Water.
30	c	20	26	184	34 Ebbing Water.
31	d	21	27	185	35 Ebbing Water.

TABLE

TABLE the Ninth continu'd.

A Calendar for the Years of the Flood, calculated for the Place where the Ark reſted.

The Julian Year. June.	Sabbatical Letter.	Antient Year. Month 9 and 10.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The Hiſtory.
1	e	22	28	186	36 Ebbing Water.
2	f	23	29	187	37 Ebbing Water.
3	g	24	30	188	38 Ebbing Water.
4	a	25	1	189	New Moon, Hor. 1. P. M.
5	B	26	2	190	40 Ebbing Water.
6	c	27	3	191	41 Ebbing Water.
7	d	28	4	192	42 Ebbing Water.
8	e	29	5	193	43 Ebbing Water.
9	f	30	6	194	44 Ebbing Water.
10	g	1	7	195	The ninth Month *Sivan* begins.
11	a	2	8	196	46 Ebbing Water.
12	B	3	9	197	47 Ebbing Water.
13	c	4	10	198	The Sun enters *Gemini*.
14	d	5	11	199	49 Ebbing Water.
15	e	6	12	200	50 Ebbing Water.
16	f	7	13	201	51 Ebbing Water.
17	g	8	14	202	52 Ebbing Water.
18	a	9	15	203	53 Ebbing Water.
19	B	10	16	204	54 Ebbing Water.
20	c	11	17	205	55 Ebbing Water.
21	d	12	18	206	56 Ebbing Water.
22	e	13	19	207	57 Ebbing Water.
23	f	14	20	208	58 Ebbing Water.
24	g	15	21	209	59 Ebbing Water.
25	a	16	22	210	60 Ebbing Water.
26	B	17	23	211	61 Ebbing Water.
27	c	18	24	212	62 Ebbing Water.
28	d	19	25	213	63 Ebbing Water.
29	e	20	26	214	64 Ebbing Water.
30	f	21	27	215	65 Ebbing Water.

The Julian Year. July.	Sabbatical Letter.	Antient Year. Month 10 & 11.	Moon's Age.	Days of the Flood.	The Year of the World. 1657. The Hiſtory.
1	g	22	28	216	66 Ebbing Water.
2	a	23	29	217	67 Ebbing Water.
3	B	24	30	218	68 Ebbing Water.
4	c	25	1	219	New Moon Hor. 1. A. M.
5	d	26	2	220	70 Ebbing Water.
6	e	27	3	221	71 Ebbing Water.
7	f	28	4	222	72 Ebbing Water.
8	g	29	5	223	73 Ebbing Water.
9	a	30	6	224	74 Ebbing Water
10	B	1	7	225	The tenth Month *Tammuz* begins.
11	c	2	8	226	Tops of the Mount. are ſeen, G. viii. 5.
12	d	3	9	227	3 Earth ſeen.
13	e	4	10	228	4 Earth ſeen.
14	f	5	11	229	The Sun enters *Cancer*.
15	g	6	12	230	6 Earth ſeen.
16	a	7	13	231	7 Earth ſeen.
17	B	8	14	232	8 Earth ſeen.
18	c	9	15	233	9 Earth ſeen.
19	d	10	16	234	10 Earth ſeen.
20	e	11	17	235	11 Earth ſeen.
21	f	12	18	236	12 Earth ſeen.
22	g	13	19	237	13 Earth ſeen.
23	a	14	20	238	14 Earth ſeen.
24	B	15	21	239	15 Earth ſeen.
25	c	16	22	240	16 Earth ſeen.
26	d	17	23	241	17 Earth ſeen.
27	e	18	24	242	18 Earth ſeen.
28	f	19	25	243	19 Earth ſeen.
29	g	20	26	244	20 Earth ſeen.
30	a	21	27	245	21 Earth ſeen.
31	B	22	28	246	22 Earth ſeen.

The Julian Year. Auguſt.	Sabbatical Letter.	Antient Year. Month 9 and 10.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The Hiſtory.
1	c	23	29	247	23 Earth ſeen.
2	d	24	1	248	New Moon at Mid day.
3	e	25	2	249	25 Earth ſeen.
4	f	26	3	250	26 Earth ſeen.
5	g	27	4	251	27 Earth ſeen.
6	a	28	5	252	28 Earth ſeen.
7	B	29	6	253	29 Earth ſeen.
8	c	30	7	254	30 Earth ſeen.
9	d	1	8	255	The eleventh Month *Ab* begins.
10	e	2	9	256	32 Earth ſeen.
11	f	3	10	257	33 Earth ſeen.
12	g	4	11	258	34 Earth ſeen.
13	a	5	12	259	35 Earth ſeen.
14	B	6	13	260	The Sun enters *Leo*.
15	c	7	14	261	37 Earth ſeen.
16	d	8	15	262	38 Earth ſeen.
17	e	9	16	263	39 Earth ſeen.
18	f	10	17	264	The Raven ſent out, *Gen.* viii. 6, 7.
19	g	11	18	265	1 Earth ſeen.
20	a	12	19	266	2 Earth ſeen.
21	B	13	20	267	3 Earth ſeen.
22	c	14	21	268	4 Earth ſeen.
23	d	15	22	269	5 Earth ſeen.
24	e	16	23	270	6 Earth ſeen.
25	f	17	24	271	The Dove ſent out, *Gen.* viii. 8, 9, 10.
26	g	18	25	272	1 Earth ſeen.
27	a	19	26	273	2 Earth ſeen.
28	B	20	27	274	3 Earth ſeen.
29	c	21	28	275	4 Earth ſeen.
30	d	22	29	276	5 Earth ſeen.
31	e	23	1	277	New Moon, Hor. 10. P. M.

The Julian Year. September.	Sabbatical Letter.	Antient Year. Month 11 and 12.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The Hiſtory.
1	f	24	2	278	The Dove ſent out again, *Gen.* viii. 11.
2	g	25	3	279	1 Earth ſeen.
3	a	26	4	280	2 Earth ſeen.
4	B	27	5	281	3 Earth ſeen.
5	c	28	6	282	4 Earth ſeen.
6	d	29	7	283	5 Earth ſeen.
7	e	30	8	284	6 Earth ſeen.
8	f	1	9	285	The Dove ſent out the laſt Time,
9	g	2	10	286	*Gen.* viii. 12.
10	a	3	11	287	The twelfth Month *Elul* begins.
11	B	4	12	288	64 Earth ſeen.
12	c	5	13	289	65 Earth ſeen.
13	d	6	14	290	The Sun enters *Virgo*.
14	e	7	15	291	67 Earth ſeen.
15	f	8	16	292	68 Earth ſeen.
16	g	9	17	293	69 Earth ſeen.
17	a	10	18	294	70 Earth ſeen.
18	B	11	19	295	71 Earth ſeen.
19	c	12	20	296	72 Earth ſeen.
20	d	13	21	297	73 Earth ſeen.
21	e	14	22	298	74 Earth ſeen.
22	f	15	23	299	75 Earth ſeen.
23	g	16	24	300	76 Earth ſeen.
24	a	17	25	301	77 Earth ſeen.
25	B	18	26	302	78 Earth ſeen.
26	c	19	27	303	79 Earth ſeen.
27	d	20	28	304	80 Earth ſeen.
28	e	21	29	305	81 Earth ſeen.
29	f	22	30	306	82 Earth ſeen.
30	g	23	1	307	New Moon, Hor. 7. A. M.

TABLE the Ninth continu'd.

A Calendar for the Years of the Flood, calculated for the Place where the Ark rested.

The Julian Year. Oct. first	Sabbatical Letter.	Antient Year. Month 12 and 1.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The History.
1	a	24	2	308	84 Earth seen.
2	B	1	3	309	N. Year, or 1st Month *Tisri* begins &
3	c	2	4	310	*Noah* sees the Earth dry, *G.* viii. 13.
4	d	3	5	311	3 Earth dry.
5	e	4	6	312	4 Earth dry.
6	f	5	7	313	5 Earth dry.
7	g	6	8	314	6 Earth dry.
8	a	7	9	315	7 Earth dry.
9	b	8	10	316	8 Earth dry.
10	c	9	11	317	9 Earth dry.
11	d	10	12	318	10 Earth dry.
12	e	11	13	319	11 Earth dry.
13	f	12	14	320	The Sun enters *Libra*.
14	g	13	15	321	13 Earth dry.
15	a	14	16	322	14 Earth dry.
16	B	15	17	323	15 Earth dry.
17	c	16	18	324	16 Earth dry.
18	d	17	19	325	17 Earth dry.
19	e	18	20	326	18 Earth dry.
20	f	19	21	327	19 Earth dry.
21	g	20	22	328	20 Earth dry.
22	a	21	23	329	21 Earth dry.
23	B	22	24	330	22 Earth dry.
24	c	23	25	331	23 Earth dry.
25	d	24	26	332	24 Earth dry.
26	e	25	27	333	25 Earth dry.
27	f	26	28	334	26 Earth dry.
28	g	27	29	335	27 Earth dry.
29	a	28	1	336	New Moon, Hor. 6. P. M.
30	B	29	2	337	29 Earth dry.
31	c	30	3	338	30 Earth dry.

The Julian Year. November.	Sabbatical Letter.	Antient Year. Month 2.	Moon's Age.	Days of the Flood.	The Year of the World 1657. The History
1	d	1	4	339	The second Month *Marheshvan* begins.
2	e	2	5	340	32 Earth dry.
3	f	3	6	341	33 Earth dry.
4	g	4	7	342	34 Earth dry.
5	a	5	8	343	35 Earth dry.
6	B	6	9	344	36 Earth dry.
7	c	7	10	345	37 Earth dry.
8	d	8	11	346	38 Earth dry.
9	e	9	12	347	39 Earth dry.
10	f	10	13	348	40 Earth dry.
11	g	11	14	349	The Sun enters *Scorpio*.
12	a	12	15	350	42 Earth dry.
13	B	13	16	351	43 Earth dry.
14	c	14	17	352	44 Earth dry.
15	d	15	18	353	45 Earth dry.
16	e	16	19	354	46 Earth dry.
17	f	17	20	355	47 Earth dry.
18	g	18	21	356	48 Earth dry.
19	a	19	22	357	49 Earth dry.
20	B	20	23	358	50 Earth dry.
21	c	21	24	359	51 Earth dry.
22	d	22	25	360	52 Earth dry.
23	e	23	26	361	53 Earth dry.
24	f	24	27	362	Earth in *Perihelion*, Hor. 4. A. M.
25	g	25	28	363	55 Earth dry.
26	a	26	29	364	GOD speaks to *Noah*, *Gen.* viii. 15, 16.
27	B	27	30	365	Days after the Flood.
28	c	28	1	366	New Moon Hor. 4. A. M. *Noah*, *&c.* comes out of the Ark.
29	d	29	2	367	*Noah*, *&c.* comes out of the Ark.
30	e	30	3	368	*Noah*, *&c.* comes out of the Ark.

The Julian Year. December.	Sabbatical Letter.	Antient Year. Month 3.	Moon's Age.	Days aft. the Flood.	The Year of the World 2657. The History.
1	f	1	4	4	The third Month *Chisleu* begins.
2	g	2	5	5	*Noah*, *&c.* comes out of the Ark.
3	a	3	6	6	*Noah*, *&c.* comes out of the Ark.
4	B	4	7	7	*Noah* offers Sacrifice, *Gen.* viii. 20.

14. From the Day that the Ark reſted, to the Day when the Mountains were ſeen, were ſeventy five Days, when the Waters were abated fifteen Cubits. And from thence to the Time of *Noah*'s going out of the Ark were an hundred and ſeven and forty Days, in which according to Proportion (eſpecially the Winter coming on) the Waters could not abate above thirty Cubits perpendicularly. So that the Heights of the Mountains in thoſe Countries muſt be very ſmall unleſs they were ſeen from a conſiderable Diſtance, and then the Waters being circular might hinder the Sight of the lower Part of them, which is left to ſuch, who are better skill'd in the *Geography* of thoſe Countries to conſider. But when *Noah* (*a*) *looked on the ground, and* ſaw it *dry*, he did not behold the whole Part of the Globe, which might afterward be viſible to him; but only the adjacent Earth. For if all had been dry, there would not have been a Neceſſity of his ſtaying in the Ark about two Months longer before he landed. In which Space of Time if we ſuppoſe, that the lower Parts of the Earth were under Water; yet this will not make theſe lower Parts to be above five and forty Cubits lower than the Mountain where the Ark reſted, which is no more than the Height of a common Tower.

15. That the Ark was of a ſufficient Capacity to contain all the living Creatures, and Food for them all, will be fully prov'd in (*b*) a particular Chapter in this Book on this Subject. To meaſure the Weight of the Ark, and of all the living Creatures in it, when it *reſted on one of the mountains of Ararat*, will afford us another Curioſity, which may be gueſs'd at in this Manner.

16. When our Country-man the ingenious and learned Mr. *Greaves* travel'd into *Rome*, *Greece*, *Paleſtina* and *Egypt*, that he might be capable of diſcovering the ancient Weights, Mony, and Meaſures both of Length, Solids and Liquids, he meaſur'd the *Pyramids* in *Egypt*, and accordingly comparing the Account, which (*c*) *Herodotus* gives of them, he (*d*) found the Length of a Cubit to be 21.888 Inches, (which is accordingly agreed to by other (*e*) eminent Writers) and therefore tho' formerly a Cubit was reckon'd but 18 Inches, and conſequently the Cube thereof to be but 5832 cubical Inches; yet now the Cube of a Cubit, as it is now plainly known, is 10267 Inches; and therefore the Capacity and Weight of *Noah*'s Ark appears to be almoſt double of what it was once thought to be. Now when the Ark began to ſwim, the Waters ſeem (*f*) to be fifteen Cubits high, and (*g*) on the Day that the Waters began to abate of that Meaſure, the Ark reſted on one of the *Mountains of Ararat*. But the Waters were (*h*) *fifteen cubits*, when they began to abate; ſo that the Ark drew fifteen Cubits of Water.

17. The Ark being as heavy as the Quantity of Water, which it drew, its Weight muſt be thus computed. Multiply the Length thereof (*i*) *three hundred cubits*, or 6566.400 Inches, by the Breadth thereof *fifty cubits*, or 1094.400 Inches, and the Total is 7849108.160 cubical Inches in the Square thereof, and multiply this Sum by the Water which the Ark drew, being *fifteen Cubits*, or 328.320 Inches, and the Total gives the Content of the whole, which was under Water, or 2359395562 cubical Inches. And as (*k*) 27.792 Inches of Water contain a Pint or a Pound; ſo by dividing the aforeſaid Sum by 27.792, the Remainder is 84894774 Pounds in the whole. And if we may ſuppoſe, that all the Things contain'd in the Ark were equal in Weight to the Ark itſelf, then the Ark alone muſt weigh 42447287 Pounds, which divided by 2048 the Pints in a Tun leaves 20721 Tuns, and 679 Pounds for the Weight of the Ark. And as *Noah* was (*l*) *an hundred and twenty years* in Preparing the Ark, in which there were 37569 working Days, the Sabbaths excepted; ſo by dividing 42447387, by 37569, it appears, that one Day with another *Noah* and his Family might add to the Weight of the Ark about 1129 Pounds in Timber and other Materials; which if it was made of *ſquare Beams* (as the *Septuagint* tells us) and in a ſquare Figure (as the *Scriptures* plainly intimate) might have been practicable; but if it had been made of Boards, or in the Form of a Ship, ſo that the Timber muſt be bent to fit it for ſuch a Uſe, it muſt have been a more difficult Task.

18. A *late Author*, who is always fond of Inventing and Publiſhing ſomething new and ſurprizing, hath lately given us ſuch an Expoſition of the Curſe upon (*m*) *Cain* and *Lamech*, as thereby to endeavour to prove, that the preſent *Africans* and *Indians* are their Poſterity, and

(*a*) Gen. viii. 13. (*b*) *Chap.* ii. (*c*) Euterpe, *pag.* 69. (*d*) Greaves *of the* Roman Foot, *page* 40. *The* Engliſh *Foot is* 1034.13. *and the* Derah *or* Cubit *at* Cairo *in* Egypt *is* 1886.25. *And therefore as* 1034. 13. *is to* 1886. 25. *ſo is twelve Inches, or an* Engliſh *Foot, to* 21.888 *Inches, or an* Egyptian *Cubit.* (*e*) Arburthnet *on* Weights and Meaſures, *Tab.* 4. *and Biſhop* Cumberland *of* Scripture Weights and Meaſures, *page* 34, 40, *and* 43. (*f*) Gen. vii. 17, 18, 19, 20. (*g*) Gen. vii. 24. *and* Gen. viii. 1. *compar'd with* Gen. vii. 11, *and* Gen. viii. 4. (*h*) Gen. vii. 20. (*i*) Gen. vi. 15. (*k*) *An Apothecary's Pound being a Pint of Wine Meaſure, is by the Statute of this Kingdom* 27$\frac{7}{8}$ *cubical Inches. Among us it is agreed, that our Wine Gallon moſt frequently us'd contains* 231 *ſolid or cubical Inches of our ſtandard Meaſure,* Cumberland, *page* 63. *Rain Water being lighter than our Fountain Water, and of a more conſtant Equality in its Weight than Spring Waters are (which differ a little in Weight from each other) takes up a little more Room than ſo many Ounces of our Water will do: So that we reckon* 1720 *cubick Inches to* 1000 *Ounces of our Fountain Water; yet we may well allow* 1747 *ſuch Inches to* 1000 *Ounces of the lighter rain Water,* Cumberland, *page* 69. And as Part of the Water of the Flood was occaſion'd by Springs, and Part by Rain; ſo I ſhall take the Middle between both, and ſuppoſe that about 1737 Inches might contain about 1000 Ounces; and therefore 16 Ounces or a Pound contains 27.792 Inches. (*l*) 1 Pet. iii. 20. *and* Gen. vi. 3. (*m*) Gen. iv. 9, 10, 11, 12, 13, 14, 15. Gen. iv. 23, 24.

conſequently that they were not deſtroy'd at the general Deluge. Had this Author confin'd himſelf to the *Mathematical* Studies, which was his profeſs'd Employment, as long as he liv'd, or at leaſt until he had found out the Longitude at Sea, either by firing of Canons, by fixing of Hulks of Ships as a Landmark in the Ocean, or by the Dipping Needle, or by any other Method, which ſo prolifick a Fancy could invent, he had done himſelf a greater Kindneſs and the World leſs Miſchief. But his Brain is like *Hydra*; ſo that as ſoon as one poiſonous Hereſy is confuted, ſeveral others do riſe up in its Place; and whenever he propoſes to write a new Book, the World muſt expect a new Monſter. He ranſacks all ſorts of Learning, as if it was only in ſearch after new Errors; when they are found they are vented; when vented, maintain'd and perſiſted in; and the *Author* never yields to the moſt ſolid Arguments. The firſt publick Attempt was againſt the Honour of our DEAR REDEEMER, in bringing in the *Arian Hereſy*. For this Purpoſe all the former *Councils, Creeds*, and primitive Fathers muſt be cenſur'd and condemn'd. Thoſe which have conſtantly ſtood the Teſt of the ſevereſt *Criticks* muſt be treated as ſpurious; and thoſe, which are generally condemn'd as ſpurious, muſt be receiv'd as genuine. If it ſerves this Man's Turn, the *Apocryphal* Books muſt be added to the Canon of *Scripture*, and the *Apoſtolical Conſtitutions* and *Canons*, nay, the Book call'd *The Doctrine of the Apoſtles* (whoſe Original is loſt, but it happens to be tranſlated into *Arabick*, tho' whether by a *Chriſtian* or a *Turk* ſeems not material in the Controverſy) muſt be receiv'd, as of greater Authority than any of St. *Paul*'s *Epiſtles*. And to make ſure Work of all the *Scriptures*, our preſent *Bibles* muſt be look'd upon as corrupted to ſerve the Turns of the *Jews*, and to inſpire Men with Prejudices againſt *Chriſtianity*, and theſe muſt be corrected and amended by the *Septuagint* and the *Samaritan* Verſions, by *Joſephus*, and perhaps in Time by the *Alcoran* alſo. When he ſets up to expound the *Scriptures*, the firſt *Poſtulatum* is, that they are corrupted, that the true ſenſe is marr'd and ſpoil'd, and that he alone is able to correct it, and therefore he muſt be allow'd to make ſuch Alterations as he ſees fit, by adding in ſome Places, by leaving out in others, and by altering in many more, that ſo he may afterward by the Help of his Comment make it intelligible to the common Readers. Thus he mangles and confounds the whole, and then ſets up for a different Method from all the World to reſtore the true Text of the *Old Teſtament*. And the great Misfortune of all is, that the Pretence of great Regularity and Humility is us'd as a Plea for his paſſing Sentence on all the divine Writings as falſe and ſpurious, and ſetting up himſelf as the only Man who can correct and amend them. *From ſuch daily Provocations of divine Juſtice, and the Effects of them* GOOD LORD *deliver us*. It is not an open Enemy who can do the *Scriptures* this Diſhonour; for then it might more eaſily be born with, neither is it a publick Adverſary, that magnifies himſelf in this Manner; for ſuch Things muſt be expected. But it is a Man that profeſſeth the utmoſt Veneration for *Scriptures*, who thus tears them to Pieces, who with a *Judas*'s Kiſs betrays our Sacred Oracles to be derided, and who expoſes all Religion to the Contempts and Scoffs of thoſe who have none. Accordingly the Notion lately ſtarted concerning the *Flood* is this, that the whole World was not drown'd, as the *Scriptures* ſeem to relate, but only the Poſterity of *Seth*, and that the Poſterity of *Lamech* eſcap'd. To prove this he brings *Scripture* to contradict *Scripture*, and interprets the (*n*) Curſe upon *Lamech* and *Cain* according to his uſual Method to foretel the Preſervation of their Poſterity in the common Deſtruction. This he doth firſt by taking for granted, that (*o*) the *Hebrew* Text is corrupted, and that inſtead of (*p*) *Therefore* we muſt read (*q*) *It ſhall not be ſo*. And, ſecondly, by taking for granted, that (*r*) the *Hebrew* Text is defective, and that the Word *Generations* is left out to be ſupply'd by him, tho' the (*s*) Adjective with which it muſt agree, is of a different Gender. Theſe Things allow'd, becauſe he ſaith, *It muſt be ſo*, he interprets the Text thus, *Cain ſhall have vengeance taken on him for ſeven generations*, which ended, as he ſaith, when *Cain* was kill'd by *Tubal Cain*, and *Lamech ſhall have vengeance taken on him for ſeventy and ſeven generations*, that is, as he interprets it, *until the Coming* of CHRIST, when *Lamech* was as certainly kill'd by ſome Body or other; as that he liv'd ſo long. This brings down all the Gravity and Solemnity by which the *Flood* is deſcrib'd in *Scripture* into little more than Grimace, or ſuch a Flood as happen'd in *Theſſaly* in the Time of *Ogyges*. This Notion makes GOD command *Noah* to build an Ark *for the ſaving of his houſhold*, and he was employ'd *an hundred and twenty years* in ſuch a Work; whereas he might have directed him to travail in leſs than a Month's Time, to a Place where he might have been ſafe with his whole Family. This Notion renders all the Care of GOD to have been but for little Purpoſe, in preſerving two of each Sort alive to repleniſh the Earth; ſince there were thouſands of each Sort alive in other Parts, by whom the Earth might be repleniſh'd. And this Notion makes GOD, when he would reward the Piety of *Noah*, to confine him and his Family to live a full Year with Lions, Bears, and Tigers, and other diſagreeable Animals, and provide Food for them, without any Neceſſity

(*n*) *As before.* (*o*) Gen. iv. 15. (*p*) לכן (*q*) לא כן (*r*) Gen. iv. 24. (*s*) שבעה and שבעים *Ibid.*

for

for such a Slavery, and when his greatest Enemies were preserv'd without it.

19. The true Sense of the Texts, which he thus perverts, is this, (*t*) *The* LORD *said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not yield unto thee her strength; a fugitive and a vagabond shalt thou be upon the earth. And Cain said unto the* LORD, *My punishment is greater than I can bear*: Or as some translate it, *My sin is greater than can be forgiven. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me, shall slay me*: Or as others render it, וְהָיָה *And I wish it may so happen, that any one, who findeth me, shall slay me. And the* LORD *said unto unto him,* לָכֵן כָּל־הֹרֵג קַיִן *Therefore* because thou hast been guilty of this Murder, *any* Man may be *the murderer of Cain*. Blood requires Blood. Howbeit, he shall not die, *but vengeance shall be taken upon him sevenfold*, by a perpetual Banishment from the Church and People of GOD in the beforemention'd Manner. *And the* LORD *set a mark upon Cain, lest any finding him should slay him.* That the Word *sevenfold* only signifies *in a greater measure*, is evident from several other Expressions of the same Nature, where a stated Number is set for an uncertain; such as (*u*) *twofold*, (*x*) *thirtyfold, sixtyfold*, (*y*) *an hundredfold*, (*z*) *seven times* and *seventy times seven*. This Curse descending only upon *Cain* and his Posterity, *Lamech*, who introduc'd Polygamy into the World, and perhaps on that Occasion might have committed Murder, however he destroy'd his own Soul, whilst he was in the Prime of his Youth, and seeing how his unclean Example was follow'd, not only by the Posterity of *Cain*, but also by those of *Seth*, insomuch that the whole Earth was corrupted and fill'd with Violence, being prick'd in his Conscience for it, and dreading the Judgments of GOD, which should come upon the whole World for such Crimes, as were occasion'd by him, makes (*a*) this Speech *to his two wives Adah and Zillah, Hear my voice, ye wives of Lamech; hearken unto my speech; for I have slain* * *a man to my wounding* My Example hath infected all Mankind, or farther the whole World, and made them liable to the divine Vengeance, which is my great Sorrow. *And* I have slain *a young man to my hurt* לְיַלְדִּי, and particularly *my own posterity*, which is so great a Trouble to me. If then so great a Punishment fell upon *Cain* for one single Murder, that he and his Posterity were *fugitives and vagabonds*, What heavy Punishment must light upon *Lamech*, and his Posterity for so many Crimes, whilst they would take no Warning? Or what can they expect, but to be all destroy'd by some remarkable Judgments? The *Hebrew* Text will justify this Exposition without the least Variation. And if this is the Sense of the Words, which might have been spoken within five Years before the *Flood* came, it will be hard to prove from them alone, that any of *Lamech*'s Family escap'd.

20. Let us now see what Account the *Scriptures* give hereof. GOD (*b*) *said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth me, that I have made them. And* (*c*) GOD *look'd upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. And* GOD *said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth.* And (*d*) *all flesh died, that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth. All in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowls of the heaven, and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.* So (*e*) *unrighteous Cain perished in the fury, wherewith he murdered his brother. For whose cause the earth being drowned with the flood, the divine wisdom again preserved it, and directed the course of the righteous man in a piece of wood of small value.* And (*f*) GOD *spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.* And (*g*) there were only *few, that is eight souls*, which *were saved by water*. To all these Texts this *Author* roundly replies, (*h*) That *this is the Scripture Heaven, and the Scripture Earth.* And therefore he adds, *I do venture to observe, that the Limits of that whole World, and that whole Earth, and its whole Heaven not only in* Scripture; *but in all other the oldest Antiquity was not the same, which we now call*

(*t*) Gen. iv. 9, 10, 11, 12, 13, 14, 15. (*u*) Matt. xxiii. 15. (*x*) Matt. xiii. 8, 23. Mark iv. 8, 20. (*y*) *As before, and* Matt. xix. 29. (*z*) Levit. xxvi. 18, 21, 24, 28. Psal. ii. 6. Psal cxix. 164. Prov xxiv. 16. Dan. iii 19. Matt. xviii. 21, 24. Luke xvii 4. (*a*) Gen. iv. 23, 24.

* *The* Hebrew *Word* אִישׁ, *which we translate* A Man, *may not signify only one particular Man; but may rather be taken collectively to signify the whole Race of Mankind, especially all such, who follow such a cursed Example. Thus it is us'd,* Psal. i. 1. *and* xlix. 2. *and* cxii. 1. *and* Buxtorf *in his* Lexicon *saith, that it should sometimes be render'd by* Quilibet *and* Unusquisque. (*b*) Gen. vi. 6, 7, 8. (*c*) Gen. vi. 11, 12, 13. (*d*) Gen. vii. 21, 22, 23. (*e*) Wisd. x. 3, 4. (*f*) 2 Pet. ii. 5. (*g*) 1 Pet. iii. 20. (*h*) *Pag.* 110.

ſo ; but excluded the South of Africa, *and all* America, *and the South-Eaſt of* Aſia, *and all* China *alſo* ; and that conſequently none of theſe Parts were deſtroy'd by the *Flood*. As for the *Scripture Heaven*, and the *Scripture Earth*, which he mentions, the learned in the *Oriental* Languages obſerve, that the Word שָׁמַיִם or *Heaven*, is deriv'd from the *Arabick* Verb سمو, which ſignifies *to be above us*, and the Word אֶרֶץ or Earth is deriv'd from the Verb ارض which ſignifies *to be beneath us*, and therefore he muſt firſt find out a Heaven, which is not over our Heads, or an Earth, which is not under our Feet, before he can find out that which is excluded from the *Scripture* Notion. However, I ſhall readily grant, that there is a *Scripture* Notion of an habitable Earth as diſtinct from the whole Globe. But it is ſuch a Notion, as will utterly deſtroy what this *Author* aſſerts. The habitable Earth in the (*i*) *Hebrew* and (*k*) *Syriack* Languages is call'd חֶבֶל and is uſually tranſlated in the *Septuagint* by οἰκουμένη ; the whole Globe is call'd אֶרֶץ, and is uſually tranſlated by the Word γῆ. Thus *Buxtorf* (*l*) in his *Octavo Lexicon* ſaith, חֶבֶל *eſt orbis habitabilis*, אֶרֶץ *generale eſt*. But whether the whole Earth was drown'd or not ; yet if all the habitable Part was drown'd, it is ſufficient to prove, that *Lamech* and *Cain* and all their Poſterity were deſtroy'd at that Time, unleſs our *Author* can prove, that they dwelt in a Country which was not habitable. Beſides, as this latter Word חֶבֶל was never us'd in any of *Moſes*'s Writings ; ſo I take it for granted, that this Diſtinction was never known in *Moſes*'s Time ; and if ſo, it ſignifies little, what Notions happen'd to be in latter Ages. In every Account of the Flood the general Word אֶרֶץ is conſtantly us'd, particularly in all the Texts already mention'd ; and to theſe I ſhall add ſome more. (*m*) *In the beginning* GOD *created the heaven and the earth.* And (*n*) *bring forth with thee every living thing, and every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and multiply upon the earth.* And (*o*) GOD *bleſſed Noah and his ſons, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth. And the fear of you, and the dread of you ſhall be upon every beaſt of the earth.* And (*p*) *the ſons of Noah, that went out of the ark, were Shem, and Ham, and Japhet ; and of them was the whole earth overſpread.* And the *Scripture* ſeems to me to uſe this *general* Word in all theſe Places on purpoſe to cut off this *particular* Objection. Indeed, had *Moſes* ſaid (*q*) only, that כָּל חֶבֶל the whole inhabited World had been overſpread by *Noah*, this *Author*'s Objection might have been more plauſible, and even then it might have been fairly anſwer'd. But ſince the ſame Word is us'd here with a Note of *Univerſality*, which is us'd through the whole Account of the *Creation* ; I muſt challenge him to produce a Part of this Earth, which was not *created* by GOD, before, according to the *Scripture* Notion, he can find out that Part of the Earth, which was not *deſtroy'd* by the *Flood*, and *repleniſh'd* by *Noah*. To ſupport this Argument our *Author* tells us (*s*) that *he is, and hath been long of this Opinion.* This is a weighty Argument, and if true, who ſhall contradict him, or can confute him ? But if it had been conceiv'd above nine Months in his Brain, it is hardly poſſible, but it muſt have been deliver'd to the World before. To prove that this was his Opinion, he refers us to (*t*) *his new Theory of the Earth.* But in thoſe Pages, which he mentions, he ſaith nothing to this Purpoſe. His Notion or *Theory* of the *Flood* is this, that it was occaſion'd by a large *Comet* paſſing thro' the Earth's Orb (*u*) immediately before it began, that (*x*) the Waters and Matter at its *Atmoſphere* and Tail at the Deluge retarded our Earth's diurnal Motion, and (*y*) alter'd the whole Orbit of the Earth from a circular to an elliptick Figure. Thus at one Time (*z*) the Force of a ſingle *Comet* is in his Opinion ſo great as to occaſion the Earth's Excentricity, or to move this whole Maſs above a Million of Miles, or an hundred and fifty Diameters from its proper Place, which Alteration the Earth never recover'd to this Day ; and at another Time he thinks it ſo inconſiderable, as not to affect the South of *Africa*, nor any Part of *America*, nor the South-Eaſt of *Aſia*, nor *China*. Thus we have his whole *Theory* at once confuted by himſelf ; and from ſuch mountainous Projections, there doth not remain, in Proportion, the Quantity of a Mouſe. And as by this Notion he confutes all his *Theory* at once ; ſo in this *Theory* he utterly confutes all this Notion, which he hath been ſo long in Hatching. There he tells us, (*a*) That *the Extent of the Deluge appears commenſurate to that of the Creation.* And (*b*) *Mankind increas'd vaſtly more ſoon after the Deluge, than in the latter Ages of the World. So that it is evident, that the* Antediluvian *Fruitfulneſs muſt have prevail'd among the* primitive Poſtdiluvians *for ſome Centuries, or elſe no Account can be given of the preſent Numbers of Men upon the Face of the Earth, whereby the Veracity of* Moſes *in his Account, and the great Importance thereof are*

(*i*) Prov viii. 31. Pſal ix. 9. (*k*) Rom. x. 18. (*l*) *Page* 850. *in the Radix* חבל. (*m*) Gen. i. 1. (*n*) Gen. viii. 17. (*o*) Gen ix. 2. (*p*) Gen. ix. 18, 19. (*q*) Gen. viii. 18, 19. (*r*) Gen. i. 1, 2, 10, 11, 12, 15, 17, 22, 24, 25, 26, 28 29, 30. Gen. ii. 1. (*s*) *Page* 110. (*t*) *Page* 138, *and* 439. (*u*) *Page* 181. (*x*) *Page* 204. (*y*) *Page* 41, *and* 125. (*z*) *As the middle Diſtance of the Earth from the Sun is computed at* 81000000 *Miles, and its Excentricity is thereto, as* 1686 *is to* 100000 ; *therefore the whole Excentricity (ſuppos'd to be made by the Attraction of a Comet) is* 1365660 *Miles, which (as the Diameter of the Earth is ſuppos'd to be* 7935 *Miles) is no leſs than* 172 *Diameters.* (*a*) *Page* 89. (*b*) *Page* 410.

mightily

mightily confirm'd. And (*c*) *this Deluge of Waters was univerſal in its Extent and Effect, reaching to all the Parts of the Earth, and deſtroying all the Land Animals on the intire Surface thereof, thoſe only excepted, which were with* Noah *in the Ark. And the Texts of Scripture which ſpeak of the Flood, will put this Matter beyond Exception.* And (*d*) having repeated the ſame Propoſition, and ſolidly prov'd it, he makes this Concluſion; *So that at laſt, the Deluge muſt have been univerſal, becauſe every one of the Cauſes thereof appear to have been truly ſo.* For (as (*e*) he ſaith) *It is evident that the holy Books ought not to be tormented, or eluded, as to their obvious ſenſe on every Occaſion. But that this* SACRED RULE *ought for ever religiouſly to be obſerv'd, that we never forſake the plain, eaſy, obvious, and natural Senſe, unleſs where the Nature of the Thing itſelf, parallel Places, or evident Reaſon, afford a ſolid and ſufficient Ground for ſo doing.* Thus far *William* againſt *Whiſton*, and *Whiſton* againſt *William*.

21. The Conſequences, that he draws from his Notion, are ſuch, which need not be regarded, until it can be better prov'd; but there are other Conſequences that neceſſarily follow, which muſt provoke us to reject it with Abhorrence, and muſt be aſtoniſhing to every Reader.

22. For Firſt, The Conſequence of this Notion, that ſo many Families and whole Kingdoms eſcap'd the *Flood*, very much ſhakes the Authority of the *Chriſtian Religion.* It gives ſuch a Latitude to Interpretations of *Scripture*, as will utterly deſtroy the whole, and leaves every Man at Liberty to interpret one Text, or two at the moſt, in ſuch a Manner, as ſhall contradict all the reſt. Beſides, St. *Peter* (*f*) compares the Ark to the Church of CHRIST, *wherein few, that is, eight ſouls, were ſaved by water. The like Figure whereunto even baptiſm doth alſo now ſave us.* But the Conſequence of the other Notion is this, that they who were near the Pale of the Church, or any Way related to it were all deſtroy'd; that they who were admitted into it by *Baptiſm*, may, indeed, be ſav'd, but with great Difficulty and Trouble. And they who are at the greateſt Diſtance from it, do fare beſt of all.

23. And Secondly, The other Conſequence is as injurious to GOD's Juſtice, which Neceſſarily ariſeth from this Notion. The *Flood* was always reckon'd an extraordinary Example of divine Vengeance. St. *Peter* ſaith, (*g*) that GOD *brought in the Flood upon the world of the ungodly*, and urgeth this as an Argument, that *the* LORD *knoweth how to reſerve the unjuſt unto the day of judgment to be puniſh'd.* And (*h*) he brought it upon thoſe *which ſometimes were diſobedient, when the long ſuffering of* GOD *waited in the days of Noah.* In (*i*) another Place we are told, that *the earth was drowned with the flood for* the *ſake* of *Cain.* And (*k*) the Hiſtory of *Moſes* is as full to this Purpoſe as any, GOD *ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually. And it repented the* LORD, *that he had made man upon the earth, and it grieved him at his heart. The earth alſo was corrupt before* GOD, *and the earth was fill'd with violence. And* GOD *looked upon the earth, and behold it was corrupt, for all fleſh had corrupted his way upon the earth. And* GOD *ſaid unto Noah, The end of all fleſh is come before me: for the earth is filled with violence thro' them; and behold I will deſtroy them with the earth.* The Corruption began and increas'd in the Poſterity of *Cain. Joſephus* (*l*) ſaith, that *Cain* was ſo far from being made better by ſuch a Chaſtiſement, that he grew worſe and worſe, indulging himſelf in his Pleaſures, even to the Detriment of other Men, increaſing his Riches by Force and Rapine, and gathering together Companions of Robbery and Iniquity, he was made their Ringleader in all Sorts of Miſchief. And that even when *Adam* was alive, the Offspring of *Cain* grew moſt wicked, and every Age was worſe than the former, not only imitating but alſo exceeding the Vices of their Predeceſſors, neither abſtaining from War nor Theft; and they who abſtain'd from Murder, did lead their Lives covetouſly and proudly toward others. But *Seth* being educated by his Father, when he came to be of Age to diſcern what was right, gave himſelf wholly up to the Study of Virtue: And as he was a good Man; ſo he left his Poſterity like him, who being all of a good Temper inhabited the Country without Strife, and Sedition, and for their Piety were call'd *The Sons of* GOD, whilſt the other were call'd *The Sons of Men.* In ſhort, the Hiſtory of *Sanchoniatho*, as well as of *Moſes*, tells us the Crimes, which the Poſterity of *Cain* were guilty of, ſuch as barbarous Murder in *Cain* himſelf, which was afterward imitated and doubl'd by his Deſcendant *Lamech*; alſo Polytheiſm and Idolatry, together with Polygamy, Inceſt, Adultery, and Uncleanneſs. And as it continu'd thus for many Generations; ſo in Length of Time the Poſterity of *Seth* marrying with thoſe of *Cain* became univerſally corrupt, and this total Depravation of Manners occaſion'd the *Flood.* And now, when GOD moſt ſolemnly enters into Judgment for theſe Things, according to this Author, he deſtroys all the Poſterity of *Seth* except eight Perſons, and ſaves the Poſterity of *Cain*, but more particularly that of *Lamech.* He puniſheth the ſmaller Faults, and winks at thoſe which were of a *Gigantick* Size, as if he was afraid to meddle with them. This Flood is the Effect of the

(*c*) *Page* 258. (*d*) *Page* 388. (*e*) *Page* 27. (*f*) 1 Pet. iii. 20, 21. (*g*) 2 Pet. ii. 5, 9. (*h*) 1 Pet. iii. 20. (*i*) Wiſd. x. 4. (*k*) Gen. vi. 5 *to* 14. (*l*) Joſephus, *Lib.* 1. Antiquit. Judaic. *Cap.* 3.

Sin of *Cain*; but *Cain*'s Family eſcapes, and other Branches are deſtroy'd; and when GOD ſpar'd thoſe People, he remov'd them from Vengeance to the remoteſt Parts of *Africa*, *India* and *America*, where they lay conceal'd 'till now, and would, no doubt, have been conceal'd (as the Poſterity of *Cain*) to the End of the World, if this unlucky Author had not diſcover'd them. In ſhort, *The earth was fill'd with violence* thro' the Poſterity of *Cain*, which was the original Cauſe of all. GOD *ſaid to Noah*, (*m*) *The end of all fleſh is come before me; for the earth is fill'd with Violence thro' them: and behold I will deſtroy them with the earth.* And this one Text will more plainly prove, that all theſe Authors of Violence were deſtroy'd, than all the Arguments, which have been brought, can prove the contrary.

24. As for thoſe who have of late ridicul'd and expos'd the *ſcriptural* Account of the *Flood*, as contrary to the Notions of *Philoſophy*, they only take the ſame Methods, which the *Heathens* formerly us'd to explode the Reſurrection of the Dead. But of this I hope to give a ſatisfactory Account in (*n*) another Place.

(*m*) Gen. vi. 13. (*n*) *Chap.* xi.

CHAP. V.

The true Time of the Flood farther ſtated.

AS I have plac'd the firſt Year of the *Flood* in the 2352d Year before the Birth of CHRIST, which I take to be according to the true Intent and Meaning of the *Hebrew Text*, and have alſo plac'd it in the 1656th Year of the World, according as we find it (*a*) not only in the Original, but alſo in our common Bibles: And as the *Septuagint* and the *Samaritan* Verſions differ ſeveral hundred Years from this Account, both in the Years before the *Flood*, and in the Years between the *Flood* and the Promiſe given to *Abraham*; ſo, I ſuppoſe, that it will not be unacceptable to the Reader to treat of the Difference between theſe three ſeveral Accounts. And for this Reaſon it will be neceſſary to ſtate the Facts themſelves, and the moſt probable Reaſons for them, with ſome proper Inferences, from whence we may judge, whether the *Hebrew* or the *Septuagint*, or the *Samaritan* Copy is moſt to be depended upon.

2. The beſt Way to judge of the Facts themſelves is to make two *Tables*, as in the following Manner, one from the *Creation* of the World to the *Flood*, and another for the Age from the Birth of *Shem* to the Birth of the eldeſt Son of *Terah*; and to divide theſe *Tables* into three *Columns*, the firſt for the *Hebrew*, the Second for the *Septuagint*, and the third for the *Samaritan* Verſion, and alſo to place the Texts of *Scripture* in a ſeparate *Column*, and the Parents Names in another; and to place in the other *Columns* the Age of the Parents at the Birth of their recorded Son, the Length of their Lives afterward, and their Age at their Deaths. From whence it will appear,

(*a*) *This appears from the Sums in* Gen. v. 3, 6, 9, 12, 15, 18, 21, 25, 28. *and* Gen. vii. 6. *added together.*

TABLE

TABLE the Tenth, in Two Parts.

Part the First. *Before the Flood.*

Persons.	Texts.	*Hebrew.* How old at the Birth of the Son.	*Hebrew.* From the Birth of the Son 'till Death.	*Hebrew.* How old at Death.	*Septuagint.* How old at the Birth of the Son.	*Septuagint.* From the Birth of the Son 'till Death.	*Septuagint.* How old at Death.	*Samaritan.* How old at the Birth of the Son.	*Samaritan.* From the Birth of the Son 'till Death.	*Samaritan.* How old at Death.
		Y.	Y.	Y.	Y.	Y.	Y.	Y.	Y.	Y.
Adam	*Gen.* v. 3.	130	800	930	230	700	930	130	800	930
Seth	*Gen.* v. 6.	105	807	912	205	707	912	105	807	912
Enoſh	*Gen.* v. 9.	090	815	905	190	715	905	090	815	905
Cainan	*Gen.* v. 12.	070	840	910	170	740	910	070	840	910
Mahalaleel	*Gen.* v. 15.	065	830	895	165	730	895	065	830	895
Jared	*Gen.* v. 18.	162	800	962	162	800	962	062	785	847
Enoch	*Gen.* v. 21.	065	300	365	165	200	365	065	300	365
Methuſelah	*Gen.* v. 25.	187	782	969	167	802	969	067	653	720
Lamech	*Gen.* v. 28.	182	595	777	188	565	753	053	600	653
Noah	*Gen.* vii. 6.	600			600			600		
Flood			1656			2242			1307	

Part the Second. *From the Birth of* Shem, *to the Birth of* Terah's *eldeſt Son.*

Persons.	Texts.	*Hebrew.* How old at the Birth of the Son.	*Hebrew.* From the Birth of the Son 'till Death.	*Hebrew.* How old at Death.	*Septuagint.* How old at the Birth of the Son.	*Septuagint.* From the Birth of the Son 'till Death.	*Septuagint.* How old at Death.	*Samaritan.* How old at the Birth of the Son.	*Samaritan.* From the Birth of the Son 'till Death.	*Samaritan.* How old at Death.
		Y.	Y.	Y.	Y.	Y.	Y.	Y.	Y.	Y.
Shem.	*Gen.* xi. 10.	100	500	600	100	500	600	100	500	600
Arphaxad	*Gen.* xi. 12.	035	400	635	135	300	435	135	303	438
Cainan	*Gen.* xi. 12.				130	300	430			
Selah	*Gen.* xi. 14.	030	403	433	130	303	433	100	303	403
Eber	*Gen.* xi. 16.	034	430	434	134	270	404	134	270	404
Peleg	*Gen.* xi. 18.	030	209	239	130	209	339	130	109	239
Reu	*Gen.* xi. 20.	032	207	239	132	207	339	132	107	239
Serug	*Gen.* xi. 22.	030	200	230	130	200	330	130	100	230
Nahor	*Gen.* xi. 24.	029	193	222	179	125	304	079	069	148
Terah	*Gen.* xi. 26.	070			070			070		
Year from the Birth of *Shem* to the Birth of *Terah*'s eldeſt Son.		390			1270			1040		

3. First, That the *Septuagint* have added an hundred Years to the Age of *Adam* and *Seth* at the Birth of their Son mention'd, and alſo to the Age of all the other Parents, whoſe Sons are mention'd in the *Hebrew* Text to be born, before their Parents were an hundred Years old; ſo that in this Method they have added ſix hundred Years to the Time before the Flood.

4. Secondly, That they have made two other Miſtakes between the Birth of *Methuſelah* and the Birth of *Noah*, and made it fourteen Years leſs than the Time, which the *Hebrew* Text allows for it.

5. Thirdly, That where the *Septuagint* have added an hundred Years to the Lives of theſe *Patriarchs* before the Birth of their Son mention'd in the *Scriptures*, they have ſubſtracted an hundred Years from the remaining Part of their Lives, inſomuch that their Age at their Deaths are the ſame both in the *Septuagint* and in the *Hebrew*, except *Lamech*, who died twenty four Years younger according to the Account of the *Septuagint*, than according to the Account of the *Hebrew* Text.

6. Fourthly, That the *Samaritan Copy* and *Tranſlation* did never lengthen the *Chronology* of the Years before the Flood, beyond the Account of the *Septuagint*; but inſtead thereof have contracted every Generation, ſo as to make many of them equal to the Account of the *Hebrew* Text. And wherever the *Hebrew* Text mentions a hundred Years before the Birth of any in their Families, except *Seth* and *Enoſh*, there the *Samaritan Pentateuch* hath always omitted the hundred: So that as the *Septuagint* hath enlarg'd this *Chronology*, the *Samaritans* on the other Hand have contracted it; and beſide the hundreds, they have alſo taken off twenty Years between the Birth of *Lamech* and *Methuſelah*, and nine and twenty Years between the Birth of *Lamech* and *Noah*. And thus as the *Septuagint* made the Time from the *Creation of the World to the Flood* 586 Years longer than it really was; ſo the *Samaritans* made it 349 Years ſhorter.

7. Fifthly, He who compares the *Samaritan* Copy with the *Hebrew*, may plainly ſee, that the one was originally copy'd from the other. But he who ſees the vaſt Number of Alterations from the preſent Copy (as they are reckon'd up by *Morinus* at the End of the *Polyglot Bible*) may plainly obſerve, that the Copier was very haſty and careleſs, and did not take ſo much Caution, as a Work of that Conſequence did really deſerve. And as it may be ſeen in every Chapter of the *Pentateuch*; ſo it is much more viſible in the *Chronological* Part, to which I confine myſelf.

8. Sixthly, In the ſecond *Table* of the *Chronology* from the Birth of *Shem* to the Birth of the eldeſt Son of *Terah*, it is evident, that the *Septuagint* hath added an hundred Years to the Diſtance of every Generation, except between *Shem* and *Arphaxad*, and fifty more between the Birth of *Nahor* and *Terah*; and that the *Septuagint* hath alſo added an hundred and thirty Years for the Age of *Cainan* between *Arphaxad* and *Selah*. And as they had no Warrant from the *Hebrew*; ſo in this they are not follow'd by any other Tranſlation.

9. All theſe Things put together make the *Chronological* Account of Time in the *Septuagint* Verſion to be eight hundred and eighty Years more than in the *Hebrew* between the Birth of *Shem*, and the Birth of the eldeſt Son of *Terah*, or which amounts to the ſame, between the Time of the *Flood* and of the Promiſe given to *Abraham*. And alſo in the *Samaritan* Copy and Verſion the ſame Account is ſix hundred and fifty Years more than what is in the *Hebrew*.

10. It is alſo evident, that in the Years after the *Flood*, where they have added an hundred Years to the Lives of the *Patriarchs*, they have alſo taken away an hundred Years from the remaining Part of their Lives; ſo that the Duration of *Shem*, *Arphaxad*, *Peleg*, and *Reu*, are the ſame in all theſe Copies and Tranſlations. In the Age of *Selah* and *Serug* the *Septuagint* differs from the *Hebrew*, and the *Samaritan* agrees with it. In the Age of *Eber*, the *Septuagint* and the *Samaritan* agree, and both differ from the *Hebrew*. The *Septuagint* make *Nahor* to be an hundred and ſeventy nine Years old at the Birth of *Terah*; the *Samaritan* leaves out the hundred, and only makes him ſeventy nine; but in the *Hebrew* he is only twenty nine Years old at that Time. And ſo at his Death, the *Hebrew* makes him two hundred and twenty two Years old; the *Septuagint* make him three hundred and four Years old, and the *Samaritan* but an hundred and forty eight at his Death, which is one and thirty Years younger than the *Septuagint* place him at the Birth of his Son *Terah*. And it is alſo obſervable, that the *Samaritan* Verſion ſums up the Ages of all the *Patriarchs* in theſe Genealogies at their Deaths in the ſame Manner as they are ſum'd up in the fifth Chapter of *Geneſis* before the *Flood*, tho' neither the *Hebrew* nor the *Septuagint* obſerve any ſuch Method.

11. From ſo great a Variety of Alterations it is eaſy to infer, that it is impoſſible to reconcile theſe *Chronological* Accounts to each other. Had there been but one or two Differences, ſomething of this Nature might have been attempted; but as they contradict one another in all theſe Inſtances, ſo two Accounts of the three muſt be falſe, and only one can be rely'd upon.

12. But Secondly, Suppoſing the *Hebrew* Text to be the true Account (which will afterward be prov'd) it is much eaſier to gueſs at the Reaſons of theſe Alterations.

13. The *Jews* (who were the worſt *Chronologers* in the World) when their famous *Aſtronomical* Year was ſettl'd by *Rabbi Hillel* in the Year of CHRIST 358. from the Obſervations of *Hipparchus* (whom they call *Abrachus*) as they contracted the Years, and fix'd the Time of the *Creation* of the World to the

Year of the *Julian Period* 953. which was 248 Years later than it is plac'd in theſe *Tables*; ſo in former Ages they endeavour'd more extravagantly to enlarge it. The *Egyptians*, *Chaldeans*, *Phenicians*, and *Greecians*, out of a vain Affectation of Antiquity, endeavour'd to give many fabulous Accounts of their own Nations, and reported, that their Country was inhabited ſo long before, that if true, it muſt have been many thouſand Years before the Creation of the World, as it is mention'd in the *Hebrew* Text. And therefore they exploded the *Moſaical Chronology* as ridiculous, and reckon'd the *Jews* to be a late and an upſtart Generation. The *Jews*, who were as vain and as affected as other Nations, that they might come behind them as little as poſſible, enlarg'd their Account beyond the *Hebrew* Standard. Accordingly when *Ptolomy Philadelphus* order'd the *Hebrew Bible* to be tranſlated into *Greek* for the Uſe of the Library at *Alexandria*, the Tranſlators ſo far comply'd with the vain Humour of thoſe Times, that they added the 1466 Years already mention'd to the *Scripture Chronology*, partly by putting in an hundred Years between the Births of ſeveral *Patriarchs* and the Births of their Sons, and partly by other Methods. And then ſuppoſing that the Tranſcriber for the Sake of his Memory, or for any other Reaſon, might have drawn a *Table* of thoſe, who deſcended from *Adam*, and of thoſe, who deſcended from *Noah* in two ſeveral *Columns* (as in the following (*b*) Manner) it will not be hard to ſay,

TABLE the Eleventh.

(*b*) 1 *Adam.*	1 *Noah.*
2 *Seth.*	2 *Shem.*
3 *Enoſh.*	3 *Arphaxad.*
4 *Cainan.*	4 *Cainan.*

how *Cainan* might be inſerted into the other Side over againſt *Cainan* the Son of *Enoſh*, the one being plac'd at the very ſame Diſtance from *Noah*, which the other ſtands in from *Adam*. And it being plac'd thus by the Miſtake of one Interpreter, another added the Years, and ſo it continu'd in the Copy.

14. However (*c*) this may vindicate St. *Luke*, who mentioning the Anceſtors of our bleſſed SAVIOUR, inſerts *Cainan* between *Arphaxad* and *Salah*. The Account, which he gives, is agreeable to that which is given by the *Septuagint* in the Book of *Geneſis*. Before his Time this Verſion was common both among the *Jews* and *Gentiles*. It was written in a Language almoſt univerſally known, and particularly ſtudy'd by the learned World; whereas the *Hebrew* was a dead Language, known only to the *Jews*, and to but few of them in Compariſon of the reſt. The *Evangeliſts* therefore writing in *Greek*, and for the Sake of the *Gentiles*, who generally underſtood that Language, might make Uſe of that Verſion, which was common among them, as well as among the *Jewiſh Helleniſts*. The putting down of *Cainan*, as he found it in a receiv'd Tranſlation, doth not ſpeak the *Evangeliſt*'s Senſe, but the Senſe of thoſe Interpreters, whom he truly cites, and lays before his Reader, without his own Obſervation or Remarks upon them. Not to do this might have brought him into ſome Suſpicion with thoſe, who had the *Greek*, but not the *Hebrew* Bible. But to do it as he hath done, ought not to be imputed to him as a Crime, when he there ſpeaks the Senſe of others only, and proceeds on Principles generally own'd and receiv'd. Beſides, he doth not ſay, that one of theſe begat the other, as St. *Matthew* doth, or that one was the Son of the other, tho' we are forc'd in our Tranſlation to add this Word. Or admitting that the Son of each muſt be imply'd; yet he doth not ſay the real Son; but uſhers in the whole Genealogy with ὡς ἐνομίζετο, *as it was ſuppoſed*, or as it was reckon'd. And ſo it was, for it was found in their own Writings.

15. But to return from this Digreſſion. As the *Septuagint* added an hundred Years to the Lives of the *Patriarchs* before the Birth of their Son mention'd; ſo they generally took off an hundred afterward. And the Reaſon is plain. That the Length of their Lives in general might appear to be the ſame, as they are in the *Hebrew* Text. And there is no Doubt, but that as the *Samaritan* Copy had lengthned the *Chronology* after the *Flood* almoſt in the ſame Manner with the *Septuagint*; ſo they contracted ſeveral hundred Years before the *Flood*, becauſe they would bring the Account ſo much in general nearer to the Truth of the *Hebrew* Standard, altho' inſtead of mending the Matter, they made it worſe.

16. There is but one Way to account for the other Alterations between the Birth of *Methuſelah* and the *Flood*, which is this. That as theſe *Tranſlators* did not pay ſuch a ſtrict Regard to Truth, as they ought, in a Concern of ſo great a Conſequence as this, but voluntarily ran into Errors in Compliance with the vain Humour of the Times, and a Deſign of Gratifying their own People thereby; ſo it was juſt with GOD to permit them to fall into farther Errors, and ſuch notorious Deluſions, as might utterly deſtroy the divine Authority of their Work, and more effectually eſtabliſh the Authority of the *Hebrew* Text. Accordingly they agree with the *Hebrew* in telling us, that all Fleſh was deſtroy'd by the Flood, except *Noah* and his Family, which were in the Ark; and yet this their *Chronology* makes *Methuſelah* to live fourteen Years after the

(*c*) Luke iii. 36. *Biſhop* Kidder's Demonſtration of the Meſſias, *Part* 2. *Chap.* 10.

Flood,

Flood, whilſt they give no Account how he was preſerv'd. The *Chronology* from the *Septuagint* ſtands thus,

Gen. v. 27. *Methuſelah* died, when he was aged	969 Years.
Gen. v. 25. *Methuſelah* was the Father of *Lamech*, when he was aged	167 Years.
Gen. v. 28. *Lamech* was the Father of *Noah*, when he was aged	188 Years.
Gen. vii. 6, 21. The *Flood* deſtroy'd all Mankind, when *Noah* was aged	600 Years.
Total is	955 Years.
So that there remains of *Methuſelah*'s Life	014 Years.

17. From hence (ſaith (*d*) St. *Auguſtine*) came that famous Queſtion, *Where to lodge* Methuſelah *all the Time of the Flood?* To this he anſwers, that (*e*) *ſome are of Opinion, that he was not upon the Earth, ſince all Fleſh was deſtroy'd, whoſe Nature could not ſuffer them to live under the Water. And therefore they concluded, that he liv'd with his Father* Enoch *who was tranſlated ſome time before. Theſe Men are unwilling to derogate from the Authority of thoſe Books, which the Church hath receiv'd with more renown'd Eſteem; and think, that the Books of the* Jews *do miſtake and err, rather than theſe. For (ſay they) it is not credible, that the* Seventy two Interpreters, *which tranſlated at one Time, and in one Senſe, could err, or would lie and err, where it did not concern them. But that the* Jews *for Envy, which they bear to us, ſeeing that the Law and the Prophets are come to us by their Interpretation, have chang'd ſome Things in their Books, that the Authority of ours might be leſſen'd.* This is the Opinion of ſome. But then he gives us his own in theſe Words. (*f*) *When any Thing is found different in theſe Books, foraſmuch as both cannot be true, as to the Credit of Things paſt; let that Tongue rather be believ'd, out of which a Tranſlation is made into another by an Interpreter.* (*g*) *And this Variety of Numbers, which is found between the* Hebrew *Books and others, if it hath any Thing ſo different, that both cannot be true, the Truth of Things muſt be fetch'd out of that Tongue, from which that which we uſe is tranſlated.*

18. To this I cannot but add the Opinion of a late Author, who hath taken a great Deal of Pains to compare the *Hebrew*, *Septuagint*, and *Samaritan* Copies together, to demonſtrate the Corruption of the *Hebrew* Text, and thereby to invalidate the Authority of the *Sacred Scriptures*, which by the Bleſſing of GOD we now enjoy, eſpecially becauſe he hath given us an Antidote againſt all his own Poiſon, in theſe Words. (*h*) *The Years added in the* Samaritan Pentateuch *and* Septuagint, *to the Accounts of Time from the* Hebrew Verity *ſince the Deluge, are added without Reaſon, and are contrary to the Truth, and to the ſacred Writings together. For whereas by the* Hebrew Verity *the Deluge is fix'd; in Caſe theſe eight or nine hundred Years, which the* Samaritan *and* Septuagint *have added, are to be allow'd for, all is thereby put into Confuſion, contrary to the Faith and Agreement of all the Copies in the World. So that upon the whole, the intire Force of Reaſoning conſpires to confirm and give Atteſtation to the* Hebrew Verity, *and conſequently to deſtroy the Authority of the* Samaritan *and* Septuagint, *ſo far as they contradict the ſame in Matters herein concern'd.*

19. And in another Place, (*i*) *Since by very reaſonable Computations of the Numbers of the Inhabitants of the Earth at the Deluge according to the* Hebrew Chronology, *they appear to have been ſufficient abundantly to repleniſh the intire Globe, and full as many in Reaſon, as the ſame could ſuſtain, the* Septuagint's *Addition of near ſix hundred Years in this Period of the World to the* Hebrew *Accounts is ſo far from clearing Difficulties thereto belonging, that it greatly increaſes the ſame, and enforces the Allowance of more Inhabitants at the Deluge, than we could at all tell, where they could live or be maintain'd. And ſince according to the* Hebrew Chronology *from the Deluge 'till the Time of* Abraham's *going into* Canaan *was the intire Space of* 427 *Years, and the Lives of Men during that Interval were in a Mean* 300 *Years long, 'tis eaſy to prove, that there is no Need to recede from that Account, or introduce the additional Years of the* Septuagint *in that Period, to produce the greateſt Numbers of Men, which in that, or in the immediately ſucceeding Ages any authentick Hiſtories of thoſe antient Times do require us to ſuppoſe.*

20. And again, (*k*) *The* Hebrew *Text of the* Old Teſtament, *being the Original itſelf, is as reaſonably to be allow'd our moſt authentick Guide in the* Chronology *of the* Old Teſtament, *as the* Greek *Text of the* New Teſtament, *being the Original it-*

(*d*) De Civitate Dei. *Lib.* 15. *Cap.* 11. (*e*) *Ibid.* (*f*) *Ibid. Cap.* 13. Cum diverſum aliquid in utriſque codicibus invenitur, quandoquidem ad fidem rerum geſtarum utrumque eſſe non poteſt verum, ei linguæ potiùs credatur, unde eſt in aliam facta per interpretes tranſlatio. (*g*) *Ibid. Cap.* 14. Illa verò numerorum varietas, quæ inter codices Hebræos invenitur & noſtros, ſi quid habet ita diverſum, ut verum eſſe utrumque non poſſit, rerum geſtarum fides ab eâ linguâ repetenda eſt, ex quâ interpretatum eſt, quod habemus. (*h*) Whiſton's Theory of the Earth, *Page* 210. (*i*) *Ibid. Page* 351. (*k*) Whiſton's Chronology *of the* Old Teſtament, *Page* 2.

ſelf,

ſelf is generally allow'd to be our moſt authentick Guide in the Harmony of the four Evangeliſts. *Neither is it more reaſonable to prefer the* Septuagint's *Tranſlation of the one, than the* Vulgar Latin *Tranſlation of the other to the Original* Hebrew *and* Greek *Copies of the* Sacred Scriptures. Thus far once more *William* againſt *Whiſton*, or the antient *Chriſtian* againſt the modern *Pagan*.

21. And as it hath pleaſed GOD to ſuffer the Authors of the *Septuagint* Verſion, when they vary'd from the Truth, to fall into ſuch Errors, as might deſtroy their own Authority; ſo hath he ſuffer'd the ſame in the Authors of the *Samaritan* Verſion. The *Hebrew Genealogies* are regular and plain. Their Lives were double before the Flood to what they were after it, and then they gradually decreas'd to what they are in this preſent Age; and the Times in which they had Children did bear an agreeable Proportion to the Length of their Lives. When they liv'd nine hundred Years, they had Children at ſixty five and ſeventy Years of Age, and there are none mention'd ſooner. And when their Lives were ſhortned to four hundred Years, they are recorded to have had Children at twenty nine, thirty, thirty two, and thirty five Years of Age. But in the *Samaritan* Account, among all the *Patriarchs* after the *Flood*, when the longeſt Liver did not exceed four hundred and thirty Years, there are but two recorded, who had Children, before they they were an hundred and thirty Years of Age; and in the Years before the *Flood*, when they frequently liv'd to be above nine hundred Years old, there are but two (and they are the two firſt mention'd) who are recorded to have had any Children after they were ninety Years of Age, and others at fifty three, ſixty two, and ſixty five, which is ſuch an Incoherence, as muſt deſtroy the Credit of this Verſion with any conſiderate Perſon.

22. From what hath been ſaid we may plainly infer, that the *Hebrew* Text alone contains the true authentick Account, and therefore that the Verſion of the *Septuagint*, and both the *Samaritan* Copy and Verſion are falſe. But we may be farther confirm'd in this Opinion by conſidering, that all the other Tranſlations follow the *Hebrew*. The *Targum* of *Onkelos* keeps cloſe to it Word for Word in moſt Parts of the *Pentateuch*. The Paraphraſe of *Jonathan Ben Uzziel* and the *Jeruſalem Targum* confirm the *Chronology*, and in all other Places they favour the *Hebrew* more than any other Verſion. The *Maſorites* find no Cauſe to correct any of their *Chronology*. Their *Ceri* and *Cethib* in all other Parts only correct the plain *Erratas* of the *Scribes*, where the Senſe is marr'd. And their Care in Numbering the Books, Words, and Letters prove, that they had the ſame *Bible*, which we have now. The *Latin* of St. *Jerom* and the *Perſick* Tranſlation confirm our *Chronology*. The *Syriack*, *Arabick*, and *Vulgar Latin* Verſions, tho' in moſt Parts of the *Old Teſtament* they copy after the *Septuagint*, and generally with ſuch a Diſregard to the *Hebrew Text*, as if they had never ſeen it; yet in the *Pentateuch* they ſeem to ſtick to that alone. And there is not one Tranſlation, which in the *Chronological* Part agrees either with the *Septuagint* or the *Samaritan*; ſo that each of them muſt ſtand or fall by its own ſingle Credit. Indeed *Joſephus* in his *Antiquities* ſometimes favours the *Chronology* of the *Septuagint*; but when we conſider that he wrote in *Greek*, when the *Septuagint* Verſion was common among all both *Jews* and *Gentiles*, and that if he had not comply'd with them in ſome Caſes, he muſt have ſpoil'd the Credit of his own Writings, we can hardly think, that it would have been conſiſtent with common Prudence for him to have done otherwiſe. But tho' (*l*) in the Beginning of his Hiſtory he complies with the Humour of the Times; yet in other Places he hath given us ſufficient Inſtances of his real Thoughts. In (*m*) reckoning the Years when the Foundation of the Temple was laid, he places it near the Time mention'd in the *Hebrew*, allowing only an hundred and twelve Years for his Miſtake in the Time of the *Judges*, where the *Septuagint* and the *Samaritan* Copies are out of the Caſe. And in the ſame Chapter he alſo places the Diſtance between the *Creation* and the *Flood* (which is the Caſe in Queſtion) but ſix Years different from the original Account. When (*n*) he reckons up the Genealogies from *Shem* to *Abraham*, he reckons them as in the *Hebrew*, and when he ſums them up in the whole, he makes but one Variation by ſuppoſing *Abraham* to be born when *Terah* was ſeventy Years of Age, which Miſtake was occaſion'd by a falſe Interpretation of (*o*) one particular Text of *Scripture*, which at the firſt View ſeems to favour this Opinion.

23. But for the better Inquiry into the Authority of the *Septuagint* and the *Samaritan* Verſions, the two following Obſervations may be of Uſe.

24. Firſt, That one of theſe Tranſlations took its Errors from the other. If it had not been thus, it would have been impoſſible for the *Septuagint* and the *Samaritan* Verſions ſo to have agreed together in thoſe Numbers, in which they ſo often differ from the *Hebrew* Text, as may be eaſily obſerv'd by any one, who views the Tables, where they are plac'd together. And therefore in theſe Verſions either the *Septuagint* copy'd from the *Samaritan*, or the *Samaritan* from the *Septuagint*.

25. But 2dly, The *Septuagint* did not copy from the *Samaritan*. It is evident that the Copy from which the *Sept.* was tranſlated, was not written in the *Samaritan*, but in the *Hebrew* Character, from the many Miſtakes (*p*) which

(*l*) *Preface and* Jewiſh Antiquities, *Book* 1. *Chap.* 3, *and* 4. (*m*) *Book* 8. *Chap.* 2. (*n*) *Book* 1. *Chap.* 7. (*o*) Gen. xi. 26. (*p*) *As* ר *for* ד, *as* ם *for* ס, *or* ך *for* ר, *and* ו *for* י, *or the Contrary.*

we find in the *Greek*, occaſion'd only by the likeneſs of the Conſonants in the *Babyloniſh Hebrew* Character, which are vaſtly different in the other.

26. Hence it is evident, that the *Samaritan* Copy which we now have, is of a later Date than the *Septuagint*, as copying from thence in ſeveral Places. This takes off much from its Authority, as a Standard to correct others by. For in this Caſe it is no Way material to enquire, Whether the *Samaritans* had a Copy of the Law ever ſince the Revolt under *Jeroboam?* For tho' we grant, that they had; yet if this is not to be found, and if that which we now have, appears to be altered and corrupted (*q*) to ſerve a Turn for the Eſtabliſhing the Authority of their Temple at *Garizim*, in Oppoſition to the Temple at *Jeruſalem*, as alſo by (*r*) Miſtaking of Letters, and (*s*) Tranſpoſing of whole Places, and varying of others; tho' it may be of Uſe like other Tranſlations to confirm the *Hebrew* Text, where they agree; yet it can be of no Uſe to correct and amend it, where they differ. The Authority of the *Hebrew* Text is ſo fully vindicated in the *Prolegomena* to the *Polyglot Bible*, and in a ſet Diſcourſe for that Purpoſe; that it is admirable, how any one ſince that Time can attempt to ſhake it. And the Defects of the *Samaritan* Verſion is ſo fully detected in another ſet Diſcourſe, and ſo many Variations in every Chapter ſhewn by *Morinus* in the Appendix to thoſe noble Volumes, that he who compares it with the other Works of the ſame Author, can never pretend to ſet it up for a Standard to try the Original by. As to the *Samaritan* Verſion, which is likewiſe added to the *Hebrew Samaritan* Text, I know of no Way to gueſs at its Antiquity, except (*t*) by comparing it with the *Chaldee* and *Syriack*, which if we do, then the Affinity of the Language with the *Chaldee*, will ſhew it to be long ſince that Countrey was ſubdued by the King of *Aſſyria*. The (*u*) Corruption of many *Chaldee* Words, which are intire in *Onkelos*, and the (*x*) inſerting Words of their own will ſhew it to be of a later Date than that Verſion. And the late Words taken from other Languages will plainly ſhew it to be later than either the *Chaldee* or *Syriack* Verſions. I have

(*q*) Deut. xxvii. 4. *Where inſtead of Mount* Ebal *the* Samaritan Pentateuch *and* Verſion *hath Mount* Garizim. (*r*) Gen. xiv. 14. Samarit. וירק *for the* Hebrew וירק & armavit. Exod. xxviii. 29. Samarit. שחם *for the* Hebrew שהם Sardonix. *and* Exod. xxii. 11. ושלם *for the* Hebrew ישלם retribuet. (*s*) *See* Walton *on the* Samaritan Verſion, *and* Morinus's Variæ Lectiones.

	10	9	8		7	6	5	4	3	2	1
(*t*) Heb. Gen. i. 1, 2.	תהו	היתה	והארץ	2 :	הארץ	ואת	השמים	את	אלהים	ברא	בראשית
(*t*) Chal. Gen. i. 1, 2.	צדיא	הות	וארעא	2 :	ארעא	ית	שמיא	ית	"	ברא	בקדמין
(*t*) Syr. Gen. i. 1, 2.	תוה	הות	וארעא	2 :	ארעא	ית	שמיא	ית	אלהא	ברא	ברישית
(*t*) Sam. Gen. i. 1, 2.	שאביה	הוה	וארעה	2 :	ארעא	ית	שומיה	ית	אלהה	טלמס	בקמאותה

	21	20	19	18	17	16	15	14	13	12	11
Hebrew.	: המים	פני	על	מרחפת	אלהים	ורוח	תהום	פני	על	וחשך	ובהו
Chaldee.	: מיא	אפי	על	מנשבא	מן קדם אלהא	ורוחא	תהומא	אפי	על	וחשוכא	וריקניא
Syriack.	: מיא	אפי	על	מרחפא	דאלהא	ורוחה	תהומא	אפי	על	וחשוכא	ובוה
Samaritan.	: מיה	אפי	על	מנשבא	אלהה	וריח	תהומה	אפי	על	וחשוכא	וריקני

He that will compare theſe four Languages together, may obſerve, that the Chaldee *and* Syriack *agree more with the* Hebrew *than the* Samaritan. *The* Chaldee *hath but one Word*, viz. *Num.* 10. *which is not derived from the* Hebrew, *either in the Text, or from ſome other Word in the* Hebrew *Language, and the* Syriack *hath not one. But the* Samaritan *hath two*, viz. *Num.* 2, *and* 10. *The* Syriack *hath no leſs than fourteen Words, which are the ſame with the* Chaldee; *but the* Samaritan *hath but ſeven*, viz. *Num.* 4, 6, 9, 14, 15, 19, 20. *and it never agrees exactly with the* Hebrew *in any of the reſt. And therefore as the* Samaritan *Language differs more from the* Chaldee, *than the* Syriack *doth, and more from the* Hebrew *than either; ſo we muſt allow a greater Time to make the Alterations, and conſequently is of much later Date than the* Syriack. *Neither can we gueſs from the Language itſelf, that it is more antient than the* Targum *of* Jonathan. *For the Truth of this I appeal to the firſt Word of the Bible*, In the Beginning. *This in* Onkelos *is* בקדמין *from the* Hebrew *Word* קדם before *or* formerly, Onkelos *never leaves out the middle Letter; ſo that from him we plainly find the Derivation. The* Targum *of* Jonathan *leaves it out in* Levit. xxiii. 11 *and* 15. *and it is left out in the* Talmud, *as* בבא קמא Porta prima. *See* Buxtorf's Lexicon Talmudicum *under the Word* קדם. *But the* Samaritan *Language ſeems to corrupt the Word more than the other, and writes it* בקאמותה, *as if it was the lateſt of them all.* (*t*) *As* קמאותה Gen. i. 1. *of which before, with many others.* (*x*) *So* טלמס creavit, Gen. i. 1. *and* שומה inanis, Gen. i. 2. *with many others.*

given

given (*y*) a few Inſtances in the Margin; and leave any one to Judge, what Antiquity that Verſion muſt be of, where (*z*) *Tidal* is expreſly mention'd as the *King* or the *Sultan* of the *Hamites*. We may therefore as well ſet up to correct *Greek* Authors by their *Latin* Verſions, or *Latin* Authors by their *Engliſh* Verſions, or the *Alcoran* of *Mahomet* by the *Latin* and *French* Tranſlations, as to correct the Sacred Text by any of theſe. Their Antiquity may be of good Uſe, whilſt they lead us to thoſe lively Oracles, which were committed to the Care of the *Jews*, and from them were handed down to us. But if a Suggeſtion, that the *Jews* had corrupted them, ſhall be ſufficient to attempt daily Alterations, inſtead of fixing the Standard, we ſhall confound it; inſtead of one Bible, we ſhall have as many as there are Criticks. We ſhall ſearch after Truth until we have loſt it, and play with this ſacred Light, until we have put it out. And whilſt we arraign GOD's Providence in ſuffering ſuch Corruptions to be made, and the World be impoſed on with a *Scripture*, as coming from him, a great Part whereof was none of his, we too juſtly provoke him to enter into Judgment for ſuch unpreſidented Impieties, if not to remove his Candleſtick out of its Place, and give it to a Nation, which will make a better Uſe of it.

(*y*) *Firſt, From the* Latin 1 אסתיל ſubtilis, Gen. iii. 1. 2 אצולה ancilla, Gen. xii. 16. 3 ארז Oryza, Gen. xii. 16. Heb. Cedrus. 4 חרישה aſtutia, Exod. xxi. 14. 5 כלידין Chaldæi, Gen. xxii. 22. Heb. כשרים *from* כשר 6 עניסוסי Gen. x. 32. inſulæ. 7 פילאותה Phialæ. Exod. xxv. 29. 8 פלקינה Lagena, *Ang.* A Flagon. Gen. xxi. 15. *2dly, From the* Greek. 1 גנסה γένος, Gen. vii. 14. 2 הן ἴνα, Gen. xxii. 12. 3 עוללה Deut. i. 28. *and* 4 חללה Gen. i. 20, 28, 30. Cœlum, *from the* Greek κοῖλον. 5 טטא τότε, Gen. iv. 26. 6 טרס παράσσω, Gen. xix. 15. 7 קסתרנה καστίρω, Num. xxxi. 22. 8 ריטורין ῥητόρικοι, Gen. xxv. 3. 9 מחועב μεθύων, Gen. xxi. 20. *Thirdly, From the* Chaldee *farther altered and corrupted in later Ages, either by a Change of Quieſcent Letters, as* להין ipſis, *for* להון. *Fourthly, From the* Chaldee *farther altered and corrupted in later Ages, by a farther Alteration of the Letters of the ſame Organ among themſelves, as* 1 לעורה *for* לחור ſolus. 2 סחן vas *for* מאן Levit. vi. 28. 3 עטפיתא nycticorax *for* חטפיתא Deut. xiv. 18. 4 עקל ager *for* חקל Gen. v. 9. 5 פנס ad iram provocavit *for* בנס Deut. xxxii. 6. 6 תרח oſtium *for* תרע Gen. iv. 7. *And laſtly, from the* Hebrew *by the Method aforeſaid, or by altering a Letter in ſuch Inſtances, where the* Chaldee *and* Syriack *make no Alteration, as if theſe Languages were before the Corruptions made by the* Samaritans. *As* 1 חש arbor, Heb. עץ Gen. i. 12. 2 טבל corrupit, Heb. חבל Gen. xxxii. 5. 3 יחס pepercit, Heb. חוס Gen. vii. 16. 4 יצר clauſit, Heb. עצר Deut. xi. 17. 5 כוף corpus, Heb. גוף Gen. vii. 23. 6 כס calix, Heb. כוס Exod. xxv. 29. 7 כחבה humerus, Heb. כתף Num. vii. 9. 8 נפנף volavit, Heb. עופף Gen. i. 20. 9 נחר cuſtodivit, Heb. נטר Deut. v. 32. 10 סבע ſeptem, Heb. שבע Gen. v. 20. 11 סרוג corrigia, Heb. שרוך Gen. xiv. 23. 12 ענברה mus, Heb. עכבר Levit. xi. 29. 13 עו lignum, Heb. עץ Exod. xxv. 13. 14 עסר ligavit, Heb. אסר Exod. xii. 11. 15 ספר effodit, Heb. חפר Deut. xxiii. 13. 16 רתע caluit, Heb. רתח Gen. xviii. 1. 17 שבט judicavit, Heb. שפט Exod. xviii. 13. 18 תהום terminus, Heb. תחום Exod. x. 14. *It may be obſerved, that where the* Chaldee *and the* Syriack *alter the Letters of the* Hebrew *Words according to the Rules mentioned in the Beginning of the* Chaldee *Grammar, they generally change them into ſuch other Words, as are ſeldom or never found in the* Hebrew *Language in any Senſe; as if a remaining Knowledge of the* Hebrew *Language prevented ſuch Alterations. But theſe and ſuch like additional Alterations, which were made in the* Samaritan *Language, were made into ſuch Words, as were uſual in the* Hebrew, *and in a different Senſe, which ſhews, that all the Remains of the* Hebrew *Language were loſt, before the Alterations were made. And therefore the Language muſt be of a later Date. And tho' the ſmall, or no Affinity of the* Samaritan *with the* Arabick, *where it differs from the reſt, is a good Argument to conclude it not to be ſo late, as when the* Arabick *Language was in Uſe; yet by the Nature of the* Samaritan *Language itſelf, it ſeems very clear, that that Tranſlation could not be made before the fourth Century, or perhaps not long before the Time of St.* Hierome, *by whom (I ſuppoſe) it was firſt quoted. And the broken* Hebrew, *which runs through all the Parts of the* Hebrew Samaritan *Text, together with ſeveral exotick Words, the continual Varying from the* Hebrew *Text, and keeping ſo exactly to the* Samaritan *Verſion, ſeem to be ſufficient Reaſons to conclude, that the* Samaritan *Verſion was made in a very late Century, only to eſtabliſh the* Samaritan *Worſhip, and then the* Hebrew Samaritan *Text was impoſed upon the World to eſtabliſh this Verſion. So that it cannot be of any greater Authority than the* Jewiſh Talmud *to correct the* Hebrew *Text by. And as the* Primitive Fathers, *who ſaw it, did always reject its divine Authority, and always kept to the* Hebrew, *which we now have; ſo we have the utmoſt Reaſon, to follow their Examples. I ſhall therefore only add the Teſtimony of the Editors of the* Polyglot Bible. De Samaritanis Verſionibus, *Sect.* 17. De authoritate exemplaris Samaritani non opus eſt multa dicere: neminem enim novimus, qui authenticum facit, vel textui Hebraico generaliter præfert. Operam & oleum perdunt, qui magno molimine probare ſatagunt Samaritanum textum authenticum non eſſe, nec Hebraico præferendum; hoc enim eſt cum larvis luctari, vel cum umbrâ propriâ contendere. Hæc itaque queſtio inter doctos nulla eſt. (*z*) Gen. xiv. 9. וחדעל מלך שלטון חממי Verſio. Samarit. Et Tidal rege, Sultano Hamamæorum. *This Text is a plain Indication of the lateneſs of the* Samaritan *Verſion. For tho' the Word* שליט *in the* Chaldee *Language*, Dan. ii. 10. *ſignifies a* Potentate; *yet it was always uſed to ſignify ſuch as were of a lower Degree, and under a King, as* Dan. iii. 2. *they are called* שלטונין. *The Rulers of the Provinces among the* Chaldeans. *And it was uſed to ſignify a ſupream Governour only in much later Ages.* Unde Imperator Turcicus dicitur Sultan, Buxtorfii Lexicon Talmudicum.

27. The Sum of all is this, that the *Heb. Text*, which we have in our common Bibles is the only antient and authentick Standard, and is the same, which was written by *Moses*. That the *Septuagint* Version was written in the Time of *Ptolomy Philadelphus* King of *Egypt*, when the Translators were too negligent, and did comply too far with the vain Humour of those Times. That these Translators copy'd not from the *Samaritan*, but from the present *Hebrew* Character, since there are frequent Mistakes occasion'd by the likeness of Letters in the present *Hebrew*, which bear no Resemblance in the other Character. That the *Samaritan* Version was not made, until the *Romans* had been Lords of those Countries for some Time, and had introduc'd several *Latin* Words into that Language, and that it was a corrupt Translation of the *Septuagint*, by such who designed to justify their Separation from the *Jews*, and wrested some Texts for that Purpose. That by their Separation from the *Jews*, their long Captivity, their Mixing with other People, and their various Sorts of Idolatry occasion'd thereby, and by their Neglect of the Worship of the true GOD they had lost the Book of the Law; as the *Jews* had lost theirs, before it was found in the Time of *Josiah*. That the *Hebrew* being now a dead Language, and the Schism and Hatred between the *Jews* and the *Samaritans* increasing, some Person unknown translated the *Samaritan* Version into *Hebrew* the better to justify that Version, and lay aside the true antient Text, and the better to colour this Design, he frequently made Use of the Words and Sentences, as they are in the old *Hebrew* Bible; tho' he seems to be a careless Transcriber from a very corrupt *Hebrew* Copy. That the *Septuagint Chronology* since the Flood being in great Esteem, the *Samaritan* Translator did not think fit to vary from it. But there being still some Remains of a Tradition among them, that *Abraham* might be born about two thousand Years after the Creation, they were also willing to come as near to it as possible, for Fear of giving Offence to their own Country-Men. And that this was was the Reason, why they not only shortned the Lives of the *Antediluvian* Patriarchs; but also omitted the second *Cainan* mention'd after the *Flood* by the *Septuagint*. If this is the true Account (as I very believe it is, and that the contrary cannot be prov'd) the Reader may judge, of what slender Authority the *Samaritan* Copy and Version must be, when it is set up as a Standard, whereby to correct our present Books of *Moses*.

CHAP. VI.

Farther Proofs concerning the Time of the Flood.

AS the Time of the *Flood* according to the *Hebrew* Account is (as I suppose) fully confirm'd by what hath been already mentioned in the former Chapter, and consequently, that the Authority of the *Septuagint* and *Samaritan* Versions, where they differ from the *Hebrew*, is fully confuted; so, I suppose, that it may not be disagreeable to the Reader, to establish the Truth of the *Hebrew Chronology*, as far as it relates to the Time of the *Flood* from the Testimonies even of (*a*) *Heathen* antient Authors, of which there are so many collected by our own (*b*) eminent Divines, that they put this Matter out of Dispute.

2. Among the *Latins Varro* was always accounted the greatest Person for sound Learning of any, that were ever bred at *Rome*, and he (as (*c*) a learned *Prelate* assures us) testifies, that *there were about sixteen hundred Years between the first Flood and the* Olympiads. And as the first *Olympiad* happen'd to be in the Year of the *Julian Period* 2938; so if the Year of the *Flood* in these *Tables*, which is 2361. is substracted from it, the Remainder is 1577. which is the true Distance between the *Flood* and the first *Olympiad*, and is within half a *Century* of what is mention'd by *Varro*, and consequently as near to it as possible; but this Number is exceeded by the *Septuagint* above 850 Years.

3. The next Country in our Travels from *Italy* toward the East is *Greece*. And here (*d*) *Aristotle*, who was the first *Greecian*, that ever taught the Eternity of the World contrary to the History of *Moses*, is the Man, who

(*a*) Abydenus, Berosus, Eratosthenes, Plutarch, Varro, *&c.* (*b*) Stillingfleet's Origines Sacræ, *Book* 2. *Chap.* 4. Grotii Annotationes *in Lib.* 1. De veritate Religionis Christianæ. Vossii Isagoge Chron. *Dissert.* 4. *Cap.* 2, & 3. Bocharti Geographia Sacra, *Lib.* 1. *Cap.* 4. August. de Civitate Dei, *Lib.* 18. *ap* 12. & Ludovic. de Dieu, *ibid.* Eusebii Chronicon, *Pag.* 5. *Edit.* 2. Scaliger, & Isaac. Vossii *Epistola ad* Colvinum, *Pag.* 409. (*c*) Cumberland's Origines Gentium, *Pag.* 178. (*d*) Allix's reflections upon the Books of the Holy Scriptures, *Page* 105.

furnisheth

furniſheth us with an Argument to ſupport the *Moſaical Chronology*. He (*e*) took Care to ſend over into *Greece* the *Aſtronomical Obſervations* of the *Chaldeans*, by which it appear'd, that *Babylon* was taken by *Alexander the Great* about 1903 Years after its Foundation. Now this Calculation exactly agrees with that of *Moſes*, who (*f*) gives us the Deſcription of the Tower of *Babel*, or *Babylon*, and explains the Original of the Name of that City by the Confuſion of Tongues, which then happen'd. Now *Babylon* was taken by *Alexander* in the 4390th Year of the *Julian Period*, from whence if we ſubſtract 1903, the Remainder is 2487. And according to theſe *Tables* the Diſperſion from *Babylon* happen'd in the Year of the *Julian Period* 2493; ſo that the City was (*g*) finiſh'd ſix Years before, and they ſpent theſe ſix Years in Building the Tower to that prodigious Height, of which it afterward appear'd to be. And this may be another Argument to prove, that I have plac'd the Diſperſion from *Babylon* at the right Time, and that it ought not to be thirty Years before at the Birth of *Peleg*, as others have ſuppos'd. However we may thus prove (by the true and genuine *Aſtronomical Obſervations* of the *Chaldeans*, which the Children of *Iſrael* were altogether unacquainted with, when the *Septuagint Verſion* was written) that *Moſes* in the *Hebrew* Text follow'd a *Calculation*, which was then generally known in his Time. And it muſt be very admirable, that the Heavens in their Motions ſhould enter into a Confederacy with *Moſes* to juſtify a *Chronology* invented by him, unleſs the GOD, who made the Heavens, directed him what he ſhould write.

4. And as we are come from *Greece* into *Chaldea*; ſo it will be neceſſary to inquire, Whether we can there find any Footſteps of the *Flood*, or of the Ages before it? As to the *Flood* it is prov'd by (*h*) ſeveral Authors, that the *Chaldeans* had ſome Notion of it, and that among them the Memory of *Noah* was preſerv'd under the Fable of *Oannes*, which had Part of a Fiſh and Part of a Man, as is evident from the Fragments of *Apollodorus*, *Abydenus*, and *Alexander Polyhiſtor*, preſerv'd in *Euſebius's Greek Chronica*. Beſides, *Xiſuthrus* is the ſame with *Noah*; ſince if we change one Name for the other, the whole Hiſtory of the *Flood* and of *Noah*'s being ſav'd in the Ark may be found in the remaining Fragments of *Beroſus* and *Abydenus*. As particularly (*i*) that GOD reveal'd to *Xiſuthrus*, that a great Deluge ſhould deſtroy Men from the Earth, and begin on the fifteenth Day of the Month *Dæſius*, and therefore *Xiſuthrus* was commanded to ſave himſelf and his Family, by entering into an Ark or Ship, and to take with him into the Ark all Sorts of Birds and Beaſts, with neceſſary Food for himſelf and them. Which being done the Flood came, according as it had been foretold. And after the Rain had ceas'd, *Xiſuthrus* ſent out a Bird to ſee, if the Waters were abated, which return'd to him having found nothing to reſt upon. And after ſome Time he ſent out another, which return'd the ſecond Time but with dirty Feet, whereby he knew, that the Waters were abated. And after this he ſent out the Bird the third Time, which return'd not to him any more. That after this *Xiſuthrus* open'd the Ark, and ſaw that the Ground was dry; ſo he, and his Wife, and Daughter, and the Pilot of the Ark came out, and then *Xiſuthrus* raiſed an Altar and offer'd Sacrifices to the Gods; which being done, he and they diſappeared, and were never ſeen again. His Children alſo came out and ſacrific'd, and found, that the Ark reſted on one of the *Gordyean* Mountains, and Part of it continu'd in being, when this was written, And that after this *Xiſuthrus*'s Children journy'd toward *Babylon*, which City they built with ſeveral others, and alſo founded ſeveral Temples.

5. And as this Tradition of the *Flood* is clear and plain; ſo it is alſo as evident, that they had a Notion of the Ages before it. And here we are at firſt View preſented with (*k*) an unmeaſurable Account of Time among them in their firſt *Dynaſties*, where the Time of their firſt Kings are reckon'd not by Years; but by Σάροι, Νέροι, and Σῶσοι. Now according to them every Σάρος contain'd 3600 Years, Νῆρος 600, and Σῶρος 60. Here is a very large Sum for the *Chaldean Dynaſties*, when they reckon'd 120 Σάροι from the Beginning of the Reign of *Alorus* or *Adam*, to the End of the Reign of *Xiſuthrus* or *Noah*, which, according to their Computation, reckoning for every Σάρος 3600 Years makes up 432000 Years. But then they confute themſelves, when to this vaſt Number of Years they allow but ten Kings or *Dynaſties*; and ſo many Patriarchs there are between *Adam* and *Noah* incluſive of both. Now by Years according to this Account it is plain, that they could not mean ſo large a Space, as we compute now. For who can imagine, that each of theſe ten Kings, namely, *Alorus*, and thoſe ten from him to *Xiſuthrus* could reign one with another 43200 Years? which muſt be ſo according to this Computation; ſince 120 Σάροι (reckoning for every Σάρος 3600 Years) make up 432000 Years, the tenth Part whereof is 43200. There have been only two Ways thought on of Dealing with theſe Computations. The firſt is the wholly Rejecting them as fabulous, and founded on no Evidence or Records of Hiſtory;

(*e*) Simplicius de Cœlo, *Lib.* 2. (*f*) Gen. xi. (*g*) Gen. xi. 4. (*h*) Stillingfleet's Origines Sacræ, *Book* 2. *Chap.* 4. *Sect.* 8. *See* Beroſus, *Lib.* 2. Alexander Polyhiſtor *in* Syncellus, *Page* 30, 31. *and* Abydenus *in* Euſebius de Præparatione Evangelicâ, *Lib.* 10. *Cap.* 12. *or in* Syncellus, *Page* 38, 39. (*k*) Stillingfleet's Origines Sacræ, *Book* 1. *Chap.* 5. *Sect.* 4.

and only granting, that they (being ſo near the Place of the Settlement of *Noah* and his Poſterity after the Flood) might retain the Memory not only of the *Flood*, (of which it is evident, that they had ſeveral Remainders preſerv'd in their Traditions) but likewiſe of the Ages of Men preceding the *Flood*, wherein they were right, reckoning from *Alorus* the firſt to *Xiſuthrus*, that is from *Adam* to *Noah* ten Generations; but being wholly ignorant of the Names of theſe ten Perſons, and the Times in which they lived, through the Unfaithfulneſs of Tradition, they took the Liberty not only of coining Names, but alſo of ſetting thoſe Ages to them, which they themſelves pleaſed. And to this Purpoſe (*l*) *Scaliger* obſerves, that ſome of their firſt Kings are reckon'd before the *Flood*; which, ſaith he, is deny'd by *Georgius Syncellus* without any Reaſon. Thus far then we may admit of the *Chaldean Dynaſties*, as to ſome Part of their Tradition; but rejecting their Names and Computations as fabulous. The other Way of Explaining their *Dynaſties* is by the ſeveral Methods of Computation among them. For the learned Monks *Panodorus* and *Anianus* underſtood theſe vaſt Sums not of Years but of Days, and ſo they make a Σάρος to contain 120 Months of thirty Days each, in all 3600 Days (which, as *Scaliger* obſerves, make ten *Chaldean* Years) and a Νῆρος 20 equal Months, and a Σῶσος 2, according to which 120 Σάροι make but 1200 Years. But this Number will not agree with any remarkable *Epocha*. And therefore the learned *Salmaſius* gives us (*m*) another Computation, according to whom every Σάρος contain'd no leſs than 6000 Years, as the *Toman* among the *Perſians* contain'd ten thouſand. That they might put Years for Days is no Wonder, ſince the Word in the *Chaldean* Language, which is put for a Year, ſignifies properly only a Revolution, and if meant of the Sun (as no Doubt it is) may ſignify either a diurnal or an annual Revolution. According to this Reckoning 120 Σάροι make 1973 *Julian Years*, and 348 Days, or near 1974 *Julian Years*. But neither did this Account any Way agree with the Diſtance of Time from the *Creation* to the *Flood*, either according to the *Hebrew* or the *Septuagint* or the *Samaritan Pentateuch*. And therefore ſince other Perſons, when they reckon'd the Reign of theſe ten Kings from the *Creation* to the *Flood*, could never give a ſatisfactory Account of their Computations, I hope, that I may be excuſed in fixing this *Epocha* from the Time of the *Creation* of the World to the Time when *Noah* ended his Reign, that is, when he died, which was (*n*) 350 Years after the *Flood*, and in the 2006th Year after the *Creation*, or thirty two Years after theſe 120 Σάροι ended. And thus, if according to *Salmaſius* each Σάρος conſiſted of 6000 Days, or ſomething more than 16 *Julian Years*, then 120 Σάροι will conſiſt of 720000 Days, which make near 1974 *Julian Years*, and differs but about two Σάροι from the Time mention'd, and this made them reckon (*o*) 120, as the neareſt round Number, which did correſpond to it. And thus the Diſtance of the Time from the *Creation* of the World to the Death of *Noah* is nearly fix'd from the Remains of *Chaldean* Antiquity.

6. From *Chaldea* let us now go down into *Perſia*. And here we find them reckoning the twelve Signs of the Heavens in a different Manner from the weſtern *Parts* of the World. For whereas we reckon *Aries* the firſt Sign, and *Taurus* the ſecond, they (*p*) reckon'd *Taurus* the firſt Sign, and *Gemini* the ſecond. The Reaſon why the *Europeans* reckon'd *Aries* to be the firſt Sign, was becauſe in the Time of *Hipparchus* the famous *Aſtronomer*, who firſt brought *Aſtronomy* into any regular Method or Perfection, the firſt Star of *Aries* had the ſame Longitude with the Point of the *Equator*, where the *Ecliptick* Line cuts it, and from whence the Paſſage of the Sun over it begins the *Vernal Quarter*. And we may conclude, that the *Perſians* began with *Taurus* for a like Reaſon. Now in the Beginning of the *Bull* there is a famous Star of the firſt Magnitude, which we call *The Bull's Eye*; and the *Arabians* call it (*q*) *Aldebaran* or *The Leader*, as if it introduc'd or *lead* up the other Conſtellations, ſo that from thence they began to compute or reckon the twelve Signs. This Star was in ſo great Eſteem among them, that ſeveral of (*r*) the *Arabians* worſhipped it. And as the *Perſians* were very famous *Aſtronomers*, as appears from (*s*) ſeveral Books on this Subject tranſlated out of the *Perſick* Language into *Latin*; ſo it is probable, that they might obſerve the *Preceſſion* of the *Equinox*, and take an Account of its Variation. And as it is probable, that they would fix their Computation from the moſt antient Time, which they could reckon, and it is certain that they had a Notion of the *Flood* and of the Age of *Noah*, who was preſerv'd in the Ark, and that this might be reckon'd by them as the Beginning of the new World, and that all the *Aſtronomical Accounts* of the *Antediluvian*

(*l*) Scaligeri Notæ in Gr. Euſebii, *Page* 406. (*m*) Salmaſius de Annis climacteribus *in Præfatione*. (*n*) Gen. ix. 28. (*o*) *See the Fragments of* Atricanus *in* Euſebius's Greek Chronica, *Page* 5. (*p*) Caſtle's Lexicon Perſicum *in initio ſub literâ primâ* I. Gravius de Siglis Arabum & Perſarum Aſtronomicis, *Page* 1, 8, 9. (*q*) *The Verb* דבר *from whence it is derived, ſignifies in the* Chaldee *and* Syriack *Languages* duxit, ductu certo rexit, direxit, gubernavit, *and in the ſecond Conjugation in* Arabick, diſpoſuit, inſtituit, rexit. Caſtle's Lexicon. (*r*) Pocock's Specimen Hiſtoriæ Arabicæ, *Page* 4, 5, & 129. (*s*) Uleg Beig Tabulæ Aſtronomicæ *per* D. Hyde *latine verſæ*. —— Epochæ celebriores Authore Johanne Gravio. Aſtronomica quædam ex traditione Shah Cholgii Perſæ, *eodem interprete, unâ cum* Anonymo Perſâ de Siglis Arabum & Perſarum Aſtronomicis.

World

World might be obliterated by Length of Time; ſo it is as certain, that at the Birth of *Noah*, this Star had the ſame Longitude with the Point of the *Vernal Equinox*, or as we now call it, was in the firſt Degree of *Aries*; which is the Reaſon, why they call'd it *The Leader*, or *Director of the Reſt*, and had it in ſo much Veneration.

7. To this let us add the Notion, which the Antients had of the *Pleiades*, as cold watry Stars. The (*t*) *Talmudiſts* ſay, that *unleſs there was the Heat of* Orion, *the World could not ſubſiſt becauſe of the Cold of the* Pleiades; *and unleſs there was the Cold of the* Pleiades, *the World could not ſubſiſt becauſe of the Heat of* Orion. The *Greeks* call them Ὑάδες *Hyades* from their Verb ὕω *to rain*. And the *Latins* call them (*u*) *rainy*, *ſad*, and *watry* Stars. Theſe Stars were much taken Notice of in the Time of (*x*) *Job*, and (*y*) in later Ages in the Eaſt. And it is alſo obſervable, that in the Year of the Flood, theſe *ſeven Stars* were in the ſame *Longitude* with the *Vernal Equinoctial* Point, or in the firſt Degree of *Aries*, as the *Bull's Eye* was at the Birth of *Noah*; and their knowing that it was thus by *Aſtronomical Computations* from the Time of the *Flood*, might give Occaſion for their Reckoning them as a watery Conſtellation. And as the *Perſians* (*z*) were the Offspring of *Elam* the Son of *Shem*, and Grandſon of *Noah*, and ſeem to have been ſoon ſettled not far from the Place where the Ark, landed in peaceable and quiet Habitations, and a great Part of their Country lay open to the Sea, not only upon the South, but alſo upon the Eaſt and Weſt; ſo it is the more probable, that they might retain the Learning, which their Anceſtors had ever ſince the *Flood*, and it is moſt certain, that they had greater Opportunities to improve their *Aſtronomical Obſervations*, than any People, who liv'd in an uneven Country.

8. From *Perſia* let us return into *Egypt*. And here we have ſeveral Accounts of 36525 Years, of 27500 Years, of 23000 Years, of 11340 Years, and of 10000 Years. All which, as they do far exceed the *Chronology* mention'd in the *Hebrew* Text; ſo the Additions in the *Septuaginat* and the *Samaritan* Copies ſignify nothing to mend it; but the largeſt of them come ſeveral thouſand Years ſhort of the *Egyptian* Computations.

9. But that the vaſt Computation of the *Egyptian* Antiquity, and their exorbitant *Dynaſties* may be reduc'd to ſome Proportion, and in ſome Meaſure may be reconcil'd to Truth, it will be requiſite to obſerve the great Variety of Months and Years among the *Egyptians* in thoſe Times. The (*a*) Months in all Ages were either *Lunar* or *Solar*. The *Lunar* were either from the Moon's returning again to the ſame Point of the *Zodiack*, call'd περίοδος σελήνης, which was in leſs than eight and twenty Days, and was of no Uſe in civil Computations; or elſe from one Conjunction of the Moon with the Sun to another, which was call'd σύνοδος σελήνης, which was alſo of no Uſe until ſuch Time as *Aſtronomy* was brought into ſome Method; or elſe from the firſt Appearance of the Moon, which was generally on the ſecond or third Day after its Conjunction, which was obſerv'd not by the *Jews* only, but perhaps by all Nations in the moſt antient Times. The *Solar* Months were either natural, ſuch as were deſcrib'd by the Sun's Paſſage from one Sign of the *Zodiack* to another, of which they could have no Uſe until they had found out the Sun's unequal Motion, and knew how to calculate it; or elſe the *Solar* Months were civil, whereby the Months were equally divided into thirty Days each, as in the *Greecian* and *Egyptian* Year. The *Egyptian* Prieſts, who had the Cuſtody of ſuch Records and Hiſtories, which they moſt boaſted of, and being deſirous to be thought the moſt learned and antient People in the World, altered the *Lunar Month* to a *Solar* of thirty Days, and then they boaſted, that they had found out the Courſe of the Sun, and made their hiſtorical Year to conſiſt only of a *Solar* Month; and not only by this Diſtinction, but alſo frequently by direct Forgeries, unknown to Strangers, impoſed upon thoſe, who enquir'd of them concerning their Hiſtory. That among them the Time of thirty Days was accounted a Year, is is plain from (*b*) the Teſtimony of *Plutarch*, who ſaith, that *the* Egyptians *had at firſt a Year conſiſting of one Month, and after that of four*. And that this Method was us'd in the ſacred hiſtorical Accounts, is evident from the ſame Author, who (*c*) ſpeaking of the *Egyptians* great Pretence to Antiquity, adds this Reaſon for it, *They reckon an infinite Number of Years in their Accounts, becauſe they reckon their Months inſtead of Years*.

10. Firſt, (*d*) Altho' the *Egyptians* in their latter Times have maintain'd, that the World was eternal; yet they have ſufficiently acknowledg'd, that it had a Beginning, ſince they make no mention of any Thing before their thirty *Dynaſties*, which in all did at the moſt amount to no more than 36525 Years, which according to their *Lunar* Years of thirty Days, makes 2976 *Julian* Years and 266 Days, and if reckon'd from the Birth of *Noah*, *Anno Mundi* 1057. ends in the 26th Year of CHRIST; but if reckon'd from the *Creation* of the World (which was moſt certainly their Computation)

(*t*) Buxtorfii Lexicon Talmudicum *in Voce* כימה. (*u*) Ὑάδες *ab* ὕειν *pluere*, Cic. Quòd & cum oriuntur, & cum occidunt, tempeſtates, pluvias, largoſque imbres cient, Gell. *unde* Virgilius *eas* pluvias, Horatius triſtes & Claudianus nimboſas *vocat*. Littleton *in voce* Hyades. (*x*) Job ix. 9. *and* Job xxxviii. 31, 32. (*y*) Amos v. 8. (*z*) Gen. x. 22. *and* 1 Chron. i. 17. (*a*) Stillingfleet's Origines Sacræ, *Book* 1. *Chap.* 5. *Sect.* 1. (*b*) *In* Numa. (*c*) *Ibid.* (*d*) Allix's Reflections upon the Books of the Holy Scriptures, *Page* 97.

ends

ends in the Reign of *David* King of *Israel*. And as the *Egyptians* reckon'd thirty Kings succeeding each other in that Time; so (*e*) the *Scripture* reckons thirty three Generations from *Adam* to *David* inclusive of both.

11. The second Account is that of *Diodorus Siculus*, who tells us, (*f*) that the Gods and Heroes reign'd in *Egypt* for the Space of near 18000 Years, and that the last of them was *Orus* the Son of *Isis*, and from the Reign of Men in *Egypt* he reckons 9500 Years, or there about, to the Time of his Entrance into *Egypt*, which was the third Year of the 180th *Olympiad*, or the 694th Year from the Building of *Rome*, and consequently in the Year of the *Julian Period* 4659. Now supposing these to be *Lunar* Years of thirty Days, their 18000 Years make 1478 *Julian* Years, and 150 Days, and their 9500 Years make 780 *Julian* Years, and 145 Days; so that the whole makes 2258 *Julian* Years, and 295 Days, or near 2259 *Julian* Years, which being substracted from the abovemention'd *Period* 4569, the Remainder is the Year of the *Julian Period* 2400, or 38 Years after the Flood, when *Salah* the Son of *Arphaxad* and Grandson of *Shem*, according (*g*) to these *Tables*, was one Year old. And as we may suppose, that *Ham* the Father of the *Egyptians* might have Grandchildren at the same Time; so their Authority was no longer confin'd as Parents to a single Family, but extended to their Grandchildren, and from hence the Date of their Reigns begin. And thus *Mizraim* (*h*) the Son of *Ham* might be born about the same Time with *Arphaxad* the Son of *Shem*; and *Thoth* or *Athothes*, who was the Son of *Menes*, *Misraim*, or *Osiris*, might be born about the same Time with *Salah*.

12. Thirdly, *Diodorus Siculus* tells us also, that the *Egyptians* reckon little less than 23000 Years between the Time of *Orus* the Son of *Osiris* or *Mizraim*, and the Conquest of *Egypt* by *Alexander the Great*. Now *Alexander the Great* conquer'd *Egypt* in the 417th Year of *Nabonassar*, or in the Year of the *Julian Period* 4383. But supposing also these to be *Lunar* Years of thirty Days, their 23000 Years make 1889 *Julian* Years after the Flood. And if *Orus* was born about the same Time with *Salah*, or about 37 Years after the *Flood*; then he was about 97 Years of Age at this Time, which (as Men usually in that Age of the World liv'd near four hundred Years) was a fit Time for some remarkable Action of *Orus*, from whence this *Epocha* commenc'd.

13. Fourthly, *Herodotus* (*i*) tells us, that he was inform'd by the *Egyptians*, that from their first King, or Priest of *Vulcan*, 'till the Time of *Sethos* (in whose Time *Senacherib* attempted the Conquest of *Egypt*) there had pass'd 341 Generations, and as many Kings and High Priests, and 11340 Years, reckoning three Generations to make up a Century. Now if we understand this prodigious Computation according to our common Form of Years, we may suspect the *Egyptians* of an Intention to deceive *Herodotus* and the credulous *Greeks*, and for this Purpose to have us'd an Equivocation, which in some Sense may be reconcileable to Truth. For according to this Account of a *Solar* Month or Year of thirty Days, 100 Years make 3000 Days, and a Generation one Thousand, and so many Days the Kings, or Priests of *Vulcan* may be allow'd to reign. According to this Reckoning 340 Generations of 1000 Days each, make up 340000 Days, to which if we add the 200 Days, which *Sethos* is suppos'd to have now reign'd upon *Senacherib*'s Invasion, we have 340200 Days, which make up those Years of 30 Days each 11340 in the whole, and is the Number assign'd by *Herodotus*. Now *Senacherib* invaded *Egypt* in the Year of the *Julian Period* 4002; and these 12340 Years make 931 *Julian Years*, and 152 Days, which being substracted from 4002 leaves the Year of the *Julian Period* 3071, or the Year of the World 2366, which happen'd about 147 Years before the Departure of the *Israelites* out of *Egypt*; and in a Time when the *Egyptians* were freed from the Wars occasion'd by the Pastor Kings, and so were more at leasure to settle their religious and domestick Affairs.

14. Lastly, *Diodorus Siculus* tells us also, that the *Egyptians* reckon no less than 10000 Years between their *Hercules* and *Hercules Bœotius* the Son of *Alcmena*. Now *Hercules Bœotius* liv'd but one Generation before the *Trojan* War, for which we may allow 30 Years; and therefore it must be about the Year of the *Julian Period* 3500. But supposing also these to be *Solar* Years or Months of 30 Days, these 10000 Years make 821 *Julian* Years, and 130 Days, which being substracted from the before mention'd *Period* 3500, the Remainder is the Year of the *Julian Period* 2679, or the Year after the *Flood* 317, *Anno Mundi* 1974, about which Time we may reckon, that this *Assis*, or *Hercules Egyptius*, was born. So that he was cotemporary with *Terah* the Father of *Abraham*, and if we allow him to live about so many Years as *Terah* liv'd, which was (*k*) 205 Years; his Age will be thus fix'd. Born *Anno Mundi* 1974. (*l*) Was made Governour or Ruler of lower *Egypt*, *Anno* 2131. *Ætatis suæ* 157. Maintain'd a vigorous War in *Egypt* for nine and forty Years, from whence he drew off his Men, *Anno Mundi* 2180. *Ætatis suæ* 206. and died soon after.

15. Another Form of Years in Use among the *Egyptians* was that, which consisted of four equal Months, or 120 Days. Thus *Plutarch*

(*e*) *Compare* Gen. v. 1. *to the End.* Gen. xi. 10. *to the End.* Matt. i. 1, 2, 3, 4, 5, 6. (*f*) Stillingfleet's Origines Sacræ, *Book* 1. *Chap.* 5. *Sect.* 1, *and* 2. Diodorus Siculus, *Lib.* 1. (*g*) *Table* 14. (*h*) *Table* 11. (*i*) Euterpe. (*k*) Gen. xi. 32. (*l*) *Table* 17.

saith,

ſaith, (*m*) *The* Egyptians *had a Year at firſt conſiſting of one Month, and after that of four.* *Diodorus Siculus* alſo (*n*) gives an Account of this Kind of Year among the *Egyptians*. And *Solinus* (*o*) ſeems to mention this as the only Year in Requeſt among them. And St. *Auguſtine* ſaith, (*p*) that *the* Egyptians *are affirm'd to have had formerly ſuch ſhort Years, that they were ended in four Months; ſo that their fuller and truer Year, which is now common both to them and us, contains three of their antient Years.* This renders the *Egyptian* Account more uncertain than before, and only leaves us to gueſs with the greateſt Probability of Reaſon, what Form of Year was meant by them in their ſeveral Computations.

16. As for Example. Firſt, *Diodorus Siculus* (*q*) ſpeaks very much in Favour of the old *Egyptian* Kings and Laws, and produceth this from the *Egyptian* Prieſts, as the beſt Evidence of the excellent Temper of their Government, that they had Kings of their own Nation for the Space of 4700 Years until the Time of *Cambyſes*'s Inroad into *Egypt*, which was in the third Year of the 63d *Olympiad*, and in the Year of the *Julian Period* 4188. Now theſe 4700 Years, taking them for 120 Days each, make 1544 *Julian* Years and 53 Days, which being ſubſtracted from the *Julian Period* 4188. the Remainder is 2644. or the Year of the World 1948. which falls in with the Reign of *Thoth* or *Athothes*, the Son of *Mizraim* and Grandſon of *Ham*, who was always look'd upon by the *Egyptians* with the greateſt Eſteem, as the Settler of their Government and Conſtitution, inſomuch that the firſt Month of the Year was call'd by his Name.

17. Secondly, *Voſſius* (*r*) tells us, that we are to reckon by theſe Years, what the *Egyptians* report of the long Lives of their antient Kings, when they attribute to each of them the Space of 300 Years. For theſe 300 Years, making 98 *Julian* Years and 215 Days, might well agree to the ordinary Age of Mens Lives in thoſe Times, eſpecially before *Moſes*, when they generally lived longer than we do now.

18. And Thirdly, *Diodorus Siculus* alſo mentions from the Death of *Proteus* to his own Time 3400 Years, which was in the third Year of the 180th *Olympiad*, or the Year of the *Julian Period* 4569. Now theſe 3400 Years taking them for 120 Days each, make 1117 *Julian* Years, and 16 Days, which ſubſtracted from the Year of the *Julian Period* 4659, the Remainder is 3542, for the Year of the *Julian Period*, which happens to be in the Year of the World 2839, when *Elon* judg'd *Iſrael*, about which Time *Proteus* may be ſuppos'd to live.

19. The laſt Form of Years in Uſe among the *Egyptians* is their *Solar* Year, which as it comes near the Truth in Reſpect of Time; ſo it will bring us nearer the Truth in Reſpect of Hiſtory, and be of greater Uſe than either of the other to confirm the ſacred *Chronology* of the *Hebrew* Text. Now (*s*) it is agreed by moſt, that when the *Egyptians* had found out the Form of the Year by the Courſe of the Sun, (which is attributed by (*t*) *Diodorus* to the *Heliopolitan* Prieſts) yet the Year in common Uſe was only of 360 Days, which in any great Period of Time muſt of Neceſſity cauſe a monſtrous Confuſion, becauſe of the Change of the Months to the different Seaſons; which Defect the *Egyptian* Prieſts at laſt obſerving, and that the Seaſons had been twice thus alter'd, ſaw a Neceſſity of adding five Days to the End of the Year, which were therefore call'd ἐπαγόμεναι, or *ſuperadded*, and implies, that they were not antiently in Uſe among them, being afterward inſerted to make up the full Courſe of the Year. Of this the *Egyptians* give an Account (as (*u*) *Plutarch* tells us) under this Fable. Mercury (that is *Thoth* or *Athothes*, the Grandſon of *Ham*) *being once at Dice with the Moon, he got from her a ſeventy ſecond Part of the Year. This he afterward added to the three hundred and ſixty Days, which were antiently the Days of the Year, and they call'd them* ἐπαγόμεναι, *and therein they celebrated the Feſtivals of their Gods.* This Year differs from the *Julian* Year but ſix Hours; ſo that it only adds another Year in 1460 Years, which is ſo ſmall a Difference in ſo great a Run of Time, that it can make no great Alteration in the following *Tables*; and therefore we muſt at preſent have Recourſe to this Sort of Year, as to that which will beſt ſerve to ſettle all Diſputes.

20. As (*x*) *Moſes* gives us an Account before the *Flood* of the Poſterity of *Seth* unto *Noah*; and from thence to *Abraham*; ſo (*y*) *Sanchoniatho* (*z*) hath given us an Account of the Poſterity of *Cain* until the *Flood*, and for three Generations after, which ends with Θωύθ, or *Thoth* King of *Egypt*. And as the Deſign of *Moſes* was to confirm the true Religion; ſo *Sanchoniatho*, being a Pagan, writes profeſſedly in Defence of Idolatry. Accordingly he gives an Account, how Idolatry began and increaſed in the Family of *Cain*, and the Wickedneſs of thoſe Generations, which is ſo far from Contradicting the *Scriptures*, that it very much confirms them. As *Moſes* gives an Account of the *Creation*; ſo *Sanchoniatho* affirms, That *the Principle of the Univerſe was a dark and windy Air, or a Wind made of dark Air, and a turbulent Evening* Chaos, *and that theſe Things were boundleſs, and for a long Time had no Shape nor Figure, and that from*

(*m*) Stillingfleet's Origines Sacræ, *Book* 1. *Chap.* 5. *Sect.* 2. (*n*) Plutarch. in Numâ. (*o*) Diodorus Siculus, *Lib.* 1. (*p*) Solini Polyhiſtor, *Cap.* 3. Auguſtinus de civitate Dei, *Lib.* 12. *Cap.* 10. (*q*) Diodorus Siculus, *Lib.* 1. (*r*) Voſſius de Idololatriâ, *Lib.* 1. *Cap.* 28. (*s*) Stillingfleet's Origines Sacræ, *Book* 1. *Chap.* 6. *Sect.* 1. (*t*) Diodorus Siculus, *Lib.* 1. *Cap.* 50. (*u*) Plutarch de Iſide & Oſiride. (*x*) Gen. v. (*y*) *See Biſhop* Cumberland's Sanchoniatho, (*z*) *Table* 12.

hence

hence were all Things produced. As *Moſes* gives an Account of *Adam and Eve*; ſo *Sanchoniatho* tells us, That *the two firſt Mortals were* Protogonus Πρωτόγονος, *and* Æon, Αἰών. *And* Æon *found out the Way of taking Food from Trees.* This agrees with the Account, which we have in the *Scriptures* concerning the Fall of our firſt Parents; and is (as he calls it) *The firſt Generation of Mortals. And thoſe, who were begotten of them, were called* Γένος. *and* Γενεά, *or* Cainus *and* Caina, *and dwelt in* Phœnicia. As *Moſes* reckons up ten Generations from *Adam* to *Noah*, who was the Grandfather of *Mizraim* in the *Scriptures*; ſo *Sanchoniatho* reckons up ten Generations from Πρωτόγονος. *Protogonus* to Οὐρανὸς, or *Uranus*, the Grandfather of Μισὼρ, or *Mizraim*, and Great Grandfather of *Thoth* and the Κάβειροι *Cabiri*, by whom theſe Records were firſt kept, and from whom they were handed to others; ſo that this Account inſtead of confuting the *Scriptures*, as it was intended, doth very much confirm them. It may be (*a*) objected, that we have not in *Sanchoniatho* one Word concerning the Deluge. And indeed this is no Wonder. The Deluge was a Judgment upon the idolatrous World, and ſwept it away. The Worſhippers of the true GOD gloried in this, and reproach'd the Heathens with it; ſo that they were deſirous to conceal ſuch a Matter of Shame to themſelves.

21. But as the Hiſtory of *Sanchoniatho* confirms the *Scriptues*; ſo we have no ſufficient Ground to disbelieve it. *Thoth* the Grandſon of *Ham*, and thoſe who liv'd with him, might very well be ſuppoſed to be told by *Noah*, or at leaſt by *Ham* the Tranſactions, which happen'd before the Flood. When theſe Things were freſh in their Memory, *Thoth* took Care to have them recorded at *Berytus*, and depoſited theſe Records to be kept by the *Cabiri*, who were appointed by him to ſet down theſe Antiquities, before he went into *Egypt* to be King there. Now *Sanchoniatho* had a peculiar Advantage in this, that not only his own Time was many Centuries before all Hiſtorians, that we have now extant; but he alſo ſearch'd theſe Records at his own Town at *Berytus*, which muſt be 800 Years, or more elder than his Time, and he had alſo view'd and compar'd his Hiſtory with the Original Records kept at *Dioſpolis* or *No Ammon* in the *Upper Egypt*. And as it is uncertain, whether the Records at *Beritus* were continu'd down any longer than the Time of *Thoth*; ſo we find, that the Hiſtory of *Sanchoniatho* ends with him.

22. To this Account of *Sanchoniatho* let us add (*b*) the (*c*) *Chronological Table* of *Eratoſthenes*, who begins it with *Menes* or *Mizraim*, which was one Generation before the Time, when *Sanchoniatho* ended, and gives us an exact Account of eight and thirty Kings, and how long each of them reign'd, and will more fully confirm the ſacred *Chronology* of the *Hebrew* Text. Any authentick Record of the *Egyptian* Kings, which will outweigh, or at leaſt counterballance the Authority of their Prieſts, will do very good Service to any impartial Judge, if it ſhall be found to agree with *Moſes* and *Sanchoniatho*, and alſo with the *Greek* and Weſtern Hiſtorians. All theſe valuable Conſiderations may be met with in the Series of the *Egyptian* Kings of 1055 Years, who reign'd in *Thebes* or *Dioſpolis*, or *Thebais*, or *The Upper Egypt*, which was careſully gather'd and ſet in Order by *Eratoſthenes Cyrenæus* at the Command of *Ptolomæus Euergetes*, illuſtrated with a *Greek* Interpretation of their *Egyptian* Names, which were commonly ſignificant in the Nature of *Titles*. This *Eratoſthenes* liv'd about 265 Years before the Vulgar Account of CHRIST's Birth, his Credit was great and unblemiſh'd, his Education was not entangl'd with the Intereſts of the *Egyptian* Religion. He was juſtly reckon'd a Maſter of all Sorts of Learning, and was the Keeper of the famous *Alexandrian* Library, and could eaſily inform himſelf and ſatisfy others by what Authority of Books he compos'd the Catalogue of Kings, which he left us, and theſe Books were always open for the Peruſal of others, who could eaſily have detected any Falſhood. He ſearch'd into thoſe Records, with a Deſire to find out the Truth, and compar'd his Notes with the Original Records kept at *Dioſpolis*; and this was done by the Command of the King of *Egypt*, who was diſſatisfy'd with the Account of the *Egyptian* Antiquities given in to his Predeceſſor *Philadelphus*, and therefore he employ'd *Eratoſthenes* to correct and amend it, which he did in ſuch a Manner, that it hath ſince met with the Approbation of all the learned World.

(*a*) Cumberland's Sanchoniatho, *Præf. Page* 30. (*b*) Cumberland's Sanchoniatho. (*c*) *Page* 11.

TABLE

TABLE the Twelfth.

Scripture Chronology.			*A* Chronolog. Table *of* Sanchoniatho's *Genealogies compar'd with* Moſes, *and* Tab 13. *continu'd by* Eratoſthenes.		
Year of the World.	Julian Period.	*Seth's* Line in *Moſes.*	*Seth's* Line in *Sanchoniatho* imperfect, with the Reſtitution of three Generations, which is afterward continu'd by Succeſſions in *Eratoſthenes*	Genealogy 1. *Cain's* Line in *Sanchoniatho* uncorrected.	*Cain's* Line in *Moſes.*
		1 *Adam* created			
1	706	1 *Adam* liv'd Years 930		1 Πρωτόγονος, Αἰών	1 *Adam*
131	836	2 *Seth* born 912		2 Γενος, Γενεά	2 *Cain*
236	941	3 *Enoſh* 935		3 Φῶς, Πῦρ, Φλόξ	3 *Enoch*
326	1031	4 *Cainan* 912		4 Κάσιος, Λίβανος	4 } omitted
396	1101	5 *Mahalaleel* 895		5 Μημρωῦν, Οὐσώος	5 }
461	1066	6 *Jared* 962		6 Ἀγρεύς, Ἁλιεύς	6 *rad*
623	1329	7 *Enoſh* 365		7 Κρυσώρ ὁ Δαίμων Ἥφαιστος	7 *Mehujael*
688	1383	8 *Methuſelah* 965	Genealogy 2.	8 Τεχνίτης, Γήϊνος	8 *Methuſael*
875	1580	9 *Lamech* 777	9 Ἐλιῶν, ὁ καὶ Ὕψιστος. Genealog. 3.	9 Ἀγρός, Ἀγρότης	9 *Lamech*
1057	1762	10 *Noah* 950	10 Οὐρανός	10 Ἄμυνος, Μάγος	10 *Jabal, Jubal*
1557	2262	11 *Japhet*	11 Συδύκ, 11 Κρόνος, 11 Νηρεύς	The Flood ends *Cain's* Line	
1559	2264	11 *Shem* 600	or *Shem*, or *Ham*, or *Japhet*		
		11 *Ham*	Ποντος		
1657	2362	The Flood	Ποσειδών	11 Συδύκ, Μισώρ	
1659	2364	12 *Arphaxad* 438	12 Κάβειροι, Μισώρ	12 Κάβειροι, *Thoth*	
1694	2399	13 *Salah* 433	13 Υἱοὶ Διοσκόρων Θωύθ	13 *Filii Dioſcurorum*	

23. To this *Table* of *Eratoſthenes*, I have added (*d*) a *Table* from *Joſephus* and *Manetho*, of the *Phœnician* Kings or *Paſtors*, and *Canaanites*, who reign'd in Lower *Egypt*, until the Deſtruction of *Pharaoh* and his Army in the *Red ſea*, or the Space of 593 Years. And as they have ſet down the Years and Months of each King's Reign, and it appears that *Pharaoh* was drown'd in the *Red ſea* on the 24th Day of *April*, in the Year of the World 2513. (of which in its proper Place) ſo I have computed the Years backward from thence, according to the *Egyptian* reckoning of 365 Days, that is 30 Months of 12 Days, and five additional Days at the End. So that if their Account be true, I cannot err above a Fortnight or a Month at moſt, which is a Matter of no Conſequence in a Caſe of this Nature. The Method of calculating the Days in the *Column* of the aforeſaid *Table* is this.

Prob. I. *A certain* Julian *Year being given before the* Æra *of* Nabonaſſar, *and a Number of Years in the* Egyptian *Year being given, to find the Beginning of the* Egyptian *Year in the imaginary* Julian *Year correſponding thereto.*

Anſwer. Firſt, Find the Day of the Beginning of the *Egyptian* Year or *Æra* of *Nabonaſſar* in the imaginary *Julian* Year requir'd, by finding the Number of the *Biſſextile* Days, and adding them to the Number (*e*) 56, and the Total ſhews (*f*) the Number of Days from the Beginning of *January*, in which the *Egyptian* Year did begin in that *Julian* Year given; only a Day muſt be added in a *Biſſextile* Year for the Months of *January* and *February*, if Occaſion requires.

As for Example. To find the Day of the Beginning of the Year according to the *Æra* of *Nabonaſſar*, in the Year of the *Julian Period* 3218. when the *Egyptians* were drown'd in the *Red-ſea*.

Anſwer. The *Æra* of *Nabonaſſar* began in the Year of the *Julian Period* 3967. when the Year began on the twenty ſixth Day of *February*, or when 56 Days had been compleated ſince the Beginning of the *Julian Year*; from whence ſubſtracting 3218, the Remainder is 749 Years, in which there are 187 *Biſſextile* Days, which added to 56, the Total is 243 which in *Table* 3. and in a common Year anſwers to *Auguſt* 31. and ſhews, that the *Egyptian* Year, or their firſt Month *Thoth* did then begin on that Day.

(*d*) *Table* 13.
(*f*) *Table* 3.

(*e*) Beverigii Inſtitutiones Chronologicæ, *Lib.* 1 *Cap.* 10. *& Lib.* 2. *Cap.* 16.

Prob.

Prob. II. *A Number of Years and Months being given according to the* Egyptian *Year, or Æra of* Nabonaſſar, *to be reckon'd backward from a certain Day in a* Julian *Year given, to find the Day in the ſaid* Julian *Year, when the ſaid Month began.*

First, The Beginning of the Year being known by the former *Problem*, add the Number of *Biſſextile* Days to the Day of the *Julian Year* given, which will reduce the ſame to be equally diſtant from the Beginning of the Year, according to the *Æra* of *Nabonaſſar*.

Secondly, From the Day thus found out ſubſtract thirty Days for every Month, and the Remainder is the Day requir'd; only if the *Egyptian* Year happens to begin between the Day found out by the firſt Operation, and by this ſecond, five Days more muſt be ſubſtracted for the ἐπαγόμεναι.

As for Example, *Pharaoh Amenophis* was drown'd, on the tenth Day of *April* in the Year of the World 2513. after he had reign'd $19^{y.}\ 06^{m.}$ I would know when he began to reign.

Anſwer, To *April* 10. or Number 100. I add the *Biſſextile* Days for twenty Years, or five Days and the Total is 105, from whence I ſubſtract ſix Months, or 180 Days, by adding firſt 365 to 105, and then the Remainder is 290, which anſwers to the ſeventeenth Day of *October*. But the *Egyptian* Year beginning a little before, *viz.* on the fifth Day of *September* there is no Occaſion for the ἐπαγόμεναι.

If there is a Neceſſity to add 365 Days before ſubſtraction can be made; as in this Example, a Year muſt alſo be added to the Number of Years given, which ſubſtracted from the Year firſt given, leaves alſo the Year requir'd, in which this Day happen'd.

24. As for the Confirming of the ſacred *Scriptures* by this *Table* of *Eratoſthenes* we muſt obſerve, that the firſt King of *Egypt*, who is *Menes*, is the ſame with *Mizraim* the Son of *Ham*. *Sanchoniatho* calls him *Miſor*, the *Hebrew* Termination being left out, as is uſual in altering of proper Names into other Languages, and that they both mean the ſame Perſon is evident, becauſe *Eratoſthenes* makes him the Predeceſſor of *Athothes*, and *Sanchoniatho* of *Thoth*. The (*g*) Letter A is arbitrarily prefix'd or omitted, and ES is only the *Greek* Termination. That (*h*) the Country of *Egypt* fell to the Lot of the Poſterity of *Ham*, is evident, becauſe it hath conſtantly carried the Name of *Ham* among the Gentiles. It was call'd ſo in *Plutarch*'s Time. The *Egyptian Thebes* was call'd (*i*) *Hammon No*, which is the Name of the *Egyptian Jupiter*, as the Heathen Authors *Herodotus* and *Plutarch* do both teſtify, and in *Greek Dioſpolis*, or *The City of Jupiter*; and hence they call their firſt Kings (of which *Menes* was the firſt of all) the Offspring of the Gods. Now it is viſible, that all this was for no other Reaſon, but becauſe *Egypt* had fallen to the Share of *Ham*, *Noah*'s third Son, who ſettl'd there, and call'd it (*k*) *the Land of Ham*, and whoſe Poſterity did afterward people *Africa*, and gave it their ſeveral Names, as *Moſes* particularly obſerves.

25. Beſides, It is as evident, that *Egypt* hath more eſpecially born the Name of *Mizraim*, (which it retains ſtill in reſpect to one of its Parts) becauſe of *Mizraim* the Son of *Ham*, who was the firſt King there. It is call'd, *The Land of Mizraim* throughout the whole *Hebrew Bible*, and in all the *Oriental Tranſlations*, and is call'd ſo by the *Turks* at this Time. And no one can imagine, that all theſe Characters, given by *Moſes*, would have been allow'd of in all the Eaſtern Parts of the World, except he had good Grounds to deſcribe their Original as he hath done it.

26. Secondly, As *Egypt* could not be peopled before the Diſperſion of *Babylon*; ſo it is certain, that no Hiſtory places the Reign of *Menes* before that Time. And as the *Scriptures* give no Account of the Age of any of the Poſterity of *Ham*, when they were born and when they died; ſo we can only obſerve, that their Generations were cotemporary with *Arphaxad*, *Salah*, and *Ebor*, who all liv'd above four hundred Years. If therefore we ſuppoſe *Mizraim*, the Son of *Ham*, to be born about the ſame Year with *Arphaxad*, the Son of *Shem*, or two Years after the *Flood*, and to live about four hundred Years, according to this Reckoning he muſt live about 270 Years after the Diſperſion from *Babylon*, as *Arphaxad* did; and conſequently, that no Account, which puts his Death ſooner (which I ſuppoſe they all do) can be allow'd therein to contradict the *Scriptures*. And it is no Wonder to obſerve, that Hiſtorians in fixing thoſe Times do differ a little among themſelves in ſuch dark and early Ages; but the Wonder is rather, that the Difference is ſo ſmall.

27. Firſt, (*l*) *Dichæarchus* (who was the Scholar of *Ariſtotle*, as *Athenæus* and *Suidas* affirm, and who muſt therefore be elder in Time, than either *Eratoſthenes* or *Manetho* himſelf, and was a Hiſtorian ſo conſiderable, that his Book concerning the Government of the *Spartans* was read every Year publickly before the *Lacedæmonian* Youth, in the *Prætorium* of their *Ephori*, as *Suidas* informs us, and who hath (*m*) ſince been honour'd with this Character, *That he is to be eſteem'd among the chief Fixers of the* Greek *Chronology*) tells us in a Paſſage preſerv'd to us by (*n*) the *Scho-*

(*g*) Cumberland's Sanchoniatho, *Preface*, *Page* 30. (*h*) Allix's Reflections upon the Books of the Holy Scriptures, *Page* 99. (*i*) Ezek. **xxx.** 14, 15, 16. Jer. xlvi. 25. Nahum iii. 8. (*k*) Pſal. lxxviii. 51. Pſal. cv. 23, 27. Pſal. cvi. 22. (*l*) Cumberland's Sanchoniatho, *Page* 433. (*m*) *Sir* John Marſham, Ille inter primos Chronologiæ Græcæ parentes habendus eſt. (*n*) *Lib.* 4. *Ver.* 272.

liaſt upon *Apollonius*'s *Argonauticks*, where he affirms, *That from the Reign of* Nilus *to the firſt* Olympiad *are* 436 *Years*. This firſt *Olympiad* was in the Year of the *Julian Period* 3938, from whence ſubſtract 436 Years, and the Remainder will be the Year of the *Julian Period* 3502. And as *Nilus* is the laſt but one in this *Table* of *Eratoſthenes*, who died *Anno Mundi* 3546. and *Menes* or *Mizraim* began to reign *Anno Mundi* 2554. ſo there are 992 Years for the Interval between, which ſubſtracted from the Year of the *Julian Period* 3502, the Remainder is 2510, which was the Year of the *Julian Period*, when *Menes* began to reign; from which Time ſubſtract the Year of the *Julian Period* for the Diſperſion from *Babylon* 2493, and the Remainder is 17 Years for the Space of Time, in which he travailed with his Father *Ham* from *Babylon* to *Canaan*, and afterward went into *Egypt*, and ſettled the Government there, to which add 62 Years for the Reign of *Menes*, and then according to this Reckoning he died 79 Years after the Diſperſion from *Babylon*.

28. Secondly, There are (*o*) ſome *Chronologers* of conſiderable Note, who ſuppoſe, that the Number, which *Dichæarchus* puts for the Diſtance between *Nilus* and the firſt *Olympiad* is intended by him for the Diſtance from the *Olympiads* to the Deſtruction of *Troy*, and that he affirm'd *Nilus*'s End to be cotemporary with that *Epocha*. If this be admitted; then, ſince it is certain, that *Eratoſthenes* thought, that there were but 407 Years from the Deſtruction of *Troy* to the *Olympiades*, and that others agree with him, who (*p*) place the firſt of theſe in the Year of the *Julian Period* 3531, then if 992 Years are ſubſtracted (as before) from 3531, the Remainder is 2539, when *Menes* began to reign. From whence alſo ſubſtract the Year of the *Julian Period* for the Diſperſion from *Babylon* 2493, and the Remainder is 36 Years, in which Space of Time he travail'd into *Canaan*, and then into *Egypt*, and ſettl'd the Government, to which add 62 Years for the Reign of *Menes*, and then according to this Reckoning he died 98 Years after the Diſperſion from *Babylon*.

29. Thirdly, (*q*) *Herodotus* tells us, that *Myris* had ſcarcely been dead 900 Years, when he was in *Egypt*. The Time of his Travailing thither is not certainly determin'd. His Birth is fix'd by (*r*) *Aulus Gellius*; ſo that it is agreed, that he was born in the Year of the *Julian Period* 4230. Now if we ſuppoſe, that *Herodotus* was about 30 Years of Age, when he travail'd into *Egypt*, his Travails muſt be in the Year of the *Julian Period* 4260. From hence ſubſtract 900 Years from the Death of *Myris*, and the Remainder is 3360. From thence ſubſtract 760, the Time between the Death of *Myris* and the Beginning of *Menes*'s Reign as in theſe *Tables*, and the Remainder is 2600, which brings us to the 107th Year after the Diſperſion from *Babylon*, to which add 62 Years for the Reign of *Menes*, and then according to this Reckoning he died 169 Years after the Diſperſion from *Babylon*.

30. Fourthly, (*s*) *Pliny* ſpeaking of *Menes* calls him *Mino*, and cites *Anticlides*, as proving by antient Monuments that he liv'd fifteen Years before the eldeſt *Phoroneus*, who was Brother to *Ægialeus* the firſt *Sicyonian* King, who began to reign in the 2625th Year of the *Julian Period*. If therefore from thence we ſubſtract 15, the Remainder is 2610, which brings us to the 56th Year of *Menes*'s Reign in theſe *Tables*, and the 117th Year after the Diſperſion from *Babylon*.

31. Fifthly, (*t*) *Euſebius* tells us, that *Ægialeus* began the Kingdom of the *Sicyonians* 1313 Years before the firſt *Olympiad* in the Iſland of *Peloponneſus*. If then from the Year of the *Julian Period* 3938, being the Year of the firſt *Olympiad* 1313 is ſubſtracted, the Remainder is 2625, which brings us to the ninth Year of *Thoth* the ſecond King of *Egypt*, and is 132 Years after the Diſperſion from *Babylon*; and plainly ſhews, that the remoter Countries from *Babylon*, and thoſe, which pretended to the greateſt Antiquity, were peopl'd ſince *Egypt*, which lay nearer to it, and which was ſoon inhabited by *Ham* and his Poſterity, and ſo ſerves to vindicate the Account, which *Moſes* gives us of the Diſperſion from *Babylon*.

(*o*) *Sir* John Marſham. (*p*) Beverigii Inſtitutiones Chronologicæ, *Lib.* 2. *Cap.* 13. (*q*) *Lib.* 2. *in initio.* (*r*) Noctes Atticæ. (*s*) *Lib.* 2. *Cap.* 57. (*t*) *Lib. Chronic.*

TABLE the Thirteenth.

Anno Mundi.	Julian Period.	After the Flood	Scripture Chronology.	Length of their Lives.
1659	2364	2	1 *Arphaxad* born	438
1694	2399	37	2 *Selah* born	433
1724	2429	67	3 *Eber* born	
1758	2463	101	4 *Peleg* born	239
1788	2493	131	5 *Reu* born, and the Dispersion from *Babylon.*	239
1820	2525	163	6 *Serug* born	230
1850	2555	193	7 *Nahor* born	148
1879	2584	222	8 *Terah* born	205
2009	2714	352	9 *Abraham* born	175
2083	2788	426	The Promise given	
2084	2789	427	*Abraham* goes from *Haran*	
2109	2814	452	10 *Isaac* born	180
2169	2874	512	11 *Jacob* born	147
2260	2965	603	12 *Joseph* born	110
2433	3138	776	*Moses* born	120
2513	3218	856	The *Israelites* departure from *Egypt*	
2515	3220	858	The Life of Man shortned to eighty Years	

Eratosthenes's Table *with the Years of the World, determining a nearer Approach to each King's Reign.*

Anno Mundi.	Julian Period.	In Upper *Egypt.*	Lives.
1659	2364	*Menes* or *Mizraim* born	252
1694	2399	*Thoth* or *Athothes* born	276
			Reigned Years.
1849	2554	*Menes* or *Mizraim*	62
1911	2616	*Athothes* or *Thoth* 1	59
1970	2675	*Athothes* or *Thoth* 2	32
2002	2707	*Diabies*	19
2021	2726	*Pemphos*	18
2039	2744	*Toegar Amachus*	79
2118	2823	*Stoechus*	6
2124	2829	*Gosormies*	30
2154	2859	*Mares*	26
2180	2885	*Anoyphes*	20
2200	2905	*Sirius*	18
2218	2923	*Gnubus Gneurus*	27
2245	2950	*Rayosis*	13
2258	2963	*Biyris*	10
2268	2973	*Saophis*	29
2297	3002	*Sensaophis*	27
2324	3029	*Moscheris*	31
2355	3060	*Musthis*	33
2387	3092	*Pappus Archondes*	35
2423	3128	*Apappus Maximus.*	100
2523	3228	*Ecescus Karas*	1
2524	3229	*Niteris*	6
2530	3235	*Myrtæus*	22
2552	3257	*Thyosimares*	12
2564	3269	*Thyrillus*	8
2572	3277	*Semphucrates*	18
2590	3295	*Chuter Taurus*	7
2597	3302	*Meres Philosophus*	12
2609	3314	*Choma Ephta*	11
2620	3325	*Anchunius Ochy*	60
2680	3385	*Penteathyris*	16
2696	3401	*Stamenemes*	23
2719	3424	*Siftosichermes*	55
2774	3479	*Maris*	43
2817	3522	*Siphoas Hermes*	5
2822	3527	*Anonymus*	14
2836	3541	*Pruron Nilus*	5
2841	3546	*Amurtheus*	63
2904	3609	*Amurtheus* dies	
3233	3938	*Olympiads* begin	

TABLE

TABLE the Thirteenth continu'd.

A Table *from* Joſephus *and* Manetho, *of the* Phænician *Kings or Paſtors and* Canaanites.

Anno Mundi.	Julian Period.	In Lower *Egypt*.	How long they reign'd.	When they began to reign.	Diſtance from *Salatis*.	Diſt. from *Pharaoh's* Death.
			Y. M.		Y. M.	Y. M.
1920	2625	*Salatis*	19 00	*Nov.* 6.		592 10
1939	2644	*Beon*	44 00	*Nov.* 1.	19 00	573 10
1982	2688	*Apachnas*	36 07	*Oct.* 20.	63 00	529 10
2020	2725	*Pharaoh Apophis*	61 00	*Aug.* 21.	99 07	493 03
2081	2786	*Pharaoh Janias*	50 01	*April* 29.	160 07	432 03
2131	2836	*Pharaoh Aſſis*	49 02	*May* 17.	210 08	382 02
2180	2885	*Pharaoh Tethmoſis* begins the *Theban* Dynaſty in Lower *Egypt* and reigns.	25 04	*July* 6.	259 10	333 00
2205	2910	*Pharaoh Chebron*	13 00	*Oct.* 24.	285 02	307 08
2208	2913	*Ogygian* Deluge in *Greece*				
2218	2923	*Pharaoh Amenophis* 1	20 07	*Oct.* 21.	298 02	294 08
2239	2944	*Pharaoh Ameſſis*	21 09	*May* 19.	318 09	274 01
2261	2966	*Pharaoh Mephres*	12 09	*Feb.* 14.	340 06	252 04
2272	2977	*Pharaoh Mephramuthoſis*	25 10	*Nov.* 12.	353 03	239 07
2299	3004	*Pharaoh Thmoſis*	09 08	*Sept.* 2.	379 01	213 09
2309	3014	*Pharoah Amenophis* 2	30 10	*Oct.* 5.	388 09	204 01
2340	3045	*Pharaoh Orus*	36 05	*Jan.* 25.	419 07	173 03
2376	3081	*Pharaoh Acenchres*	12 01	*July* 13.	456 00	136 10
2388	3093	*Pharaoh Rathotis*	09 00	*Aug.* 10.	468 01	124 09
2397	3102	*Pharaoh Acenchres* the ſecond.	12 05	*Aug.* 22.	477 01	115 09
2410	3115	*Pharaoh Acenchres* the third	12 03	*Jan.* 7.	484 06	103 04
2422	3127	*Pharaoh Armais*	04 01	*April* 18.	501 09	091 01
2426	3131	*Pharaoh Rameſſes*	01 04	*May* 3.	505 10	087 00
2427	3132	*Pharaoh Rameſſes Miamûn*	66 02	*Aug.* 31.	507 02	085 08
2493	3198	*Pharaoh Amenophis* 3	19 06	*Oct.* 18.	573 04	019 06
2513	3218	*Pharaoh Amenophis* is drown'd, and the *Iſraelites* paſs thro' the Sea.		*April* 11.	592 10	

32. Sixthly,

32. Sixthly, *Varro* (*u*) the moſt learned *Roman* tells us, that the Kingdom of the *Argives* was begun in *Peloponneſus* by *Inachus* above 1100 Years before the Building of *Rome* by *Romulus*. And accordingly from the Beginning of *Inachus*'s Reign he reckon'd 1102 Years, tho' others reckon 1108 Years diſtance between the Time of *Inachus* and the Feaſts call'd *Palilia*, begun at the Building of that City. And as this Kingdom of the *Argives* (*x*) was founded 1080 Years before the firſt *Olympiad*, which was 28 Years before the Building of *Rome*, *Anno Per. Jul.* 3966. as others affirm; ſo this brings it to the ſame Date; for by ſubſtracting 1080 from the Year of the firſt *Olympiad*, *Anno Per. Jul.* 3958, or 1108 from the Building of *Rome*, *Anno Per. Jul.* 3966, the Remainder is 2858 for the Year, when *Inachus* founded this Kingdom, which in theſe *Tables* appears to be the Year before the Reign of *Mares* in *Upper Egypt*, which is 304 Years after the Beginning of the *Egyptian* Monarchy, and 365 Years after the Diſperſion from *Babylon*, and ſo ſerves with the other Obſervation to confirm the *Moſaical* Account of the ſaid Diſperſion.

33. Seventhly, (*y*) It is evident, that the Invention of the Arts moſt neceſſary to human Life hath been attributed either to *Menes* the firſt King of *Egypt* or to his Succeſſors. It was this *Menes*, or one of his Succeſſors, who are ſaid to have invented Laws, Letters, Muſick, Wreſtling, Phyſick, Hieroglyphicks, and Architecture, and to have improv'd Aſtronomy, and found out the Length of the Year. And *Myris*, or *Meres* (*z*) the 28th King from *Menes*, who is call'd the Philoſopher, made the great Water-Cuts between the *Nile*, and that ſtupendous Lake, which bears his Name, and is ſaid to have invented the Elements of *Geometry*, which *Pythagoras* learn'd in *Egypt*, and carry'd back with him into *Greece*. All this plainly ſhews, that the *Egyptians* were Miſtaken, if they had aſcrib'd to the World ſo great an Antiquity, as ſome do think they did, by the vaſt Extent of Time, which was allotted to the *Dynaſties* of their Gods and Heroes. The Overflowing of the *Nile* muſt have put them upon Thoughts of Geometry, that they might the better afterwards divide their Grounds, and ſettle their Habitations every Year, when the Waters were abated. But beſides this, How could the World have continu'd ſo many thouſand Years without thoſe other Arts, which are ſo neceſſary for the Conveniency of human Life? Or how could Men be ſo ſtupid during ſuch a prodigious Succeſſion of Ages, as not to have found out thoſe Arts, the Invention whereof the *Egyptians* do generally aſcribe to their firſt King, or to a few of his Succeſſors during ſo ſhort an Interval of Time?

34. Eighthly, (*a*) The ſame Decay of Religion, which *Moſes* ſpeaks of, is very evident in the Hiſtory of *Egypt*. The (*b*) Antients unanimouſly agree, that the *Egyptians* at firſt had neither Statues nor Images in their Temples, and *Moſes* records nothing of that Nature concerning the antient Times after the *Flood*. But they tell us alſo, that the *Egyptians* afterward made ſome Statues, and conſecrated in their Temples the Figures of great Numbers of Animals. It is very probable, that this came from the Opinion, which they afterward entertain'd of the Tranſmigration of Souls into other Creatures, and which they thought to be a neceſſary Conſequence of the Immortality of the Soul.

35. Laſtly, (*c*) It is alſo obſervable, that as *Moſes* repreſents *Nimrod* one of *Ham*'s Poſterity, as the Founder of an Empire in *Aſſyria*, where he founded the Manners of the Inhabitants according to the Platform of the *Egyptian* Principles; ſo (*d*) the Antients have obſerv'd, that the famous *Aſſyrian Belus*, who is ſuppos'd to be *Ham* himſelf, came out of *Egypt*. And it is natural to conceive, that there he planted Idolatry, which began even before *Abraham*'s Time, if the Account of the (*e*) *Arabick* Hiſtorian can be depended on. Beſides, the *Jews* affirm, that the Tower of *Babel* was afterward a Temple, in which an Idol was conſecrated for the Worſhip of *Belus*. And this Conjecture hath a greater Probability, if we conſider the Idolatry of the *Babylonians* toward this *Bel*, or *Belus*, whom (*f*) they worſhipp'd as a God, according to the Pagan, and eſpecially the *Egyptian* Cuſtom of Adoring the Founders of Kingdoms after their Deceaſe. Hence by Miſtake of Names and Perſons, aroſe the Story, that this *Belus* was the ſecond King of *Aſſyria*, and that he was the firſt Man, who was ever made a God, and that his Son *Ninus* ſet up the Image, and caus'd his People to worſhip it; however all this ſerves to confirm the *Moſaical Hiſtory* and *Chronology*, as it is handed down to us in the *Hebrew* Text.

36. But for the more exact fixing the *Chronology*, as it is in the *Table*, we muſt make Uſe alſo of another Catalogue, which is that of *Manetho*, as mention'd by *Joſephus*, who gives us an Account of the Names of the *Phænician* Paſtors and Kings in *Lower Egypt*, who reckons not only the Years, but alſo the Months,

(*u*) Uſſerii Annales, Anno Mundi 2148. Varro *in decimo ſeptimo* Rerum humanarum *libro*, *ut ab* Aulo Gellio, *Lib.* 1. Noctium Atticarum, *Cap.* 16. *& a* Macrobio, *Lib.* 1. *citatur*. Cumberland's Sanchoniatho, *Page* 445. (*x*) *Sic ex* Caſtore *in ſuo* Chronico *refert* Euſebius. (*y*) Allix's Reflections upon the Books of Scripture, *Page* 100. (*z*) Cumberland's Sanchoniatho, *Page* 457. (*a*) Allix's Reflections on the Books of Scripture, *Page* 100. (*b*) Herodotus, *Lib.* 2. *Cap.* 4. Lucian de Deâ Syriâ. (*c*) Allix's Reflections on the Books of Scripture, *Page* 101. (*d*) Panſunias *in* Meſſen, *Page* 261. (*e*) Abu'l Pharagii Hyſtoria Dynaſtarum, *Page* 20. (*f*) Iſai. xlvi. 1. Jer. l. 2. *and* Jer. li. 44. Baruk vi. 41. *and* The Hiſtory of Bel and the Dragon.

which they reign'd. And it is alſo plain, that he reckon'd by *Solar* Years, becauſe he ſometimes mentions ten Months as a Part of a Year, whereas in the other Computations a whole Year conſiſted at moſt but of four Months. And here, if the Time of *Tethmoſis* or *Amoſis* (as ſome call him) can be fix'd to his Cotemporary in the other *Table*, the other Kings in both *Tables* will fall in of Courſe, and appear to be as they are ſettled from the Works of our learned Primate of *Armagh* and Biſhop *Cumberland*. This latter tells us, (*g*) that *Ptolomæus Mendeſius* a learned *Egyptian* Prieſt (whom *Voſſius* affirms in his Book *de Hiſtoricis Græcis* to have liv'd in *Auguſtus Cæſar*'s Time, and who is ſoon after cited by *Apion* in *Tiberius*'s Time) doth affirm, that this *Amoſis* took and ruin'd *Avaris* or *Abaris* the laſt Hold of the Paſtors, and liv'd in *Inachus*'s Time, when the Kingdom of the *Argives* was founded, which Teſtimony is alſo cited by *Clemens Alexandrinus*, *Tatianus* and *Juſtin Martyr*; ſo that it was valu'd as credible both by the heathen *Apion*, and the *Chriſtian* Fathers. This Time mention'd is according to theſe *Tables* cotemporary with *Manes* King of *Upper Egypt*. And as the Deſign of this Author was to write a Book of the *Egyptian* Antiquities, which he call'd Χρόνοι or *Chronicles*; ſo he took good Care to expreſs exactly the Time of this *Amothis* or *Tethmoſis*, by affixing it to the *Argive* Æra begun in *Inachus*, and well known in *Greece*, in the Language of which Country he wrote for the Greeks Uſe.

37. As this Computation brings us near the Time; ſo it is alſo fix'd more exactly from the Time of the Departure of the Children of *Iſrael* out of *Egypt*. This muſt be in the latter End of a King's Reign, becauſe he was drown'd in the *Red-ſea*. This was (*h*) *Pharaoh Amenophis* the third, who is diſtinguiſh'd from others of that Name, as the Father of *Danaus* and *Rameſſes* or *Sethoſis*, the firſt King of the 19th *Dynaſty*. This is prov'd by the two Heathen Witneſſes *Manetho* and *Cheræmon*, who both affirm the *Jews* going out of *Egypt* from under *Amenophis*, as appears by the Words of both theſe Writers ſet down by *Joſephus* againſt *Apion*, and their concordant Teſtimonies are the more Valuable concerning the Name of this *Egyptian* King, with this Diſtinction taken from his Son, becauſe this was a thing, which they might certainly know from ancient *Egyptian* Records, and becauſe it could no ways ſerve the Intereſt of their Religion, or their Hatred to the *Jews* to give us a falſe Name; and becauſe the Time, when this Man liv'd is exactly agreeable to the *Scripture Chronology*, and connects the Departure from *Egypt* with the Time of *Danaus*'s coming into *Greece*, which is well fix'd alſo in the *Greek Chronology*, and they (*i*) alſo deſcribe this *Amenophis*, as a Man eaſily and ſtrongly deluded even to his own Deſtruction by their Superſtitious Prieſts. Now it appears by this *Table*, that from the Beginning of the Reign of *Tethmoſis* to the Death of *Amenophis* was 333 Years, and therefore as the latter was in the Year of the *Julian Period* 3213; ſo the former was in the Year of the ſame Period 3180, and it is ſo fix'd accordingly by that learned *Prelate*.

38. And now to fix the Date of the *Table* of *Eratoſthenes* by this of *Manetho*, (*i*) a Note or Obſervation annex'd to the ninth King thereof, whoſe Name is *Mares*, and interpreted *Heliodorus* in *Greek*, will very much help us, which is there inſerted in theſe Words, That *there was then among the* Egyptians (that is, of the *Lower Egypt* diſtinguiſh'd from *Thebais*) *the ſixteenth* Dynaſty, *in which the* Thebans *reign'd* 160 *Years according to the ſame Copies, but* 190 *Years* according to others. That is, That in the Time of *Mares*, or at fartheſt in the End of his Reign the *Theban Dynaſty* in the *Lower Egypt* began; by which he certainly means the firſt *Dynaſty*, in which the *Thebans* govern'd the lower *Egypt* upon the Expulſion of the Paſtors by *Tethmoſis*, who were in the laſt *Dynaſty*. For the clearing of this we muſt obſerve, (*k*) that the *Egyptians* have reckon'd up but fifteen *Dynaſties* to *Jupiter* the laſt of the Heroes, that is to ſay, but fifteen Perſons to *Jupiter*, who is *Ham* the third Son of *Noah*, as in the fourteenth *Table*.

TABLE the Fourteenth.

Dynaſty	1.	*Adam.*
Dynaſty	2.	*Cain.*
Dynaſty	3.	*Abel.*
Dynaſty	4.	*Seth.*
Dynaſty	5.	*Enoſh.*
Dynaſty	6.	*Cainan.*
Dynaſty	7.	*Mahalaleel.*
Dynaſty	8.	*Jared.*
Dynaſty	9.	*Enoch.*
Dynaſty	10.	*Methuſalah.*
Dynaſty	11.	*Lamech.*
Dynaſty	12.	*Noah.*
Dynaſty	13.	*Shem.*
Dynaſty	14.	*Japhet.*
Dynaſty	15.	*Ham.*
Dynaſty	16.	*Tethmoſis.*

This comes very near to *Moſes*'s Calculation, who reckons *Noah* as the tenth Man from *Adam*. For it is very likely, that thoſe ignorant People after a long Proceſs of Time did joyn *Cain* and *Abel* with *Seth*, and alſo joyn'd *Shem* and *Japhet* with *Jupiter* or *Ham*, who began the fifteenth *Dynaſty*, and ſo made no Account of the Reſt in *Lower Egypt*, until *Tethmoſis* one of their own Country did ſettle there as a King, and ſo began the ſixteenth *Dynaſty*.

(*g*) Cumberland's Sanchoniatho, *Page* 392. (*h*) *Ibid*, *Page* 397. (*i*) *Ibid*, *Page* 401.
Παρ' Αἰγυπτίοις ἐτύγχανεν ις' δυνάστεια, καθ' ὃν ἐβασίλευσαν Θηβαῖοι ἔτη ρξ', οὐ τισὶ δ' ἀνιγράφοις ς'.
(*k*) Allix's Reflections on the Books of Scripture, *Page* 98.

This will be farther evident, by obſerving that in (*l*) *Scaliger's Greek Euſebius* the *Thebans* are affirm'd to reign in the ſixteenth *Dynaſty* began by *Amoſis* or *Tethmoſis*. And as *Mares* reign'd 26 Years; ſo if we fix the Beginning of *Tethmoſis's* Reign to any Year of *Mares*, there will be no Contradiction to the ſacred Text; but if we fix it to the End of his Reign, or to the firſt Year of his Succeſſor *Anoiphis*, as our learned *Prelate* hath done, then all things will ſtand, as they are plac'd in the *Table*. And thus *Menes* or *Miſraim* began to reign over *Egypt* in the 2554th Year of the *Julian Period*, or the 61ſt Year after the Diſperſion from *Babylon*. To which add 62 Years for the Reign of *Menes*, and then he died in the 123d Year after the ſaid Diſperſion.

39. There is one thing more which cannot be omitted, and that is, that *Manetho* hath reckon'd up ſeveral other Kings and *Dynaſties* deliver'd to us by *Africanus*, which runs backward not only beyond the Flood, but alſo beyond the *Creation*. But as (*m*) *Salatis* is reckon'd the firſt of theſe Kings by *Joſephus* and others, who began his Reign in the ninth Year of *Thoth* the ſecond King of *Upper Egypt*; ſo we may without much difficulty reject all the reſt as fabulous.

40. For Firſt, There is no Cauſe to believe, that the *Lower Egypt* was peopl'd ſooner than the other, but rather the contrary, becauſe the *Upper Egypt* was not ſo ſubject to Inconveniences by the overflowing of the *Nile*, it lying much higher, and yet lying ſo, as to receive great Benefit and leſs Trouble or Damage by its Inundations.

41. Secondly, The *Tables* of *Eratoſthenes* and *Sanchoniatho*, tho' Heathens, contradict the Romantick Accounts of *Manetho*, by ſtating the Time of *Miſraim* and of the *Creation* in ſuch a Manner, as is agreeable to the *Moſaical* Hiſtory.

42. Thirdly, The Credit of *Eratoſthenes* in this Caſe muſt go beyond *Manetho*. *Eratoſthenes* took his Accounts from the ſacred Articles of *Dioſpolis* or *Thebes* it ſelf, and from the Library of *Alexandria*, of which he was the Keeper. This the World knew, and therefore any one in that or the ſucceſſive Ages could ſearch the ſame Records, to ſee if he had dealt honeſtly by them; and ſo any Fraud might have been detected. But *Manetho* was an *Egyptian* Prieſt, and therefore partially inclin'd to advance the Honour and Antiquity of his Country and Religion, beyond the *Greeks*, *Phœnicians* and *Jews*, and had a ſtrong Temptation to favour it by eaſily Believing himſelf, and Recommending to others ſuch Traditions of the Prieſts, which were of this Nature; which Prieſts before him (as we find by *Herodotus*) did claim a moſt extravagant Antiquity; but ſhew'd him no Authentick Records thereof, only a great number of old Statues, which could give no ſufficient Proof of what they were alledg'd for. Beſides *Joſephus* (*n*) hath aſſur'd us, that *Manetho* ſometimes follow'd good Records (and ſo he might from the Time of *Salatis's* Reign) and ſometimes Fables. Add to this, that *Manetho* doth not pretend to have ſearch'd the publick Records, but (*o*) only flies from a Covert to the ſecret Places of the *Egyptian* Temples, where he pretends, that the ſecond *Thoth* or *Mercury* or *Agathodæmon* laid up Books tranſlated after the Flood into the *Greek* Language, from certain Monuments of Stone characteriz'd in the holy Dialect in *Hierographical* Letters by the firſt *Thoth* or *Mercury*. They who can believe this to be true may eaſily believe any thing elſe, which he affirms, tho' ever ſo falſe. They were tranſlated into the *Greek* Language by *Thoth*, when neither he nor any in *Egypt* in *Thoth's* Days knew a Word of the *Greek* Language; for he liv'd before the *Trojan* War, and in a Time, when there appears not to have been the leaſt Correſpondence between *Egypt* and *Greece*. Neither could *Thoth* write the Hiſtory, which *Manetho* pretends to have had from him, unleſs we can ſuppoſe, that he could propheſy of things to come for 900 Years after his Death, and write a Hiſtory of the Men that were not yet born, calling them all by their Names, and foretelling both the Year and Month, when many of them ſhould die.

43. Fourthly, The Kings in *Upper Egypt* ſeem to have been call'd *Pharaoh* from the Beginning, which Name in the *Egyptian* Language is ſaid to ſignifie a King; becauſe as they had none to oppoſe them, ſo they reign'd as ſuch in their own Country. But (*p*) this *Title* was not giv'n to the Kings of the *Lower Egypt* until the Time of *Apophis* or *Apiphanus*, who was the third from *Salatis*, and liv'd until about three Years before the Promiſe was given to *Abraham*. And the Reaſon ſeems to be, becauſe at firſt they were but in a weak and low Condition, when they ſet up for themſelves; but when they grew ſtronger they took the ſame Title with their neighbouring Kingdom, which before they could not pretend to.

44. Laſtly, (*q*) According to this Computation we may account for the Longevity of ſome of the Kings in *Upper Egypt*, by comparing them with their Cotemporaries in *Scripture*, and ſo confirming the Hiſtory of both. In the firſt Century after the *Flood Moſes* hath recorded three Generations or ſucceeding Deſcendents to be born in *Shem's* Line. The firſt is *Arphaxad* the Son of *Shem*, born in the Year of the World 1659, to which we may ſuppoſe, that *Menes* or *Miſraim* the Son of *Ham* was cotemporary.

(*l*) *Page* 18, *Line* 42 *and* 44. (*m*) *Lib.* 1, *contra Apion.* (*n*) *Ibid.* (*o*) Cumberland's Sanchoniatho. *Page* 419. (*p*) Abul Pharagii Hiſtoria Dynaſtiarum, *Arab. pag.* 19. (*q*) Cumberland's Sanchoniatho, *Page* 307, and 449.

The Second is *Selah* the Son of *Arphaxad* born *Anno Mundi* 1694, to which we may ſuppoſe, that *Athothes* the ſecond King of *Egypt*, and Son of *Mizraim* was cotemporary.

The third is *Heber* the Son of *Selah* born *Anno Mundi* 1724, to which we may ſuppoſe, that *Athothes* the third King of *Egypt* and Son of the other *Athothes* might be cotemporary.

As to the firſt, *Arphaxad* the Son of *Shem* liv'd 438 Years. If *Mizraim* the Son of *Ham* was born at the ſame Time with him, then ſince according to theſe Tables he liv'd to the Year 1911, his Age at his Death will be 252 Years, which is a fair Time for a Man, whom the *Egyptians* lament, as cut off in the Flower of his Age. For (*r*) they ſung a Song like the *Greeks*, which they call'd *Linus*, or in the *Egyptian* Language *Maneros*, which was compos'd for this Purpoſe. And according to theſe *Tables* the Beginning of his Reign will not be 'till he was 191 Years of Age, which agrees well with thoſe Times, wherein Men's Lives were ſo long. And there is no Reaſon to ſuppoſe him to begin to reign, when he was elder.

As to the ſecond, *Selah* the Grandſon of *Shem* liv'd 433 Years, If *Athothes* the Grandſon of *Ham* was born at the ſame Time with him; then he came to the Throne, when he was about 217 Years old, and died when he was 276 Years of Age, which is a good Approach to the Longevity of thoſe Times, tho' not ſo long as *Salah*'s Life, which many Accidents might hinder. *Salatis* the firſt King of the *Phœnician* Paſtors did attack him very briskly; and *Manetho* in *Joſephus* againſt *Apion* declares him to be ſuch a formidable Warrior, as might probably ſhorten *Thoth*'s Days. *Plutarch* calls him *Orus* the Son of *Oſiris* (which is another Name for *Miſraim*) and ſaith, that in the *Egyptian* Myſteries he was repreſented as torn to Pieces; which is ſo horrid a Thing, that he confeſſes, he left it out in his Narrative, as a Calamity which the Roman Ears could not endure to be ſaid concerning a God. It is moſt probable, that he was taken in a bloody Battle, and that his Enemies in Revenge, and for a Terror to others, did inflict ſuch a Death upon him. Thus the *Egyptians* did own, that their *Athothes* or *Orus* was cut off by a violent Death, and conſequently that he did not live ſo long, as according to the Courſe of Nature he might have liv'd in thoſe Times.

As to the third, *Heber* the great Grandſon of *Shem* liv'd 439 Years. If *Athothes* the ſecond and great Grandſon of *Ham* was born at the ſame Time, then he came to the Throne, when he was 246 Years old, and died when he was 278 Years of Age. And tho' he came not up to the Age of *Eber*; yet he outliv'd *Peleg* the Son of *Eber*, and all thoſe, who are recorded in the *Scriptures* to have been born ſince that Time; and therefore he could not be put later.

We find but one more, whoſe Reign was very long, who was *Apappus Maximus*, and he reign'd an hundred Years. And as he liv'd in the Time of *Moſes* and *Aaron*, who died at 120, and 123 Years of Age, and was born within a Century after the Death of *Jacob*, who liv'd 147 Years, ſo it is not improbable, but that he might come to the Throne at ſuch an Age as to reign ſo long. And thus the *Scripture Chronology* of the Cotemporary Patriarchs, and that of theſe *Egyptian* Kings do by a wonderful Harmony ſupport each other.

45. Thus have I labour'd to *waſh the Blackamoor white*, or reconcile the *Egyptian* Hiſtory to Truth, eſpecially to the *Hebrew* Text, as far as I can. It is now high Time to take our Leave of them, and travel into a farther Country. And I ſhall go but into one more, which is *China*. Here (*s*) we have ſeveral Accounts of an amazing Antiquity in this Country. Some make the Duration of the World to be no leſs than 3267000 Years to the Time of *Confucius*, who liv'd about five hundred Years before our SAVIOUR's Incarnation. And others make the World to have laſted near forty thouſand Years. But all this will need no Confutation, when we only conſider that the *Chineſe* themſelves, according to (*t*) *Martinius*'s Account, do ſuſpect all the Hiſtories, and *Chronological* Accounts of their Empire before the firſt King *Fohi*, looking upon them as falſe and ridiculous, and affirm, that the People of that Country before him liv'd without any Settlement, Laws or Arts. That he caus'd Men to be diſtinguiſh'd from Women by the Difference of their Garments. And that Marriages were fix'd and regulated by him, whereas before his Time Men and Women liv'd like brute Beaſts in a promiſcuous Manner.

46. There is another Account given us by (*u*) *Navaret*, and which he would fain have to be the moſt authentick, which makes the Reign of *Fohi* ſeveral Centuries later than the former, and he tells us, That their beſt Records aſſure us, that the Time of their firſt King's Reign began (according to the *European* Computation) about an hundred and thirty one Years after the Flood, which was the Year of the grand Diſperſion from *Babylon*. But ſince he doth not tell us, whether he doth reckon

(*r*) Herodoti Euterpe, *pag.* 52. (*s*) Allix's Reflections on the Books of Scripture. *Pag.* 106, 109, 111, and 119. (*t*) Martinii Sinicâ Hiſtoriâ *lib.* 1. 8*vo. p.* 12. (*u*) Navaret's Hiſtory of China *in* 4 *Volumes in Folio. For the more full Account of* China, *ſee* Martinii Hiſtoriâ Sinicâ. *Father* Le Compte's Hiſtory of China. Navaret's Hiſtory of China. Couplet's Confucius's Genealogies *and* Chronology of China. Martinii Atlas Sinicus. Loubere's Hiſtory of Siam. Allix's Reflections on the Books of the Holy Scriptures, *page* 106, *and* Whiſton's Chronology of the Old Teſtament, *page* 60, *and his* Theory of the Earth, *page* 137 *and* 411.

according

according to the *Hebrew* or *Greek* Computation, neither doth he tell us, from what Records he took the *Chineſe* Account, we cannot look on his ſingle Teſtimony to be of ſufficient Weight in this Caſe; but only wiſh, that he had given fuller Proof of what he affirms, which Aſſertion would at once have determin'd the whole Controverſy.

47. There is another Hiſtory and Chronology mentioned both by *Martinius* and *Couplet*, which makes *Fohi* to be their firſt King, who according to this Account reign'd an hundred and fifteen Years, and began his reign in the 2952d Year before the Nativity of our SAVIOUR, and ſince which Time the *Chineſe* ſay, that they have been very exact in the Hiſtory of their Kings and of their Nation.

48. To make this Hiſtory more exact, they give us an Account of the Kings which reigned in all that Time, the Year when they began to reign, and alſo how long they reign'd, and what remarkable Paſſages happen'd in the ſeveral Years of the reſpective Kings. They tell us that their Years were ſolar, and frequently began in the Spring; and that for their greater Exactneſs in this Matter, *Hoamti* their third King or the next but one after *Fohi* ordered a Cycle of ſixty Years to begin from the Beginning of his Reign; ſo that for the Time to come, every remarkable Paſſage might be recorded both as to the Year it ſelf, and the particular Year of each Cycle in which it happen'd, that if any miſtake might happen in one Computation, it might be corrected and amended by the other. That their Accounts may be the leſs ſuſpected, the Office of an Hiſtorian is (x) among them a publick Office. The Hiſtory of a King is written after his Death by order of his Succeſſor, who ſometimes has been his Enemy; and not any Hiſtory is publiſh'd, 'till the Race of the Kings, whereof it treats, is extinct, or at leaſt driv'n from the Throne. It is not lawful for any Hiſtorian to call in queſtion the Hiſtory already written, nor for any particular Perſon to write Hiſtory; but every one is at liberty to make Abridgments of the Hiſtories already publiſh'd for his own private Uſe. There is therefore but one ſingle general Hiſtory and no particular Memoirs; and there is not the leaſt Appearance, that they have corrupted the moſt important of the Events; and the *Roman* Hiſtory cannot perhaps have been more faithful in what they have writ to the Honour of their Country, and the Shame of their Enemies. And as in their Hiſtory the Beginning of the Reign of *Fohi* is plac'd ſome Hundreds of Years before the Flood; ſo others have thought it to be an undeniable Argument to lay aſide the *Hebrew Chronology* of the old Teſtament, and eſtabliſh the *Septuagint*.

49. It may be farther obſerv'd, That the *Chineſe* retain ſome Notion of the Flood, and place it about three thouſand and five hundred Years before the Birth of CHRIST, which is about five hundred and fifty Years before the Beginning of the Reign of *Fohi* their firſt King, and above eleven hundred Years more than the Account in the *Hebrew* Text, and differs not three hundred Years from the Account of the *Septuagint*.

50. And now, if the *Chineſe* Hiſtorians had confin'd themſelves to the Account of things done in their own Country, it is probable that their Errors had never been detected; but the Providence of GOD would not ſuffer it ſo to be; but ordered that the Stars in their Courſes ſhould detect the Falſity: For as the *Chineſe* were from the Beginning addicted to the Study of Aſtronomy; ſo they have mention'd two very remarkable Poſitions in the Reign of their fifth and ſeventh Monarchs, which tho' not ſufficient to fix them right, yet make them about five hundred Years later, than what is fix'd in their *Chronology*, ſo that theſe Errors being detected, we need not be at ſo great a Loſs in the Rectifying of other Miſtakes.

51. Firſt, The *Chineſe* Hiſtorians relate a (y) remarkable Conjunction of five Planets joyn'd together in the ſame Day, on which there alſo happen'd a Conjunction of the Sun and Moon and in the Sign *Xe*, in the Reign of their fifth Monarch *Chuenhio*, who began his Reign according to their Annals in the 2513th Year before the Birth of CHRIST. Now this *Aſtronomical* Character hath (z) been accurately examin'd by the famous *Caſſini*, and been found to have happen'd in the 2012th Year before the Birth of CHRIST, which was about 500 Years later than the preſent Series of their Years do ſuppoſe, a particular Account whereof is as followeth.

52. As the Years and Conſtellations of the *Chineſe* are different from the Reſt of the World; ſo it is neceſſary firſt to give a particular Account of them.

53. For the right underſtanding hereof we muſt firſt obſerve, that the Years of the *Chineſe* are luniſolar, ſome of which are common of twelve Lunar Months, and others are Embolimæan of thirteen. The firſt Day of the Month is ordinarily the firſt Day after the Conjunction of the Moon with the Sun; ſo that the Eclipſes of the Moon do ordinarily happen on the laſt Day of the Month, as may be ſeen in the *Chineſe Chronology*. If the Beginnings of the Months do move from this *Epocha* of the Conjunctions, it is eaſy to reſtore them after an Obſervation of an Eclipſe of the Sun. The Order of the Common and *Embolimæan* Years is regulated by the *Cycle* of ſixty Years, in which 22 are Embolimæan, and the reſt are common. The Year begins when the Moon's Conjunction with the Sun is neareſt to the fifteenth Degree of *Aquarius*, or the Point of the *Zodiack*, which is at equal

(x) Loubere's Hiſtory of Siam, *page* 251. (y) Loubere, *page* 254. (z) Loubere, *page* 257.

Diſtances

Diſtances between the Winter Solſtice, and the Vernal Equinox, tho' this Beginning hath varied according to the Will of ſeveral Emperors, and they have been oblig'd to correct the Year from the Errors, which were crept into it. There may alſo be more Errors in the *Epocha* of the Years, than in the *Epocha* of the Months, becauſe the Points of the *Zodiack*, which determine the firſt Month of the Year, are not immediately viſible, as the Eclipſes of the Sun are, which determine the Months. And as after a Period of ſixty luniſolar Years, the Conjunctions of the Moon with the Sun return not to the ſame Point of the *Zodiack*, but they anticipate about three Degrees, which the Sun runs through only in three Days, and which in ten Periods of ſixty Years amount to thirty Days; therefore to prevent the Beginning of the Year from removing above a Sign from the fifteenth Degree of *Aquarius*, it hath been a Cuſtom among the *Chineſe* at the End of every Period of ſix hundred Years to add a Month extraordinary more than the two and twenty Months, which are added to every Period of ſixty Years.

54. And Secondly, The Manner of their reckoning their Conſtellations is alſo as remarkable. The *Europeans* divide the Heathens into twelve Signs or equal Parts by ſo many Semicircles from the Poles of the Ecliptick paſſing through the *Ecliptick Line* at right Angles beginning at the *Vernal Equinox*, and theſe we call the twelve Signs of the *Zodiack*. But the *Chineſe* divide the Heavens into eight and twenty unequal Parts by ſo many Semicircles from the Poles of the Equinoctial, paſſing through the Equinoctial Line at right Angles, and each of them paſſing through the Center of ſome remarkable fix'd Star, which make theſe Conſtellations larger or ſmaller, according as the Diſtance of the Right Aſcenſion of theſe fix'd Stars is more or leſs from each other; and they begin their firſt Conſtellation or *Kio* from the remarkable Star of the firſt Magnitude call'd *The Virgin Spike*, which is now in twenty Degrees of *Libra*, ſo that the *Longitude* and *Latitude*, by which the *Chineſe* deſcribe the Heavens, is the ſame with the Longitude and Latitude, by which we deſcribe the Earth. Now when the *Jeſuits* in the laſt Century went into *China* to introduce a Religion contrary to theirs, they concluded, that for this Purpoſe they muſt have ſomething extraordinary to recommend them, and accordingly propoſed the Improvement of the liberal Arts and Sciences, eſpecially Aſtronomy, according to the *European* Method, which proving more exact than any thing which they knew, cauſed that People to joyn with theſe *Europeans* for the Correction of their *Calendar*, and for this Reaſon the *Emperor* did heap continual Honours on the Fathers *Licci*, *Shall*, *Verbieſt* and *Grimaldi*, who in the Time of his Abſence in *Italy* was elected by the Emperor of *China* to be the Profeſſor of *Aſtronomy*. Accordingly they corrected the Table of the Conſtellations in Uſe among the *Chineſe*, and fix'd it to the Year of our LORD 1628, according to the Obſervations of *Tycho Brahe*, with whom they agreed not only in Degree, but almoſt in the ſame Minute. For there is no Probability, that unleſs they were taken from thence, they ſhould be ſo conformable to them. Our *Aſtronomers* in this Age find Difficulty to agree in the ſame Minute in the Place of the fixed Stars, and it is known, that between the Catalogues of *Tycho* and that of the *Landgrave* of *Heſſe* made at the ſame Time by excellent *Aſtronomers* there is a Difference of ſeveral Minutes. However the Conſtellations thus ſettled among the *Chineſe* by the *Jeſuits* at that Time are as followeth.

T TABLE

TABLE the Fifteenth.

A Table *of the* Chineſe *Conſtellations taken out of* Martinius's *Hiſtory, or out of his* Atlas Sinicus *for the Year* 1628, *with ſome Amendments.*

Names of the Conſtellations.	Fix'd Stars at the Beginning of them.	Longitude.	Latitude.	Right Aſcenſion.	Declination.	Longitude from the firſt Star of Aries.
Kio	The Virgin's Spike	♍ 18 39	1 59 A	196 37	8 44 A	5 19 55
Kang	The Southermoſt Hem of the Virgins Veſture	♍ 29 14	2 57 B	208 13	8 28 A	6 0 28
Ti	The South Balance	♎ 9 54	0 26 B	217 38	14 25 A	6 11 08
Fang	The higheſt Star in the Scorpion's Forehead	♏ 27 49	1 5 B	235 49	18 39 A	6 29 03
Sing	The firſt ſhining Star in the Scorpion's Body	♐ 2 34	3 55 A	239 39	24 33 A	7 03 48
Ti	Right Shoulder of Ophiuchus	♐ 20 8	28 11 B	261 18	05 01 B	7 21 22
Ki	The Spear of Sagittary	♐ 25 43	15 20 B	265 48	08 06 A	7 26 57
Teu	The firſt in the Dart of Sagittary	♑ 5 3	3 50 A	275 40	27 13 A	8 06 17
Nieu	The Southern Horn of the Goat	♑ 28 54	4 41 B	300 03	15 49 A	9 0 08
Neu	The firſt in the Hand of Aquarius	♒ 6 35	8 10 B	307 00	10 44 A	9 7 44
Hiu	In the left Shoulder of Aquarius	♒ 18 34	8 42 B	318 19	07 37 A	9 19 48
Guei	In the right Shoulder of Aquarius	♒ 28 12	16 30 B	324 44	03 22 B	9 29 26
Xe	The firſt of the Wing of Pegaſus	♓ 18 20	19 26 B	341 16	12 47 B	10 19 34
Pi	The laſt of the Wing of Pegaſus	♈ 4 1	12 35 B	358 45	13 07 B	11 5 15
Quei	In the left Arm of Andromeda	♈ 15 32	23 03 B	004 31	27 12 B	11 16 46
Leu	The firſt Star of Aries	♈ 28 46	7 8 B	24 04	17 43 B	0 0 0
Cuei	In the thigh of Aries	♉ 11 46	1 12 B	38 56	15 53 B	0 13 00
Mao	The Weſtern Star of the Pleiades	♉ 23 37	4 11 B	50 06	22 45 B	0 24 51
Pie	The Bull's Eye	♊ 3 16	5 31 A	62 27	14 33 B	1 4 30
Sang	Firſt Star in Orion's Belt	♊ 17 14	23 38 A	78 19	00 40 A	1 18 28
Cu	The End of the South Horn of the Bull	♊ 19 35	2 14 A	78 52	20 51 B	1 20 49
Sing	The following Foot of the firſt Twin	♋ 0 7	0 53 A	90 07	22 36 B	2 1 21
Ou'ei	The North Star in the Side of the Crab	♌ 0 33	1 31 B	123 06	21 31 B	3 1 47
Lieu	The Northern Star in the Crab's Mouth	♌ 5 30	7 14 B	129 51	25 56 B	3 6 44
Sing	Hydra's Heart	♌ 22 9	22 24 A	137 21	07 02 A	3 23 23
Chang	In the Middle of the Body of the Virgin	♍ 0 37	10 17 B	156 34	20 51 B	4 01 51
Y	The Bottom of the Pitcher	♍ 18 36	22 41 A	160 28	16 19 A	4 19 50
Chin	The Second in the left Wing of Virgo	♎ 4 59	2 50 B	185 40	00 37 B	5 5 13

55. Accordingly the famous Monſieur *Caſſini* having reduc'd thoſe Stars, which Terminate the Conſtellation *Xe* among the *Chineſe*, *viz.* The firſt of the Wing of *Pegaſus* and the laſt of the Wing of *Pegaſus* to the *Equinoctial* in the twenty fourth and twenty fifth Centuries before the Birth of JESUS CHRIST, he could not find that between the Circles of the Declinations, which paſs'd through thoſe Stars, five Planets could be joyn'd together either in theſe Ages or in the two others either before or after, whilſt the Sun was in the Sign *Aquarius*, as the *Chineſe* Hiſtory imports.

56. On the other Hand he found by Calculation, that *Saturn*, *Jupiter*, *Venus*, *Mercury* and the *Moon* met in that *Chineſe* Conſtellation determin'd by this Method, the *Sun* being in the twentieth Degree of *Aquarius* in the 2012th Year before the *Epocha* of JESUS CHRIST, on the twenty ſixth Day of *February* according to the *Julian*, or on the Ninth according to the *Gregorian* Account, and that the Day following at ſix of the Clock in the Morning at *China* happen'd the Conjunction of the *Moon* with the *Sun*, which muſt be that which was taken as the *Epocha* of theſe *Chineſe* Years.

For then in the Morning *Crepuſculum* at *China* according to the Catalogue of *Tycho*, and the Motion, which he gives to the fix'd Stars, the firſt of the Wing of *Pegaſus*, which began the Conſtellation *Xe*, was at 26 Degrees and 50 Minutes of *Capricorn*, and the Circle of the Declination cut the *Ecliptick* at 24 Degrees of the ſame Sign; and the laſt of the Wing of *Pegaſus* was at 12 Degrees and an half of *Aquarius*, and its Circle of Declination cut the *Ecliptick*, and carry'd it back to the eleventh Degree of the ſame Sign.

The Beginning of the Conſtellation *Xe* was	♑	24
Saturn	♑	24
Jupiter	♑	26
Mercury	♑	27
Venus	♒	4
The *Moon*	♒	8
The End of the Conſtellation *Xe*	♒	11

And in four and twenty Hours or thereabout happen'd the Conjunction of the *Moon* with the Sun.

Thus the *Chineſe Chronology* places the Conjunction of the Planets in the Time of their fifth Monarch *Chuenhio*, which was between the 2513 and 2435 Years before the Birth of JESUS CHRIST; ſo there is found a Difference of five

five Ages between the Time mention'd in this *Chronology* and the true Time, and this *Chineſe Epocha* will be five Centuries later than their own Hiſtorians do ſuppoſe it. But of this more in the ſeventy firſt Paragraph.

57. Secondly, The *Chineſe* Hiſtorians (*a*) tell us, that in the twentieth Year of *Yao* the ſeventh Emperor of the *Chineſe*, and which among them is reported to have been in 2341ſt Year before the Birth of CHRIST, the Winter Solſtice was obſerv'd to be about the firſt Degree of the Conſtellation *Hiu*, which at preſent begins about the eighteenth Degree of *Aquarius*, ſo that ſince this Time the Solſtice is remov'd above 48 Degrees from its firſt Place.

But to be more particular from the Calculations of *Caſſini*. It appears (*b*) by the *Table* that this Conſtellation *Hiu* began with the Star, which is in the left Shoulder of *Aquarius*, which in the Year 1628 was at 18 Degrees and 13 Minutes of *Aquarius*; but in the twentieth Year of *Yao* it was in 29 Degrees of *Sagittarius* and ſome odd Minutes, when the Winter Solſtice (which was always with us at the Beginning of *Capricorn*) was at the firſt Star of the Conſtellation *Hiu*. The Diſtance between theſe two Places of the *Zodiack* is 49 Degrees, 13 Minutes, which the fix'd Stars, according to *Tycho*'s Table do make in 3475 Years, by their conſtant Motion of about 51 Seconds every Year, (tho' others will not allow ſo much) from whence having deducted 1628 Years at moſt, which were elapſed from the *Epocha* of the Birth of CHRIST to the Time when their Conſtellations were ſettled by the *Jeſuits* and others in *China*, the twentieth of *Yao* would be the 1847th Year before the Birth of CHRIST, whereas their Annals place it in the 2347th Year, and ſo they make it more ancient by about five hundred Years. Thus there are about five Centuries diſtant between this *Epocha* as taken from the *Chineſe* Hiſtory, and the ſame as taken from the Motion of the fix'd Stars in the ſame Interval of Time, and is about the ſame Space, which was diſcovered in the other Obſervation. But of this alſo in the Paragraph beforementioned.

58. Hence it appears, that a too ready Belief muſt not be giv'n to the *Chineſe* Annals, tho' they ſeem to be ſo ſpecious and exact. Their *Hiſtory* and *Chronology* is neither contradicted nor confirm'd by their Neighbours; ſo that it ſtands and falls by its own Strength, and no Argument can be drawn from their Silence. And therefore all that we have to do is to believe it to be true in the Groſs, eſpecially for ſome Centuries before the Birth of our SAVIOUR; but to reject it, whenever it contradicts our own Hiſtories, eſpecially the ſacred Text, which is much better confirm'd, than any thing, which we can receive from thoſe remote Countries.

59. To this I ſhall add another Obſervation from (*c*) *Martinius*'s Hiſtory of *China*, who ſaith that in the Time of *Yao* the ſame Emperor the Sun did not ſet for ten Days, and the Inhabitants were afraid that the World ſhould have been ſet on Fire. And that on this Occaſion there were very great Burnings, and probably of the ſame Nature, which happen'd at the River *Eridanus* when *Phaethon* was King. I take this to be an Account of the Sun's ſtanding ſtill in the Time of *Joſhua*, eſpecially becauſe we are told in the ſacred Text, (*d*) that *was no day like that, either before it or after it, that the* LORD *hearkned to the voice of a Man, for the* LORD *fought for Iſrael.* And tho' it is mention'd, that the Sun did not ſet for ten Days; yet it is no Wonder to find Hiſtorians enlarging beyond the Truth in thoſe early Ages. They could not have fram'd ſuch a Story without ſome Ground for it, and they could have no Ground for it but this. Now the Sun's ſtanding ſtill in the Time of *Joſhua* happen'd in the Year before CHRIST 1454, which ſubſtracted from the aforeſaid Year, the Remainder is the Difference between the *Scripture* and the *Chineſe Chronology* at that Time, and is at leaſt 300 Years more than what was diſcover'd in the other Obſervations. But of this alſo in another Part of this Chapter.

60. Another Reaſon to prove the *Chineſe Chronology* to be falſe, is becauſe the Duration of the Reigns and Lives of the firſt Monarchs of *China* do by no Means agree to the Standard of human Life in thoſe Ages, to which the preſent Series of their Years do affix them; which will appear from the Table of the Reigns and Lives of the firſt Kings of *China* at that Time, when compar'd with the Standard of Human Life as mention'd in *Scripture*. For *Shem*, *Arphaxad* and *Eber* alone liv'd as long as three of the Lives of the immediate Succeſſors of *Fohi*, who according to the preſent Series of the *Chineſe* Hiſtory muſt have lived before theſe *Patriarchs*, and conſequently muſt have liv'd longer like the *Antediluvian Patriarchs*.

62. As therefore the *Chineſe* Annals and their Genealogies do not agree together; ſo their Diſagreement doth weaken the Authority of the whole, in ſuch Places where it contradicts our Sacred Writings. But yet all this doth not ſolve the Difficulty. Tho' theſe three Families are allow'd to be ſo near to their common Parent *Hoamti* as can be imagin'd; yet this will make no Alteration in the Account of their ſeven firſt Emperors, in whoſe Time the abovemention'd *Aſtronomical Obſervations* were made. Theſe Obſervations will ſerve effectually to confute the *Chineſe Annals*; but then they will be of no Uſe to confirm the ſacred Text. For let us ſuppoſe, that the five Planets were in Conjunction in the firſt Year of the Reign of their fifth Monarch *Chuenhio*; yet

(*a*) Martinii Hiſtoria Sinica. *pag.* 38. (*b*) Loubere's Hiſtory of Siam. *pag.* 258. (*c*) Martinii Hiſtoria Sinica. *pag.* 37. (*d*) Joſh. 10. 14.

this

this Account will bring the Beginning of the Reign of *Fohi* to be ſeveral Years before the Flood thus:

The Flood was *Anno ante Chriſtum*	2351
The Conſtellation was ſeen *Anno ante Chriſtum*	2012
which was after the Flood	339
Fohi reigned	115
Xinnum	140
Hoamti	100
Xaohao	84
Total	439
Subſtract	339
And according to this *Fohi* began to reign Years before the Flood	100

Thus alſo

The Flood was *Anno ante Chriſtum*	2351
The Winter Solſtice was obſerv'd *Anno ante Chriſtum*	1847
which was after the Flood	507
Fohi reign'd	115
Xinnum	140
Hoamti	100
Xaohao	84
Chuenhio	78
Co	70
The Obſervation was made in the Year of *Yao*	20
Total is	607
Subſtract	504
And according to this *Fohi* began to reign Years before the Flood	103

63. For the clearing up of all theſe Difficulties, and for the Fixing of the *Chineſe* Hiſtory ſo as to agree with the *Hebrew* Text of the *Old Teſtament*, I ſhall endeavour to prove theſe Particulars. Firſt, That *China* was inhabited ſoon after the Flood. Secondly, That in the *Pagan* World *Noah* went under the Name of *Saturn*, and *Jupiter* under the Name of *Ham*. Thirdly, That when *Ham* drove *Noah* from his Habitation he retir'd to *China*. Fourthly, That *Fohi*, who was the firſt King of *China* is the ſame with *Noah*. Fifthly, That the *Chineſe* might have from him their Notions, which are agreeable to the *Scriptures*. Sixthly, That the whole *Chineſe Chronology* ought to be regulated from the Time in which the Sun ſtood ſtill in the Time of *Joſhua*, and in the Reign of their ſeventh Emperor *Yao*. And Laſtly, That according to this Regulation the Ages of their Kings are agreeable to the Lives of the Cotemporary Patriarchs after the Flood.

64. The firſt thing propos'd is, that *China* was inhabited ſoon after the Flood. For the Proof of this we muſt take the *Scripture Hiſtory* for our Guide, with ſuch proper Inferences, as may be made from it. Accordingly when the Waters of the Flood abated, (*k*) *the ark reſted upon* that Part of *the mountains of Ararat*, which was ſince known by the Name of *Taurus* and *Caucaſus* or Part of the *Gordiæan* Mountains, between the *Eaſt Indies* and *Scythia*, and which lay Eaſtward from *Babylon*; ſince (*l*) the new Inhabitants came thither from that Quarter. *Noah* being old, and conſequently the leſs fit to travel long Journeys, reſolv'd to fix himſelf near the Place, where he landed, and leave the reſt of the World to be peopl'd by his Children, according as they ſhould increaſe.

To ſupply himſelf and his Family with all Conveniences, he (*m*) betakes himſelf to Huſbandry, and *plants a vineyard*, and indulging his Appetite too much in his Proſperity, he drank ſo liberally of the Wine, that he made himſelf drunk, and lay ſhameleſly expos'd in his Tent. *Ham* and his Son *Canaan* ſee it, and accordingly they do their utmoſt to make him ridiculous. For this End, *Ham* tells this Story to his two Brethren without the Tent; *Shem* was principally concern'd at this Misfortune, and ſoon prevails with his Brother *Japhet* to cover their Father in the moſt decent Manner, which they did by taking a Garment upon their Shoulders and going backward, until they came to him. So when *Noah* awakes out of his Sleep, and knew what his Sons and his Grandſon *Canaan* had done, he in a prophetick Manner foretells, what ſhould happen unto them in future Ages. Accordingly he curſed *Canaan* and *Ham*, and foretold that the Poſterity of *Canaan* ſhould be conquer'd by the Poſterity of *Shem* or the *Iſraelites*, and they who remain'd, ſhould be in a ſervile Condition, *Hewers of wood, and drawers of water*. And alſo that (*n*) the reſt of the Poſterity of *Ham*, who liv'd in *Africa*, and being generally Blacks, ſhould be Slaves to other People, as many of them are at this Day to the *Europeans* in *Europe*, and a much greater Number in *America*. Then he bleſſed *Shem*, that *the bleſſed* LORD ſhould be *the* GOD *of Shem*. The true Religion ſhould continue in his Family, as it did among the *Iſraelites*, when Idolatry had prevail'd among other Nations. And laſt of all he bleſſeth *Japhet*, that GOD ſhould make his Poſterity, which inhabit all *Europe*, and alſo ſome large Kingdoms in *Aſia* very populous, and that the true Religion ſhould be propagated among them, and that (*o*) in due Time, (which I ſuppoſe will be at the Converſion of the *Jews* to Chriſtianity) the Land of *Canaan* ſhall be conquer'd by the *Europeans* aſſiſting the *Jews*, and that Branch of *Ham*'s Family ſhall afterward be

(*k*) Gen. 8. 4. (*l*) Martinii Hiſtoria Sinica. *pag.* 21. Sir Walter Raleigh's Hiſtory of the World. *Book* 1. *Chap.* 2. *Sect.* 10. (*m*) Gen. 9. 20, *to* 28. (*n*) Gen. 9. 25, 26, 27. (*o*) Gen. 9. 27.

kept

kept in ſubjection. After this when the Poſterity of *Noah* was very numerous at the Birth of *Peleg*, and when his Bleſſing of ſome and Curſing of others had probably made ſuch Feuds and Animoſities among them, that they could not dwell peaceably together, *Noah* in the hundred and firſt Year after the Flood, divides the Earth among his three Sons; and firſt he orders his Son *Shem* to live near him in *Aſia*, knowing that the true Worſhip of GOD would be continu'd in his Family: And he alſo allots *Europe* to *Japhet*, and *Africa* to *Ham*, and accordingly he ſends them weſtward to take Poſſeſſion of the Countries aſſign'd to them. In purſuance whereof *Ham* and *Japhet* with their Poſterity come to *Shinaar*, build the City of *Babylon*, and ſet about the building of a Tower, when their Languages were confounded, and ſo they were oblig'd in the 131ſt Year after the Flood to travel farther to their reſpective Habitations. In the mean Time the Children of *Shem* encreaſing were oblig'd alſo to ſeek for new Colonies. Thus *Elam* peopl'd *Perſia*. And (*p*) as *Ham* and *Japhet* went weſtward; ſo others of the Poſterity of *Shem* went eaſtward. Now the *Chineſe* Hiſtories affirm, that their Inhabitants firſt ſettled in the Province of *Xenſi*, which contains five great and 192 ſmall Cities, and is the moſt northweſt Province of *China*, and the neareſt to Mount *Caucaſus*, upon which the Ark reſted, and from which the Family of *Shem* might travel eaſtward to go to *China*. And (*q*) the Scituation of that antient and large Town of *Taiquen*, the capital City of the Province, which is in the Weſt of *China*, doth demonſtrate, that the Inhabitants came thither from the weſtern Parts of the World, and conſequently that they were of *Shem*'s Poſterity, according to the account of *Moſes* in the tenth Chapter of *Geneſis*. And as *Nimrod* the Grandſon of *Ham* had laid an early Foundation for the Monarchy of *Babylon*, which was very near to the Poſterity of *Shem*, from whence they might make frequent Incurſions to annoy their Neighbours, which their Revenge might naturally prompt them to; ſo we may ſuppoſe that the Sons of *Shem* being thus pent up on the weſt Side, might willingly remove to a conſiderable Diſtance from thoſe ill Neighbours to ſuch Places, where they might live in Peace and ſafety. And as the main Ocean hinder'd their going ſouthward, and the Deſerts of *Aſia* and thoſe Mountainous Countries hinder'd them from going northward; ſo they were oblig'd to go the farther eaſtward, and this Scituation of the World obliges them to go the ſooner into *China*; and therefore we may well ſuppoſe it to be inhabited about the Time of the Diſperſion from thence. And it is admirable to find, that *Navaret* happens to place it in this very Year, according (as he tells us) to the Account of their moſt authentick Hiſtorians.

Or if we will not allow *China* to be inhabited ſo early as this; yet we may conclude it to be peopled by the Poſterity of *Shem* by Travailing through a plain Country, as ſoon as the Poſterity of *Japhet* could inhabit *Germany* by croſſing the *Helleſpont*. And there are Reaſons to think, that the Inhabitants were ſettled there by *Tuiſco* their firſt King, about ſixty Years after the Diſperſion from *Babylon*, which occaſion'd ſome to believe him to have been one of the Sons of *Noah* born after the Flood.

65. From hence it is very probable, that whatever Remains can be met with of the *Antediluvian* Language and Writing, muſt only be met with among the *Chineſe*. Their Anceſtors came not to *Babylon*, when the Tower was built; and therefore their Speech could be no way affected by the Confuſion, which happen'd there. They ſeem to have been always a diſtinct and unmixt People, and in a great Meaſure bounded by the Sea, and on other Parts by many Rivers running from the Lake of *Kia*, by high Mountains, and after that by a very large Wall; ſo that their Language ſeems to be leſs liable to be corrupted. All our Languages conſiſt of Words and Syllables, which are made by a few Letters; but this is wholly different from the Way of Expreſſing intire Sounds and of Varying the Senſe by Tones and Accents as among the *Chineſe*. So that the Original of their Language is of ſuch a Nature, as is no way conſiſtent with any that are known among us, but it muſt be deriv'd from another Quarter.

66. And as to their way of Writing, *Clemens Alexandrinus* (*r*) tell us, That there are three Ways whereby the Antients did expreſs their Thoughts by the Help of Pen, Ink and Paper. The firſt is by *Hieroglyphicks*. But this was only in uſe among the *Egyptians*. And as we find it there; ſo there we muſt leave it. The ſecond is by Letters. This by many is attributed to *Moſes*; and it is certain, that the Books, which he hath left us, are by far the moſt antient of any in the World. But others more juſtly attribute it to *Thoth* or the *Egyptian Mercury*, or their ſecond King, who died near ſix hundred Years before *Moſes* was born. In this Method the Records were probably written at *Berytus*, before he came from thence to be King of *Egypt*. And thus without Diſpute the Wiſdom of the *Egyptians* was tranſmitted to Poſterity, in which *Moſes* being learn'd was the better qualify'd to write his Hiſtory from the Creation of the World. The Third Method is by *Symbols*, where each Character ſtands for a Word, or rather for a Thing; and conſequently there are as many Characters, as there are Words or Things to be

(*p*) Gen. 11. 1, 2. (*q*) Whiſton's Short View of the Chronology of the Old Teſtament, *page* 61. Martinius *ut ſupra*. Couplet's Chronology *in* Fohi. (*q*) Allix's Reflections on the Books of Scripture, *page* 112. (*r*) Stromaton, *lib.* 5.

expreſs'd. Theſe Characters when rightly underſtood may equally be read in any other Language, as in the Language of the Writer. And thus the Inhabitants of *Japan* and the neighbouring Iſlands maintain a Correſpondence with the *Chineſe* by Writing, tho' they do not underſtand each others Language; and the Pen expreſſes what the Tongue cannot diſcover. As this is not ſo perfect a Method; ſo without Diſpute it is the moſt ancient. This is therefore ſuppos'd to be the Character, in which (*s*) *Enoch* the ſeventh from *Adam* recorded his Prophecy, and in which all the *Antediluvian* Monuments, whatever they were, were writt'n, which were afterward us'd by *Noah* and his Sons, and is the peculiar Character, which the *Chineſe* and the neighbouring Nations uſe at this Time.

67. But to return from this Digreſſion, The ſecond thing propos'd is to ſhew, that in the *Pagan* World *Noah* went under the Name of *Saturn*, and *Ham* under the Name of *Jupiter*. It is certain that (*t*) a very learned Prelate endeavours to prove, that *Chronus* or *Saturn* is *Ham*, and conſequently that *Jupiter* is *Mizraim*. It may be ſo in the Tables of *Sanchoniatho*, on which he comments. And the the Heathens might by Miſtake adapt ſome Stories to two particular Perſons, and ſometimes call the Father and the Son by the ſame Name. And it is ſtill more probable, that the *Egyptians*, who were deſirous to be thought the moſt ancient People in the World, might call *Ham* by the Name of *Chronus* Χρόνος or Time, thereby to imply, that there was no Time exiſtent before him, who was the Founder of their Nation, and by this Means obliterate the Diſgrace, which lay upon him for the Expulſion of his aged Father, and which other Nations did ſo much object againſt him. And thus in *Egypt* *Ham* went under the Name of *Chronus* or *Saturn*. But it is as certain, that the Generality of the World, and particularly the *Greeks*, who were the Offſpring of *Japhet*, and who might have good and authentick Accounts from him of all theſe Matters, and lay under no Obligation to conceal the Miſcarriages of *Ham*, had other Notions, and that they call'd *Noah* by the Name of *Chronus*, and *Ham* by the Name of *Jupiter*. This is (*u*) abundantly prov'd by learned Men, and their Arguments are theſe. 1. *Saturn* is ſtil'd παγγενέτωρ, The common Parent of Mankind; ſo was *Noah*. 2. *Saturn* was a juſt King, *Noah* was not only righteous himſelf; but he alſo is call'd (*x*) *a preacher of righteouſneſs*. 3. The Golden Age was under *Saturn*, when all things were common and undivided; and ſo it was under *Noah* before the Diſperſion of Nations. 4. All Men enjoy'd the higheſt Peace both under *Saturn* and under *Noah*. 5. In *Saturn's* Time all Mankind us'd but one Speech, which the Heathens extend under *Saturn* both to Men and Beaſts; and under *Noah* there was a Time, when all the Earth was of one Language. 6. *Saturn's* Wife was call'd *Rhæa* or Earth, becauſe *Noah* was call'd (*y*) איש אדמה *A man of the Earth*, or *The Husband of the Earth*, that is, according to the *Hebrew* Idiom, a *Huſband man*, which the *Mythologiſts* took in the plain and literal Senſe, and ſo call'd him Ὁ ἀνὴρ τῆς γῆς. 7. The Plantation of Vines is attributed to *Saturn* by the Heathens; and to *Noah* in the *Scriptures*. 8. *Saturn* is ſtil'd the Preſident of Drunkenneſs from *Noah's* being drunk. 9. Hence came alſo the *Saturnalia* or Revels conſecrated to the Memory of *Saturn*. 10. *Saturn* is mention'd by the Poets to be the Author of that Law, that none ſhould ſee the Nakedneſs of the Gods without Puniſhment, which was but the Tradition of the Curſe on *Ham* for Beholding his Father's Nakedneſs. 11. *Saturn* and *Rhæa*, and thoſe with them are ſaid to be born of *Thetis* or the Ocean, which plainly alludes to *Noah* and his Company eſcaping from the Flood. 12. Hence a Ship is ſaid to be the Symbol of *Saturn*, and *Saturn* is ſaid even by *Sanchoniatho* to ſail about the World. 13. *Saturn* is alſo ſaid to foretel *Deucalion's* Flood, and to make uſe of a Dove, with ſeveral other Particulars anſwerable to thoſe of *Noah*. 14. *Saturn* is alſo ſaid to have devour'd all his Children except three, namely *Jupiter Hammon*, who is the ſame with *Ham*; *Neptune*, who is the ſame with *Japhet*; and *Pluto*, who is the ſame with *Shem*; and this ſeems to be nothing elſe but the Deſtruction of the old World except the three Sons of *Noah*. Laſtly, *Saturn* by the Poets is call'd Χρόνος or Time. Time is a Space meaſur'd by the Motion of the Heavens, and hence *Saturn* was call'd the Son of Ὀυρανὸς or Heaven; and ſo was *Noah* reckon'd, becauſe the Computation of Time in the new World began from him.

68. That *Ham* went under the Name of *Jupiter* in the Heathen World is much more eaſy to prove. He is call'd (*) in *Greek* Ζεὺς; and tho' it is a *Greek* Word, yet the Original is *Hebrew*, anſwering to *Ham* the Son of *Noah*. For Ζεὺς is deriv'd from Ζέσις Heat, and that from Ζέω *to be hot*; which anſwers exactly to the *Hebrew* Word חם *hot*, from the Radix חמם *to be hot*. Beſides (*z*) *Herodotus* tells us, that the *Egyptians* worſhip'd *Jupiter Hammon*. Others (*a*) ſay, that *Jupiter Hammon* ſucceeded *Saturn*. And (*b*) that the *Africans* worſhip'd *Ham* under the Name of *Hammon*, and worſhip'd *Noah* un-

(*s*) Jude *verſe* 14, 15. (*t*) Cumberland's Sanchoniatho. *page* 111. *remark.* 2. (*u*) Gale's Court of the Gentiles, *part* 1. *book* 2. *chap.* 2. *ſect.* 6. Bocharti Phaleg. *lib.* 1. *cap.* 1. *ſect.* 1. Voſſius de Idolatriâ, *lib.* 1. *cap.* 18. Owen's Theology, *lib.* 1. *cap.* 8. *page* 89. Stillingfleet's Origines Sacræ, *book* 3. *chap.* 5. *ſect.* 8. Dechenſon's Delphi Phænicizantes, *Diatribe de* Noachi *Nomianbus*. (*x*) 2 Pet. 2. 5. (*y*) Gen. 9. 20. (*) Gale's Court of the Gentiles, *book* 2. *chap.* 1. *ſect.* 7. Voſſius de Idolatriâ. *lib.* 1. *cap.* 18. Bocharti Phaleg. *lib.* 1. *cap.* 2. *and* Sir Walter Raleigh's Hiſtory of the World. *part* 1. *book* 1. *chap.* 6. *ſect.* 6. (*z*) Ἡρόδοτος δὲ Αἰγυπτίους μαθόντας τὸ Διὸς. (*a*) Voſſius de Idololatriâ. *lib.* 1. *cap.* 27. (*b*) Bochartus.

der

der the Name of *Saturn*, whence *Africa* was call'd *Hammonia*, or the Country of *Hammon*. And this was ſo well known, that (*c*) the *Latin* Poet *Lucan* mentions *Jupiter Ammon* as worſhipp'd alſo by the *Ethiopians*, *Arabians* and *Indians*. Many other Teſtimonies might be alledg'd, but theſe are ſufficient to prove, That the Name *Hammon* was given to *Jupiter*, and could have its Original from no other but *Ham*, to which Ζεὺς alludes.

69. Thirdly, When *Ham* drove out *Noah* from his Habitation, he retired to *China*. That *Jupiter* drove out *Saturn* from his Dominions, is a Story ſo well known in the Claſſick Authors, and the Hiſtory of the Heathen Gods, that it is needleſs to inſiſt upon it. And that it was true in Fact alſo concerning *Ham* and *Noah* ſeems probable from concurring Circumſtances. When *Egypt* was ſettled as the Lot and Land of *Ham*, we find no Account of his Government there; but that his Son *Mizraim* was the firſt King of that Country. On the other Hand we find *Nimrod* the Son of *Cuſh* and Grandſon of *Ham* very buſie in eſtabliſhing the *Aſſyrian* Monarchy at *Babylon*, and daily hunting after new Conqueſts. It is very probable, that *Ham* was with him at that Time, becauſe we cannot find him in *Egypt*. When this Monarchy was ſettled, *Ham*, remembring the Curſe, which *Noah* had pronounc'd againſt him, and finding that his Poſterity were doom'd to the hot and barren Climate of *Africa*, whilſt the Poſterity of his two Brethren were allotted to live in a more fruitful and temperate Zone, might naturally reſolve to revenge it, and eaſily take Forces from *Babylon*, ſet upon his Father by ſurprize, and drive him from his Country. And this I take to be the Reaſon that (*d*) his Image was ſet up in the Tower of *Babylon* with a Sword in his Hand as a Warrior, and call'd by the Name of *Bel*, or בעל the *Lord*. The *Chaldeans* (whoſe Teſtimony in this Caſe is moſt to be regarded of all profane Authors) ſay, that (*e*) *Xiſuthrus* (for ſo *Noah* was call'd among them) coming out of the Ark with his Wife and Daughter and the Pilot of the Ship, or *Shem* and his Wife offer'd Sacrifice to GOD, and then that he and they diſappear'd, and were never ſeen again. And as the *Scriptures* ſpeak not a Word of *Noah*, the great Father of Mankind, after the curſing of *Ham*, excepting only the Years that he liv'd; ſo it ſeems to be a plain Intimation, that he had no farther Share in the Actions related in the ſacred *Scriptures*; but that he was accordingly plac'd in a Region out of the Compaſs of that Hiſtory. The *Latins* tell us, that when *Jupiter* drove out his Father *Saturn*, he forc'd him to flee into a Country call'd *Latium* from the *Latin* Word *Lateo* to lie hid, becauſe no one knew where he was; he was driven into a Country unknown to them, and beyond the Bounds of their Empire, Hiſtory or Knowledge, as *China* always was. And as he was driven out of his Country by the Forces which came from the Weſt; ſo he muſt flee the contrary Way, and this brings him toward *China*, from the *Gordican* Mountains, eſpecially if we can find any Footſteps of him in thoſe Countries.

70. Fourthly. The *Chineſe* Hiſtory gives an Account of their firſt King *Fohi*, that he reign'd an hundred and fifteen Years among them, and deſcribes him in ſuch a Manner, that we may conclude him to be *Noah*, and conſequently we may by the Date of *Noah*'s Death fix the true Antiquity of this their Empire. This depends upon the following Obſervations, Firſt, The (*f*) *Chineſe* Hiſtorians ſay, that *Fohi* had no Father, which agrees very well with *Noah*, becauſe the Memory of his Father might be loſt in the Deluge. However, he had no Father in the New World, tho' he had in the Old; and this might give Occaſion to that Fable, that he had no Father at all. Secondly, Hence (*g*) he is call'd the Son of Ὀυρανὸς or *Heaven*, becauſe they ſay that he had a Mother and no Father, and that his Mother conceiv'd him by the Banks of a Lake near the Town of *Lanthieu*, where as ſhe was walking ſhe ſaw the Footſteps of a Man upon the Sand, and was upon a ſudden ſurrounded with a Rainbow. Thus even in *Sanchoniatho*, *Chronus* is the Son of *Ouranus*. However, all this ſeems to be but an imperfect Tradition of the firſt Appearance of the (*) Rainbow to *Noah* after the Flood. Thirdly, The (*h*) Character and Appellation of *Fohi* among the *Chineſe* agrees exactly with that the *Scriptures* affirm of *Noah*. Father *Le Compte* ſaith, that *Fohi* the firſt Emperor of *China* carefully bred up ſeven Sorts of Creatures, which he us'd to ſacrifice to the ſupreme Spirit of Heaven and Earth. And that for this Reaſon ſome call him *Paophi*, that is *Oblation*. Thus (*i*) *Noah* took into the Ark *of every clean beaſt by ſevens, of fowls alſo of the air by ſevens the male and the female, to keep ſeed alive upon the face of all the earth.* And after the Flood (*k*) *Noah builded an altar unto the* LORD, *and took of every clean beaſt, and of every clean fowl, and offered burnt offerings upon the altar.* It hath alſo been credibly reported to me by one, who was for ſome Time in thoſe Parts, That the *Chineſe* ſpeak very much of the long Life of their firſt King. Thus *Noah* was above ſix hundred

(*c*) Æthiopum populis, Arabumque beatis Gentibus atque Indis unus ſit Jupiter Ammon. Lucan. (*d*) Targum Hieroſolymitanum & Jonathanis *in* Gen. 11. 4. (*e*) Syncellus *pag.* 30. & 31. (*f*) Whiſton's ſhort View of the Chronology of the old Teſtament, *page* 60. Martinii Hiſtoria Sinica, *page* 21. (*g*) Allix's Reflections upon the Books of the Holy Scriptures, *page* 112. Whiſton *and* Martinius *as before.* (*) Gen. 9. 12. *to* 17. (*h*) Memoirs of *China*, *page* 310. *Edit.* 3. Couplet's Confucius. *Præm. pag.* 38. & 76. (*i*) Gen. 7. 2, 3, 9. (*k*) Gen. 8. 20.

Years

Years older than any one beſides him in thoſe Countries, for his Sons were ſettled in other Parts of the World. And as there are none born ſince the Flood, who are recorded in *Scripture* to have liv'd four hundred and fifty Years; ſo it is probable, that he might exceed the Age of any one in the Country by above five hundred Years, ſince he died when he was nine hundred and fifty Years old. And Laſtly, (*l*) the *Chineſe* Hiſtories affirm, that *Fohi* ſettled in the Province of *Xenſi*, which is the neareſt Part of the Country to Mount *Caucaſus*, upon which the Ark reſted, and conſequently the moſt likely Place for *Noah* to ſettle in.

71. Fifthly, From hence it is evident, that the *Chineſe* might have from *Noah* ſuch Notions which they retain'd, as were agreeable to the *Scriptures*. *Martinius* (*m*) obſerves, That the common Opinion of the *Chineſe* is, that the World had a Beginning, and that there was never any among them, who held the Eternity of the World, except ſuch who liv'd ſince the Incarnation of CHRIST, and the Introduction of Idolatry into thoſe Kingdoms. Secondly, He tells us, that they commonly acknowledge a GOD, whom they call *Xangti*, which is not the Name but the Epithet of GOD, and ſignifies the ſupream Governor both of Heaven and Earth. Thirdly, He ſaith, That they acknowledge a firſt Man brought forth out of the *Chaos* in one Night in the Spring, which Opinion ſome among them have made intricate by the Addition of their own Fables. Fourthly, He ſhews, that Sacrifices have been in Uſe among them. Fifthly, That they believe a Certainty of Rewards for Virtue, and Puniſhments for Vice after this Life. Sixthly, That they believe the Exiſtence of good and bad Angels. Seventhly, That they do aſſign to ſome of them the Protection of Cities and Provinces, and pay them a great Veneration at the Inſtalment of their Magiſtrates. Eighthly, That they acknowledge them to be incorporeal Beings, and that it is but of late that they have erected and conſecrated Statues to them. And Laſtly, That they have a very great Knowledge of the Flood, which in their Account happen'd to be about three thouſand and five hundred Years before the Birth of CHRIST. Such things as theſe their Anceſtors might learn from *Noah* their firſt King. And as they kept an Account of his Actions in Writing; ſo they might alſo of his Inſtructions. All this makes (*n*) the Obſervation of Father *Le Compte* to ſeem very juſt. China, *happier in its Foundation than any other Nation under the Sun, drew in the chief of the holy Maxims of their ancient Religion from the Fountain Head. The Children of* Noah, *who were ſcatter'd all over the eaſtern Parts of* Aſia (or rather *Noah* himſelf) *who in all Probability founded this Empire, being themſelves in the Time of the Deluge Witneſſes of the Omnipotence of their* Creator, *tranſmitted the Knowledge of him, and inſtill'd the Fear of him into all their Deſcendents.* And (as he adds) *The Footſteps, which we find in their Hiſtories, will not let us doubt of the Truth of this.*

72. From what hath been ſaid we may fix eth Hiſtory and *Chronology* of the *Chineſe* Empire in this Manner. *Noah* or *Fohi* their firſt King died in the Year before CHRIST 2001, as appears from the Account in the *Scripture*. As he reign'd 115 Years, ſo he began to reign, and the Empire was founded in the Year before CHRIST 2116.

Secondly, The ſtanding ſtill of the Sun in the Time of *Joſhua* happen'd to be in the 663d Year of the *Chineſe* Empire, as appears from this Computation.

To the Death of *Noah*	115	Years.
To the Birth of *Abraham*	002	
To the Year of the Promiſe	075	
To the Departure out of *Egypt*	430	
To the Entrance into *Canaan*	040	
To the ſtanding ſtill of the Sun	001	
Total	663	

Now this according to the *Chineſe Chronology* happen'd in the Reign of their ſeventh Emperor *Yao*, who reign'd 90 Years, and it really happen'd in the 76th Year of his Reign, as appears alſo from this Computation.

Fohi or *Noah* reign'd	115	Years.
Xinnum	140	
Hoamti	100	
Xaohao	84	
Chuenhio	78	
Co	70	
In the Year of *Yao*	76	
Total is	663	

Theſe two *Epochas* being therefore thus fix'd it appears from them, that the Conjunction of the five Planets, which their Annals report to have been in the Time of their fifth Monarch *Chuenhio* or in the Year before CHRIST 2012, did not happen in his Time; but in the hundred and fourth Year of the Reign of *Fohi* or *Noah*, and eleven Years before his Death.

From hence it alſo appears, that the Obſervation of the Winter Solſtice about the eighteenth Degree of *Aquarius*, which their Annals report to have been made in the Reign of their ſeventh Monarch *Yao*, and happen'd to be about the Year before CHRIST 1847 was not made in his Reign, but about the 14th Year of the Reign of the third Monarch *Hoamti*, as appears alſo from this Computation.

(*l*) Whiſton's Short View of the Chronology of the old Teſtament, *page* 61. Martinius *as before, and* Couplet's Annals *in* Foni. (*m*) Allix's Reflections upon the Books of the Holy Scriptures, *page* 108. (*n*) Memoirs of China. *page* 310.

the

The Death of *Fohi* or *Noah* before CHRIST	2001 Years.
The Obſervation was made in the	1847 Year.
Difference of Time	154
Reign of *Xinnum* ſubſtract	140
Remains the Years of *Hoamti*	14

73. For a farther Confirmation of this Account it may be obſerv'd, that the Ages of the Kings of *China* according to this Computation are agreeable to the Lives of the Cotemporary Patriarchs after the Flood. This Obſervation was of Uſe to ſettle the Time of the *Egyptian* Kings, and may in this Caſe be of as great Uſe to ſettle the *Scripture Chronology* and that of the *Chineſe* by comparing them together. And indeed the Wiſdom and Providence of GOD cannot be ſufficiently admir'd in ordaining the Lives of Men to be ſo long in antient Times, and afterwards gradually to decreaſe, and alſo in ſetting down a particular Account of them; that we might have a Standard in the ſacred *Scriptures*, whereby we may try all ſuch, as ſhall pretend to as great or a greater Antiquity. And as this is a remarkable and a principal Character, which we have, whereby to diſtinguiſh what pretended Antiquities are really genuine, and what are falſe; ſo if the *Chineſe* Annals are underſtood and adjuſted, as is beforemention'd, the Length of the Reigns and Lives of the firſt Monarchs will very exactly agree with the Duration of the Lives of Men in the ſame Ages, as they are recorded in the holy *Scriptures*, until ſuch Time as the Lives and Reigns are generally of the ſame Length as they are at this Day; and ſo they are ever after in the *Chineſe* Hiſtories, when compar'd together, as will appear in Part by the following *Table*.

74. Thus for example, The *Chineſe* are credibly reported to boaſt very much of the long Life of *Fohi* their firſt King. And it is certain, that *Noah* liv'd 950 Years, and there is no one recorded in *Scripture* born after his Deceaſe, or among all the Kings of *China*, who liv'd two hundred Years. Secondly, After the Flood *Shem*, *Arphaxad*, *Salah* and *Eber* liv'd above four hundred Years, and if the immediate Succeſſors of *Fohi* had been cotemporary with them, they would no doubt have liv'd to the ſame Age. Thirdly, according as they are plac'd in the *Table*, *Xinnum* the immediate Succeſſor of *Fohi* liv'd in *Abraham*'s Time. *Abraham* died at 175 Years of Age, and *Xinnum* reign'd 140 Years. *Hoamti* his Succeſſor was cotemporary with *Iſaac*. *Iſaac* liv'd 180 Years, and *Hoamti* reign'd 100 Years; ſo that it is probable, that he might live more than 111 Years, as they are mention'd in the *Table*, eſpecially ſince he was of ſuch an Authority as to be able to drive out the other Family and reign in their Stead. *Xaohao* the immediate Succeſſor of *Hoamti* was cotemporary with *Jacob*. *Jacob* liv'd 147 Years, and *Xaohao* reign'd 84 Years; ſo that it is probable that he liv'd more than the 100 Years, as they are mention'd in the *Table*. *Chuenhio* the immediate Succeſſor of *Xaohao* was cotemporary with *Joſeph*. *Joſeph* liv'd 110 Years, and *Chuenhio* reign'd 78; ſo that it is probable that he might have liv'd more than the 91 Years aſſign'd to him in the *Table*, and conſequently came up nearer to the Age of *Joſeph*. *Tico* the immediate Succeſſor of *Chuenhio* was cotemporary with *Kohath*; *Kohath* liv'd 133 Years, and *Tico* liv'd 105. *Yao*, who after a few Years ſucceeded *Tico*, was cotemporary with *Moſes*. *Moſes* liv'd 120 Years, and *Yao* liv'd 118 Years. *Xun* the Succeſſor of *Yao* was cotemporary with *Joſhua*; and each of theſe liv'd 110 Years. *Yu* the Succeſſor of *Xun* liv'd 100 Years, and after his Deceaſe the Lives of the Emperors of *China*, as they appear in the Catalogue, were much the ſame with their Cotemporaries, and as they are alſo at this very Time.

TABLE the Sixteenth.

Year of the World.	Before CHRIST.	Julian Period.	Cotemporaries of the Patriarchs with the *Chineſe* Emperors.	Age of the Patriarchs at that Time.	How long the Patriarchs liv'd.	Cotemporaries of the *Chineſe* Emperors.	How long theſe Emperors reign'd.	How long theſe Emperors liv'd.
1657	2351	2362	The Flood.					
1892	2116	2597	*Noah* reigns in *China*	835	950	*Fohi* reigns in *China*	115	not recorded
2007	2001	2712	Before *Abraham*'s Birth	002	175	*Xinnum*	140	uncertain
2147	1861	2852	*Iſaac*	038	180	*Hoamti*	100	111
2247	1761	2952	*Jacob*	078	147	*Xaohao*	84	100
2331	1677	3036	*Joſeph*	071	110	*Chuenhio*	078	091
2409	1599	3114	*Kohath* about	121	133	*Tico*	070	105
2479	1529	3184	*Amram* about	121	137	*Chi* depos'd	008	uncertain
2487	1521	3192	*Moſes*	054	120	*Yao*	100	118
2587	1421	3292	*Joſhua*	107	110	*Xun*	050	110
2637	1371	3342				*Yu*	010	100

75. Thus have we found the Time when the Empire of *China* firſt began, and alſo the Time when ſeveral of their Succeſſors liv'd. There ſtill remains another Difficulty which is the Diſagreement of the Time, according to the *Chineſe* and the *Hebrew Chronology*. According to the *Chineſe Chronology*, *Fohi* died in the Year before CHRIST 2837, and *Noah*, which is the ſame with *Fohi*, died in the Year 2001; ſo that here are 836 Years Difference between theſe two Accounts. Now it had been impoſſible to reconcile theſe together unleſs Father *Couplet* had given us not only the Annals of the Kingdom, but alſo the Genealogies of their Kings. By comparing theſe Genealogies it is eaſy to obſerve, That the Years of ſome of the Families of their ancient Kings were not ſucceſſive to each other, but collateral or cotemporary with them or ſuch who ſerv'd as Deputies to ſome of their ancient Emperors. The Annexing theſe *Tables* together on ſome unknown Occaſion made others tranſcribe them in ſuch a Manner, that they, who govern'd together at the ſame Time in ſeveral Provinces are mention'd in ſome *Tables* as ſucceeding each other in the whole Empire. This made ſome Pieces of the *Egyptian Chronology* ſo vaſt and extravagant. According to ſuch a Way of Reckoning the one and thirty Kings in *Canaan* with their Succeſſors, or the Princes over the Hundred and ſeven and twenty Provinces in *Perſia* might have extended their Series of Years to a Prodigious Number. This is allow'd by (*p*) *Martinius* himſelf in the *Chineſe* Hiſtory of *Fohi* to have been the Occaſion of the exceſſive and unreaſonable Largeneſs of their moſt ancient Accounts. So that it is very likely that this ſo common and eaſy an Error hath been the Cauſe of the too great Length of their Computation ſince *Fohi*, as well as before him. But to come to Particulars. It hath been obſerv'd, that the Number of Generations, who are nam'd from the ſame common Stock to the third Family, is but two more than thoſe, who are nam'd to the ſecond, altho' (*q*) in the preſent Series of their *Chronology* there are no leſs than 644 Years diſtance between them. It is alſo remarkable that after the firſt Time of the *Chineſe* Emperors, the Dominion came into the Hands of three famous Families, the Head of every one of which was deſcended from *Hoamti* the third Emperor. The Head of the firſt Family *Yu* began not to reign according to their Annals 'till three hundred and ninety Years after the Death of *Hoamti*, and the Monarchy is ſuppoſed to continue in this Family for ſeventeen Reigns and 441 Years. And yet in the Genealogy he is but the fifth by the Name of *Hoamti*; ſo that here we may ſuppoſe eleven Kings plac'd ſucceſſively, who ought to have been collateral. The Head of the ſecond Family *Chimtam* is ſuppos'd in the Annals to begin to reign at the End of theſe 441 Years, that is, 831 Years after *Hoamti*. This Monarchy is ſuppos'd to continue in this Family for 28 Reigns and 644 Years, and yet in the Genealogy he is but the ſeventeenth Perſon by Deſcent from *Hoamti*; ſo that here alſo we may ſuppoſe eleven Kings to be plac'd ſucceſſively, which ſhould have been collateral. But then the Head of the third Family *Vuvum* began not to reign by theſe Annals 'till a Succeſſion of the before-mention'd 28 Kings and 644 Years were ended, that is 1475 Years after *Hoamti*; and yet he is ſtill in the *Genealogy* but the Nineteenth Perſon by name from him; ſo that there are but two Genealogies allow'd for 644 Years, and all the reſt are plac'd ſucceſſively, who ſhould have been collateral. It hath been therefore thought reaſonable by ſome to ſuppoſe, that *Yu* the Founder of the firſt Family, and *Chimtam* the Founder of the ſecond, and *Vuvam* the Founder of the third were nearer to their common Progenitor than they are there plac'd, and at ſuch Diſtances as ſhall naturally correſpond to ſix, ſeventeen and nineteen Generations reſpectively. And if to ſeventeen Generations they allow'd ſix hundred and forty four Years, then inſtead of 1475 Years for nineteen Generations, we ought to allow about 719 Years, which being ſubſtracted from 1475 Years leaves about 756 Years for the Difference in which the *Chineſe* Hiſtory exceeds the Truth, in the Account theſe three Families, and which being ſubſtracted from 836 the real Difference leaves an Error but of 80 Years in ſuch a Rude Calculation, and if it is added to the Reſt, (which will be but little more than four Years in each Genealogy) will then make the *Scripture* and the *Chineſe* Chronology exactly to agree in all the ſucceſſive Years, as in (*r*) the following *Table*.

76. There are ſome who (*s*) pretend, that thoſe are only nam'd in the *Genealogies*, who were ſomewhat remarkable, tho' there were in Reality more Generations. But this looks like a meer Evaſion of the *Chineſe* Hiſtorians. For it doth not appear, that one half of thoſe, which are nam'd, were any Way remarkable; nor is it likely, that if they had known the Names of any more, they would have conceal'd them from us. *Genealogical Tables* do not regard the Merits of Perſons, but only their bare Names. And ſince we have but five Deſcents before the firſt Family, but ſixteen before the ſecond and but eighteen before the third in theſe *Genealogical Tables*, we may well ſuppoſe, that there were ſo many, and that there were no more. And it is as reaſonable to conclude, that there are ſome Names left out in the Catalogue of the *Britiſh* Kings ſince *William* the Conqueror, as that there are any Names omitted in the *Chineſe Genealogies*, ſince the Reign of *Hoamti*, from whence they begin.

(*p*) *Lib.* 1. *page* 17. (*q*) Couplet. Tabula Genealogica *poſt* Hiſtoriam Sinicam. (*r*) *Table* 18.
(*s*) Couplet's Genealogy, *Part* 7. *A*.

TABLE

TABLE the Seventeenth.

The GENEALOGICAL TABLE.

1 FOHI
reign'd an 115 *Years.*
2 *XINNUM*
reign'd an 140 *Years.*
1 HOAMTI
reign'd an 100 *Years.*

The Line of the first Imperial Family.

The Line of the third Imperial Family.

The Line of the Second Imperial Family.

Cham. — *Hoentun.*

3 Chuenhio
reign'd 78 *Years.*

Cam xu. *Tui yai.* *Hien yn.* *Ta lin.* *Pan kiam.* *Tim kien.* *Chum yum* *Xo ta*

Kium chen. — *Kim cam.* — *Kiu vam.* — *Chao nieu.* — *Cu ſeu.*

Lommi. — O — O — O — O

Kiven cham. — *Li.* *Hoei.* — *Hoei gin* *Cao ſim.* *Ki lien.* *Lao pum.* *Hoei-lien.* *Fan.*

Siam. — 6 Xun. *reign'd* 50 *Years.* — *Xam kiun.*

Quem.

1 YU *reign'd* 10 *Years.*
2 Ti ki *reign'd* 9 *Years.*

The Line of the first Family begins.

3. Taicam *reign'd* 29 *Years.*
4 Chumcam *reign'd* 13 *Years.*
5 Tiſiam *reign'd* 27 *Years.*
6 Xaocam *reign'd* 22 *Years.*

Kiolie — 7 Tixi *reign'd* 17 *Years.* — *Uu yu.*
8 Tihoai *reign'd* 26 *Years.*
9 Timam *reign'd* 18 *Years.*
10 Tiſie *reign'd* 16 *Years.*

11 Pukiam *reign'd* 59 *Years.*
12 Tikium *reign'd* 21 *Years.*
13 Tikin *reign'd* 21 *Years.*
14 Cumkia *reign'd* 31 *Years.*
15 Tikao *reign'd* 11 *Years.*
16 Tifa *reign'd* 19 *Years.*
17 *Kie* *reign'd* 52 *Years.*

2 Xaohao *reign'd* 84 *Years.*

Kiumchi. *Hi.* *Seu.* *Cai.* *Chum.* *Chaokie.*

4 Tico *reign'd* 70 *Years.*

Xaopao. *Chumbium.* *Poleam.* *Xobien.* *Chuucan.* *Pekiu.* *Kichum.* *Kili.* — O — O — O — O — O — O — O — *Puco* — O — O — O — O — O — O — *Kio* — O — O — O — O — O — *Cumlieu.*

Heucie.

5 *Yao* *reign'd* 100 *Years.*

Chi.

Sie. — *Chaomim.* — *Siamtu* — *Chamyo.* — *Zaoyu* — *Y.* — *Chin.* — *Vi.* — *Paotim* — *Pao ye.* — *Paopim.* — *Chugin* — *Chuquei.*

1 CHIMTAM *reign'd* 13 *Years.*

Chumgin. — *Taitim.* — *Vaipim.*

2 Taikia *reign'd* 33 *Years.*

3 Votiim *reign'd* 29 *Years.*
4 Taikem. *reign'd* 25 *Years.*

5 Taivu *reign'd* 75 *Years.*
6 Yumki *reign'd* 12 *Years.*
7 Siaokia *reign'd* 17 *Years.*

8 Chumtim *reign'd* 16 *Years.*
9 Vaigin *reign'd* 15 *Years.*
10 Hotankia *reign'd* 9 *Years.*
11 Zuye

The Line of the third Imperial Family.

Cumlieu.
Kimcie.
Hoampo.
Chafe.
Hoeiyu.
Cumfi.
Caoyu.
Yayu.
Cumxozu.
Taivam.
Taipe. *Kilie.* *Yuchum.*
UENUAM.

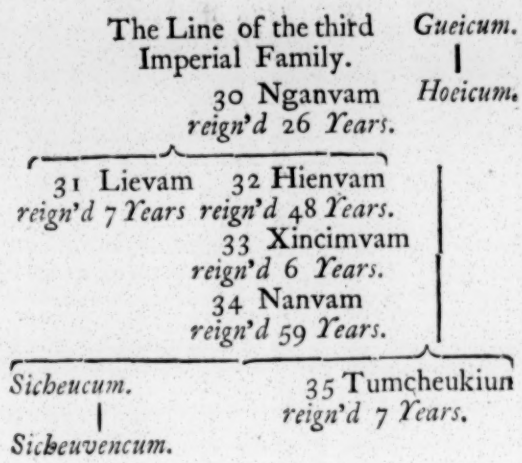
The Line of the fecond Imperial Family.

11 Zuye *reign'd 19 Years.*
12 Zufin *reign'd 16 Years.* — 13 Vokia *reign'd 25 Years.*
14 Zutim *reign'd 32 Years.* — 15 Nankem *reign'd 25 Years.*
16 Yamkia *reign'd 7 Years* — 17 Pounkem *reign'd 28 Years.* — 18 Siaofim *reign'd 21 Years.* — 19 Siaoye *reign'd 28 Years.*
20 Vutim *reign'd 59 Years.*
21 Zukem *reign'd 7 Years.* — 22 Zukia *reign'd 33 Years.*
23 Linfin. *reign'd 6 Years.* — 24 Kemtim *reign'd 21 Years.*
25 Uuye *reign'd 4 Years.*
26 Taitim *reign'd 3 Years.*
Kizu. — 27 Tiye *reign'd 37 Years.* — *Pican.*
Vizu — 28 Cheu. *reign'd 32 Years.* — *Vichum.*
Vuken
Cumchi.
Ti umxin.
Mimcumcum. — *Siamcumbi.*
Licumfam. — *Fefuho.*
Sunfucheu.
Xim.
Chimcaofu.
Cumfukia.
Mokinfu.
Caoy.
Famxo.
Pehia.
Xoleambe.
Confuzu *or* Confucius.
Peyu.
Zufu.

The

The Line of the third Imperial Family.

1 UUVAM *reign'd 7 Years.*	*Pegecao.*	*Zaovochin.*	*Piecumcao.*	*Camxo.*
	Hosien.	*Xochu.*	*Chaocumne.*	*Cheucum.*
	Xovu.	*Xochin.*	*Xotu.*	
2 Chimvam *reign'd 37 Years.*				*Pekin.*
Xo yu	3 Camvam *reign'd 36 Years.*			
	4 Chaovam *reign'd 51 Years.*			
	5 Movam *reign'd 35 Years.*			
	6 Cumvam *reign'd 12 Years.*			
7 Yevam *reign'd 25 Years.*	8 Hiovam *reign'd 15 Years.*			
	9 Yvam *reign'd 16 Years.*			
	10 Livam *reign'd 51 Years.*			
Chim.	11 Siuenvam *reign'd 46 Years.*			
	12 Yeuvam *reign'd 11 Years.*			
Pefo.	13 Pinvam *reign'd 51 Years.*			
	Siefu.			
	14 Huonvam *reign'd 23 Years.*			
Ke.	15 Chuamvam *reign'd 15 Years.*			
Zutui.	16 Livam *reign'd 5 Years.*			
	17 Hoeivam *reign'd 25 Years.*			
Xotai.	18 Siamvam *reign'd 33 Years.*			
	19 Kimvam *reign'd 6 Years.*			
20 Quamvam *reign'd 6 Years.*	21 Timvam *reign'd 21 Years.*			
	22 Kienvam *reign'd 14 Years.*			
	23 Limvam *reign'd 27 Years.*			
	24 Kimvam *reign'd 25 Years.*			
Zuxim. Mem.	25 Kimvam. *reign'd 44 Years.*	*Zuchao.*		
	26 Yuenvam *reign'd 7 Years.*			
	27 Chimtimvam *reign'd 28 Years.*			
Ngaivam.	28 Coavam *reign'd 15 Years.*	*Suvam.*		
29 Gueilievam *reign'd 24 Years.*		*Huoncum.*		
30 Nganvam *reign'd 26 Years.*		*Gueicum.*		



77. In the midſt of theſe Difficulties it might reaſonably have been expected, that the particular Account of the Eclipſes of the Sun, which is given us in their Annals, might have been of eſpecial Uſe to have fix'd their *Chronology*; but by taking a more exact View of them, we may obſerve, that Errors have crept into thoſe Accounts which muſt have been occaſion'd by the Negligence or Careleſneſs of Tranſcribers. And ſince it hath thus happen'd in ſuch Particulars, where they can have no Deſign in View; we have the greater Reaſon to ſuſpect them in all other Parts, eſpecially ſince they might be apt to enlarge their Computations like the Reſt of the World, that ſo their Nation might ſeem more ancient than it really was. I ſhall only inſtance in the two firſt Eclipſes of the Sun, which were recorded to have happened during the Reign of the third Family, even that of *Vuvam*. The firſt was in the Reign of *Teuvam* the twelfth King of that Family, in the ſecond Year of the thirty third Cycle. The firſt Year of this Cycle was the Year before CHRIST 777, and conſequently the ſecond Year was the Year before CHRIST 776, or if according to the Method before propos'd (*t*) a *Biſſextile* Year is inſerted in the Year before CHRIST 00, it will happen in the Year 775. Now it is recorded by *Martinius* that *Chuenhio* the fifth Emperor (*u*) ſettled the firſt Day and Month of the Year, to begin after the Change of the Moon, which happen'd neareſt the fifteenth Degree of *Aquarius*, which was in the middle Space between the Sun's being on the Winter Tropick, and the vernal Equinox. And gave this Reaſon, becauſe about that Time of the Year, the Water began to be free from Ice, the Silk-worms began to appear, the Earth was now adorn'd with Flowers, and the Spring came on. And accordingly, this Method was ever ſince obſerv'd by the *Chineſe*, tho' they often differ'd concerning the Time of the Day or Night, in which the Year was to begin. Now it appears by Calculation that in the abovemention'd Year, in the Province of *Xenſi* (which I take to be about the Latitude of 35 Degrees, and about the Longitude of 130 Degrees eaſtward from the Meridian of *London*) the Sun came to the fifteenth Degree of *Aquarius* about the fifteenth Day of *February*, and that the New Moon, from whoſe Appearance or φάσις the Year began, was on the tenth Day of *February*, and conſequently the End of the tenth Month, when this Eclipſe was to happen, was on the third Day of *December*, when the Poſition of the Heavens was as follows:

Sun and Moon in ♐ 8d. 4m.
The Dragon's Head in ♌ 20d. 3m.
The Argument of Latitude 3s. 14m.
And the Moon's North Latitude 5d. 8m.

So that there could be no Eclipſe at all about that Time.

78. The ſecond Eclipſe, which is mention'd, is a total Eclipſe of the Sun, in the Reign of *Huonvam* the fourteenth King of the ſame Family, and in the ninth Year of the thirty fourth Cycle. The firſt Year of this Cycle was the Year before CHRIST 717, and conſequently the ninth Year was the Year before CHRIST 709, or if (*x*) a Biſſextile Year is inſerted for the Year of CHRIST 00, it will happen in the Year 708, when the Sun alſo came to the fifteenth Degree of *Aquarius* about the fifteenth Day of *February*, as before, and the new Moon, from whoſe Appearance or φάσις the Year began, was on the twenty firſt Day of *February*, and conſequently the End of the ſeventh Month, when this Eclipſe is reported to have happen'd, was on the fourteenth Day of *September*, when the Poſition of the Heavens was as follows:

Sun and Moon in ♍ 15d. 04m.
The Dragon's Tail in ♋ 14. 22.
The Argument of Latitude 8s. 0d.
The South Latitude of the Moon 4d. 19m.

So that there could be no Eclipſe at all about that Time.

79. But if it was poſſible to rectify this Total Eclipſe, ſo as to find out the Truth thereof; yet after all the Diſtance between theſe two is ſuch, that it is impoſſible to reconcile them. The Difference between theſe two Eclipſes, or between *Dec.* 3. *Anno ante* CHRISTUM 775, and *September* 14, *Anno ante* CHRISTUM

(*t*) *Chap.* 1. *ſect.* 3. (*u*) Hiſtoria Sinica. *page* 33, &c. (*x*) *Chap.* 1. *ſect.* 3.

STUM 708, is ſixty ſix Years, and 285 Days, in which Time the Motion of the Dragon's Head is as followeth :

	s.	*d.*	*m.*	*ſe.*
Years 60	00	26	50	15.
Years 6	03	26	01	29.
Days 285	00	15	05	32.
Motion of ☊	05	07	57	16.
Diſtance of ☊ from ☌	00	22	02	44.

Difference of Latitude for the ſame Diſtance $1^{d.}\ 52^{m.}\ 16^{ſe.}$ which is ſo great, that it is impoſſible, that there can be two *Eclipſes* at ſuch a Diſtance; and even the Addition of an *Embolimæan* Month, in which the Motion of either Node is only $1^{d.}\ 38^{m.}\ 30^{ſe.}$ is not ſufficient to alter the Moon's Latitude ſo much as to cauſe a Poſſibility of an *Eclipſe* at both theſe Diſtances; but two ſuch *Eclipſes* might have happen'd, if we allow the Diſtance of another Year for a Miſtake in the Tranſcriber; ſo that the total *Eclipſe* being found out, the other might be rectify'd accordingly.

80. The Way therefore to regulate the *Chineſe Chronology* muſt be thus:

Firſt, Make a (*y*) *Chronology* according to the *Scripture* Account from the Reign of *Fohi* or *Noah* to the End of the firſt Family or that of *Yu*, which is about 932 Years. Then (*z*) make a *Chronology* backward from the Birth of our SAVIOUR, to the Beginning of the Reign of the third Family or that of *Vuvam*, which is about 1121 Years; and by theſe it will appear, that *Vuvam* the Founder of the third Family began to Reign but 17 Years after the firſt Family, or that of *Yu* was extinct; and conſequently that the ſecond and the third Families were generally cotemporaries, and therefore muſt reign together in different Provinces of *China*. So that *Chimtam*, who was of the third or youngeſt Branch of *Hoamti* having put an End to the Government of the elder Family, and having reign'd thirteen Years, *Vuvam* in the fourteenth Year of *Taikia* the Succeſſor of *Chimtam* raiſes a Rebellion againſt him, as being of the elder Family; and tho' he was not able to expel him from the Kingdom; yet he took a conſiderable Part thereof for himſelf, and ſo the Families reign'd together until the ſecond Family was extinct, and then the third Family and their Succeſſors reign'd as ſole Monarchs.

81. From hence we may gueſs at the Method by which theſe Errors at firſt crept into the *Chineſe Chronology*, and how to rectify them. At firſt the Records of the three Families were kept diſtinct, and the Genealogies from *Hoamti* were regularly plac'd, and each Branch enter'd according to their Names. And after this ſome Tranſcriber plac'd them all ſucceſſively, tho' ſeveral ſhould have been collateral. Another regulates the Cycles according to the Order, in which they were then plac'd; and another endeavours to lengthen the Genealogies by putting in three Blanks or Cyphers for ſo many Genealogies before the Family of *Yu*, and fifteen before the Family of *Vuvam*, that ſo the Generations might appear to bear ſome Proportion with their Annals, and thus one Error naturally begat another.

82. The way therefore to regulate them muſt be to ſettle the *Tables*, as it is abovemention'd, and to leave out all the Blanks and Cyphers in the Genealogies. The reſpective Names might well be unknown, becauſe there were no ſuch Men ever living in the World, and the leaving them out will fix the Genealogies and the Annals at once. Thus from *Chuenhio* to *Yu*, the Head of the firſt Family, there will remain three Generations, and he was the ſecond that reign'd after him at the Diſtance of 148 Years, which may well be allow'd for ſo many Generations in thoſe early Times. Secondly, From *Sie* who was cotemporary with *Yao* to *Chimtam* the Head of the ſecond Family there are thirteen Generations. In the Space of Time between the Beginning of each of their Reigns there are 521 Years; ſo that the Diſtance of each Generation one with another was forty Years. Thirdly, From *Heucie*, who was cotemporary with *Yao*, to *Vuvam* the Head of the third Family there are fifteen Generations. In the ſame Space of Time between the Beginning of each of their Reigns, when thus rectify'd, there are 538 Years; ſo that the Diſtance of each Generation one with another was ſix and thirty Years. And he that will compare theſe Diſtances, with thoſe immediately after the Flood, as they are recorded in (*a*) the holy *Scriptures*, will find a very great Affinity between them; where if we reckon from *Arphaxad* the Son of *Shem* to *Abraham*'s eldeſt Brother, there are eight Generations and 290 Years, or 36 Years to each Generation one with another: Or if we reckon from *Arphaxad* to *Abraham* himſelf, there are likewiſe eight Generations or 350 Years, which is 44 Years alſo for the Mean Proportion of each Generation.

(*y*) Table 19. (*z*) *Ibid.* (*a*) Gen. 11, 12, *to* 12. 4. Gen. 21. 5. *and* Gen. 25. 26.

TABLE

TABLE the Eighteenth.

A Specimen of the Chineſe *Annals as they are begun in the Reign of* Hoamti *their third Emperor, and continued down for* 10 *Cycles or ſix hundred Years, taken out of* Couplet's Confucius *or Hiſtory of* China.

NB. *That in the ſame Manner theſe Annals are continued down by him for* 4380 *Years, or until the Year of* CHRIST 1683.

Cycle the firſt. Year before CHRIST 2697.	HOAMTI call'd alſo *Hiven yven* reign'd an hundred Years.	HOAMTI, that is the yellow Emperor, was born of his Mother *Fupao*, and the Founder of the Monarchy, began to reign, being choſen by the petty Kings. He had his Palace call'd *Chocheu* in the Province of *Pekin*. He dedicated the Temple of Peace to *Xangti*, that is, to the ſupream Emperor or GOD, altho' after that it was a Cuſtom to ſacrifice in the open Air. He conquer'd the Rebel *Chiyeu* of the Stock of *Xinnum* in the third Battle. The Majeſty of the Empire began under him. A Diadem and yellow Cloaths were now permitted to be worn only by the Emperors. By the Aſſiſtance of *Tanao* he perfected the Cycle of ſixty Years. He invented a Table of Aſtronomy and Arithmetick, and alſo Muſick and Muſical Inſtruments, alſo Weapons, the Bow, Nets, Chariots, Boats, the Carpenter's and the Potter's Art, and Meaſures and Weights. He caſt twelve Bells of Braſs, repreſenting the twelve Months of the Year. He appointed *Ciucum* and *Zamtie* to keep an exact Series of Time, who alſo invented ſeveral Characters. He inſtitutes ſix *Colci* or chief Miniſters of State. He conquers twelve rebellious Princes. His Queen *Luiſu* teaches to nouriſh Silk-Worms, to weave Silk, and to dye various colours.
Cycle the ſecond. Year before CHRIST 2637.	2. XAOHAO call'd alſo *Kintien* reign'd eighty four Years.	HOAMTI wrote ſeveral Books concerning the Art of Phyſick hitherto in Uſe by obſerving the Pulſe, and his Aſſiſtants herein were *Kipe*, *Soven*, and *Luicum*. The Bird of the Sun is ſeen in the Top of the Palace, and an Unicorn in the Woods, both which were accounted as Omens of great Felicity. He had five and twenty Sons, and from them a long Generation of Grandchildren: And alſo 85 Emperors of three diſtinct Imperial Families for 2457 Years took their Riſe from HOAMTI like Boughs from a Tree. In the fortieth Year of the ſecond Cycle HOAMTI dies being 111 Years old, and was bury'd in the Province of *Xantum*. In the 41ſt Year of this Cycle *XAOHAO* Son of the deceas'd by *Luyſu* his Queen ſucceeds him. His Birth, Palace, and Grave was in *Kiofeu* a City in the Province of *Xantum*.
Cycle the third. Year before CHRIST 2577.		When XAOHAO was Emperor, the Bird of the Sun was ſeen again, which he appointed to be the Banner of the Empire. Under him there was a long Peace. He appointed Cities, and encompaſſes them with Walls. He was the Author of a new Muſick. He cauſed the Oxen to draw the Chariots. He

A Continuation of TABLE the Eighteenth.

		He diſtinguiſhes the nine Degrees of the civil Magiſtrates by ſeveral Kinds of Birds, and the ſix Orders of Military Captains by the Repreſentation of Beaſts, which Cuſtom continues to this Time. He had four Sons, who were Magiſtrates under the following Emperor. *Kienli* or nine Potentates diſturb the Method of their Sacrifices, and make the People mad with Ghoſts and Apparitions. Here was the Beginning of more Superſtitions, which brought the Empire into Danger.
Cycle the fourth. Year before CHRIST 2517.	3. CHUENHIO call'd alſo *Cao yam* reign'd ſeventy eight Years.	XAOHAO dies in the fourth Year of this Cycle being an hundred Years old, and CHUENHIO the Grandſon of HOAMTI by his Mother *Kiukive* ſucceeds him in the fifth Year of this Cycle. His Palace was in the Town of *Hoa* in the Province of *Pekim*. He was a pious and a Religious Prince, he conquers nine petty Kings, he reduces the Rites of Sacrifices to their old Cuſtoms, and takes away the late Abuſes of them. He appoints, that the Emperor alone ſhould ſacrifice to the ſupream Emperor of Heaven in a very ſolemn Manner. He was the Author and Inventor of a Calendar, which is ſolemnly diſtributed every Year through the Empire from the Palace alone until this Day. He appointed the Year to begin from the Beginning of the new Moon, which was neareſt to the Spring, and which in *China* anſwer'd to the fifteenth Degree of *Aquarius*; which Order of Time was frequently chang'd, and ſometimes anticipated by a Month or more; but at laſt it was regulated under the fifth Family, that of *Han*, *Hiaovu* being the fifth Emperor, and ſettled in the ſame Manner, as it is now obſerv'd. A Conjunction of five Planets was then obſerv'd by him upon the ſame Day, in which there was alſo a Conjunction of the Sun and Moon.
Cycle the fifth. Year before CHRIST 2457.	4. TICO call'd alſo *Caoſin*, reign'd ſeventy Years.	CHUENHIO dies in the twenty ſecond Year of this Cycle, being ninety one Years of Age, and was buried in the Town of *Hoa* in the Province of *Pekim*. His Epitaph is extant at this Time. *Tico* his Grandſon by his Father *Chaokie* ſucceeded him in the twenty third Year of this Cycle. His Palace was in the City of *Yenſu* in the Province of *Honan*. He was a Prince obedient to the Heavens, a great worſhipper of Spirits, grave and liberal, with a kingly Aſpect. He us'd the ſame Habit and Worſhip with their wiſe Men. Under him there was a long Peace. He makes his Brethren and their Children Governors in the Province of *Suchuen*. He had four Queens by a new Example. The firſt having made a Vow to GOD, had a Son call'd *Cie*, who was a great Improver of Husbandry. The Second call'd *Kim* had a Son call'd *Yao* in the Fourteenth Month after her Conception. The third having offer'd a Sacrifice to GOD had a Son call'd *Sie*. And the fourth had a Son call'd *Chi*.

A Continuation of TABLE the Eighteenth.

Cycle the sixth. Year before CHRIST 2397.	CHI reigns eight Years.	TICO appoints publick Teachers for the Instruction of the People. He appoints vocal Musick to stir up the People to mutual Love and the Study of Virtue. TICO dies in the thirty second Year of this Cycle in the hundred and fifth Year of his Age, and was bury'd in *Pekim*. In the thirty third Year of this Cycle *Chi* his Son by the fourth Queen succeeds him, but because he was of another Stock, and not according to the Law, he is depriv'd of the Empire by the Princes in the fortieth Year of this Cycle, and therefore was not reckon'd among the Number of the Emperors. In the forty first Year of this Cycle YAO the Son of TICO is made Emperor. He reign'd alone seventy two Years, and reign'd also twenty eight Years with his Copartner XUN. His Palace was in the City of *Taiyven* in the Province of *Xansi*. He was both an Emperor and a Law-maker, as also XUN his Successor was, and they both were Rules and Examples to all their Posterity; he was kind to the Poor, and respectful to the Aged, and it is believ'd, that it is owing to him, that a certain Number of Poor is at this Time maintain'd in every City by the Royal Magnificence.
	5. YAO call'd also *Tam* and *Tao* reign'd an hundred Years.	
Cycle the seventh. Year before CHRIST 2337.		When YAO abounded in Wealth he contented himself with plain Food, Cloaths, House and Houshold Goods. He ascribes the Faults of his Subjects and the publick Calamities to himself alone. By the Assistance of Astronomers *Ho* and *Hi* he appoints twelve Lunar Months, six of thirty Days, and as many of nine and twenty, and the intercalary Months, which happen seven Times in nineteen Years. He appoints six Courts of Justice, which continue to this Time, and also five Degrees of Titular Noblemen. He reign'd so affectionately for fifty Years, that it seem'd to be as if he had not reign'd at all. In the fortieth Year of this Cycle there was a great Winter Flood. *Quen* was appointed to take Care for the Letting out of the Waters; but he was put to Death for his Negligence herein. His Son *Yu* is put in his Place, who spent thirteen Years successively in draining the Waters into the Sea and other Places, and it was suppos'd by some, that he would gain the Empire by this signal Service. In the fiftieth Year of this Cycle XUN is brought out of the Country to a very great Digniry by YAO, who had heard a great Report of his Dutifulness; and he gives him two of his Daughters in Marriage. In the fifty third Year of this Cycle XUN is preferr'd to be a Copartner in the Empire for eight and twenty Years. He as often as he view'd the Empire, did first offer a Sacrifice to *Xamti* or the supream GOD. He conquers four Rebels of the Race of *Hoamti*. He appointed five Kinds of Punishments, and in the Execution of them recommended Mercy. See *Xukim*.
Cycle the eighth. Year before CHRIST 2277.	6. XUN call'd also *Yu* reign'd alone fifty Years.	XUN makes a Sphere of the seven Planets of precious Stones. He divides the Empire into twelve Countries. In the twentieth Year of this Cycle YAO dies, in the hundred and eighteenth Year of his Age, leaving behind him nine Sons. He was buried in *Kiofeu* in the

A Continuation of TABLE the Eighteenth.

		the Province of *Xantum*. The People lamented him for three Years like a Father or a Mother. In the twenty firſt Year of this Cycle XUN is made Emperor, being deſign'd for it by his Predeceſſor. His Palace was in *Puchau* in the Province of *Xenſi*. He appointed three Examinations, for the Inquiring into the good and bad Deeds of every Ruler. In the thirty ſixth Year of this Cycle new Stars were ſeen, one of them being like a half Moon, and ſeveral Clouds were ſeen ſpotted with ſeveral unuſual Colours. He appointed a new Muſick, and was himſelf skilful both in inſtrumental and vocal. In theſe Times it was cuſtomary to put the dead Bodies into a Faggot of Wood, or apply ſuch teſtaceous Powders as were of an eating Nature. The following Emperor commanded theſe to be made of Wood only, which Cuſtom continues to this Time. In the fifty fourth Year of this Cycle YU is choſen to be a Copartner in the Empire for ſeventeen Years. He gave leave for any Man that had been injured by him to declare his Grievance on a publick Table. There were eight of his privy Counſel of the Race of CHUENHIO, and as many of the Race of TICO. The famous Admonitions of Nobles *Caotuo*, *Peye* and *Cie* are now extant in the Book of *Xukim*.
Cycle the ninth. Year before CHRIST 2217.	1. YU reigns alone ten Years.	In the tenth Year of this Cycle XUN dies being an hundred and ten Years old, and was bury'd in the Province of *Xenſi*. In the eleventh Year of this Cycle YU or TAYU that is YU the great ſucceeds him, being of the fifth Generation by deſcent from CHUENHIO, and choſen by XUN before his own Children. He firſt founded the Imperial Family of *Hia*, which continu'd for 458 Years under 17 Emperors. His Palace was in the Town of *Nganye* in the Province of *Xenſi*. He was a pious and mild Prince. He divides the Empire into nine Provinces, and marks to what Government each of the twenty eight Conſtellations may anſwer. See in the Book of *Xukim*, what he hath written concerning the Diviſion of Grounds and Huſbandry. He caſts nine great Veſſels, to be as it were the Monuments of nine Provinces. He inſtitutes Muſick in praiſe of the two Legiſlators YAO and XUN. He forbids Wine, and chaſtiſes *Uti*, who was the Inventor of it. He plac'd a Drum and a Bell at the Gates of the Palace, at the Sound of which he went out to hear the Complaints of his Subjects; which Cuſtom is alſo in Uſe at this Time.
	2. TIKI reigns nine Years.	In the twentieth Year of this Cycle YU dies being an hundred Years old. In the twenty firſt Year of this Cycle TIKI ſucceeds him being choſen by the Princes for the Merits of his Father, having rejected YE, whom YU the Predeceſſor had ſolemnly propos'd for a Succeſſor. From him there was an hereditary Succeſſion of Sons and Grandchildren. He appointed nine Orders of Muſick and Dancing.

In

A Continuation of TABLE the Eighteenth.

	3. TAICAM reigns nine and twenty Years.	In the nine and twentieth Year of this Cycle TIKI dies, and in the thirtieth Year of the ſame his Son TAICAM ſucceeds him. In the thirty firſt Year of this Cycle he prefers his five Brethren to five Principalities: but he himſelf being given to Luxury and Hunting neglects the Concerns of the Empire.
	4. CHUMCAM reigns eight Years.	In the forty ſeventh Year of this Cycle, when he had hunted an hundred Days beyond the River *Lo*, his Retreat to the Court was intercepted by *Y* one of the Princes, and his younger Brother CHUMCAM is declar'd Emperor, who notwithſtanding refus'd to act, as long as his elder Brother liv'd. In the fifty eighth Year of this Cycle TAICAM dies, and CHUMCAM a prudent and a modeſt Prince takes the Government upon him.
Cycle the tenth. Year before CHRIST 2157.	5. TISIAM reigns ſeven and twenty Years. *Hanzo* an Intruder reign'd forty Years.	In the ſecond Year of this Cycle, or as others ſay, in the ſixth Year, there was an Eclipſe of the Sun, which becauſe the Preſidents of Aſtronomy *Hi* and *Ho* being given to Wine did not diſcover, they were puniſh'd with Death. In the thirteenth Year of this Cycle CHUMCAM dies, and in the fourteenth Year TISIAM his Son ſucceeds him. He degenerates from the Inſtitutions of his Father, and hath his Palace in XAMKIEU. He raſhly commits the Government of the Empire to *Y* a Prince, by whom he is ſoon after ſent out of the World. In the eighth third Year of this Cycle TISIAM is kill'd by *Hanzo*, who uſurps and keeps Poſſeſſion of the Empire for forty Years. The Queen being great with Child flies to her Father, who was Prince of the Kingdom of *Gem*. She is delivered of XAOCAM, who after an Intermiſſion of forty Years takes the Government upon him.
Cycle the ſixteenth. Year before CHRIST 1797.	Second Family. 1. CHIMTAM reigns thirteen Years.	*In this Manner are theſe Annals carried on by Father* Couplet *until the Year of* CHRIST 1683. *Here follows an Abſtract of a few Particulars, which when compar'd with the Genealogies may ſerve to explain what hath been already mention'd.* In the thirty ſecond Year of this Cycle CHIMTAM is the ſeventeenth in order of the Race of HOAMTI. He comes to the Empire in the eighty ſeventh Year of his Age, and is the Founder of the Family of *Xam*, who held the Government 644 Years under eight and twenty Emperors. His Palace was in the City of *Queite*, in the Province of *Honan*.
Cycle the twenty ſeventh. Year before CHRIST 1137.	Third Family. 1. VUVAM reigns ſeven Years.	In the third Year of this Cycle there was an Earthquake for five Days, in which Year *Veuvam* dies in the fifth Year of his Principality and the ninety ſeventh Year of his Age, having left twelve Sons and among them VUVAM, who with ſeven hundred thouſand Men deſtroys the Tyrant CHEU.

A Continuation of TABLE the Eighteenth.

		In the ſixteenth Year of this Cycle CHEU deſtroys himſelf voluntarily by Fire, and with him the ſecond Family of *Xam* is extinct. In the ſame Year VUVAM founds the third Family of *Cheu*, which held the Government for 873 Years, under 35 Emperors.
Cycle the thirty third. Year before CHRIST 777.		In the ſecond Year of this Cycle and the tenth Month there was an Eclipſe of the Sun. NB. *That from this Time they began in their Annals to inſert the Eclipſes of the Sun and Moon, which if they had done ſooner the Years of the other Emperors might have been more exactly determin'd.*
Cycle the forty firſt. Year before CHRIST 297.	Fourth Family. 1. CHUAMSI-AMVAM reign'd three Years.	In the forty third Year of this Cycle CHEUKIUN *Coavam*, the great Grandchild of the thirty firſt Emperor by the Brother's ſide, being Maſter but of a ſmall Territory, abdicates himſelf, when his Affairs were deſperate, and afterward leads a private Life without any Honour. With him the Family of *Cheu* is extinct. In the forty ninth Year of this Cycle CHUAM SIAMVAM the Son of *Hiaovenvam*, (who only reign'd three Days) founds the Family call'd *Sin*, which held the Government for three and forty Years under four Emperors. In the fiftieth Year of this Cycle there was an Eclipſe of the Sun.

TABLE the Nineteenth.

A TABLE *of the* Chinese *Emperors reduced to the Year of the World and the Year before* CHRIST *according to the* Scripture *Standard.*

Year of the World.	Year before CHRIST.	*The* Chinese *Emperors.*
1892	2116	*Noah* or *Fohi* reigns in *China.*
2007	2001	*Noah* or *Fohi* dies and *Xinnum* succeeds.
2147	1861	*Xinnum* dies and *Hoamti* succeeds, the Head of three
2247	1761	*Hoamti* dies and *Xaohao* succeeds. [future Families.
2331	1677	*Xaohao* dies and *Chuenhio* succeeds.
2409	1599	*Chuenhio* dies and *Tico* succeeds.
2479	1529	*Tico* dies and *Chi* succeeds.
2487	1521	*Chi* is depos'd and *Yao* succeeds.
2587	1421	*Yao* dies and *Xun* succeeds.
2637	1371	*Xun* dies.

The first Imperial Family.

2427	1581	*Yu* the Founder of the first Family reigns.
2437	1571	*Yu* dies and *Tiki* succeeds.
2446	1562	*Tiki* dies and *Taicam* succeeds.
2475	1533	*Taicam* dies and *Chumcam* succeeds.
2490	1548	*Chumcam* dies and *Tisiam* succeeds.
2517	1491	*Tisiam* is kill'd and *Hanzo* usurps.
2557	1451	*Hanzo* is kill'd and *Xaocam* succeeds.
2579	1429	*Xaocam* dies and *Tixu* succeeds.
2596	1412	*Tixu* dies and *Tihoay* succeeds.
2622	1386	*Tihoay* dies and *Timam* succeeds.
2640	1368	*Timam* dies and *Tisie* succeeds.
2656	1352	*Tisie* dies and *Tipukiam* succeeds.
2715	1293	*Tipukiam* dies and *Tikium* succeeds.
2736	1272	*Tikium* dies and *Tikin* succeeds.
2757	1251	*Tikin* dies and *Cumkia* succeeds.
2788	1220	*Cumkia* dies and *Ticao* succeeds.
2799	1209	*Ticao* dies and *Tisa* succeeds.
2818	1190	*Tisa* dies and *Kie* succeeds.
2870	1138	*Kie* dies and an end is put to the Government in this Family.

The Second Imperial Family.

Year of the World	Year before CHRIST.	
2870	1138	*Chimtam* begins the second Imperial Family from *Hoamti.*
2883	1125	*Chimtam* dies and *Taikia* succeeds him.
2916	1092	*Taikia* dies and *Votim* succeeds him.
2945	1063	*Votim* dies and *Taikem* succeeds him.
2970	1038	*Taikem* dies and *Siaokia* succeeds him.
2987	1021	*Siaokia* dies and *Yumki* succeeds him.

Yumki

The Third Imperial Family.

Year of the World.	Year before CHRIST.	
2887	1121	*Vuvam* begins the third Imperial Family from *Hoamti.*
2893	1115	*Vuvam* dies and *Chimvam* succeeds him.
2930	1078	*Chimvam* dies and *Camvam* succeeds him.

Camvam

A Continuation of TABLE the Nineteenth.

Year of the World.	Year before CHRIST.	The Second Imperial Family.
2999	1009	*Tumki* dies and *Taivu* succeeds him.
3074	934	*Taivu* dies and *Chumtim* succeeds him.
3087	921	*Chumtim* dies and *Vaigin* succeeds him.
3102	906	*Vaigin* dies and *Hotankia* succeeds him.
3111	897	*Hoatankia* dies and *Zuye* succeeds him.
3130	878	*Zuye* dies and *Zufin* succeeds him.
3146	862	*Zufin* dies and *Vokia* succeeds him.
3171	837	*Vokia* dies and *Zutim* succeeds him.
3203	805	*Zutim* dies and *Nankem* succeeds him.
3228	780	*Nankem* dies and *Tamkia* succeeds him.
3235	773	*Tamkia* dies and *Puonkem* succeeds him.
3260	748	*Puonkem* dies and *Siaofin* succeeds him.
3281	727	*Siaofin* dies and *Siaove* succeeds him.
3309	699	*Siaove* dies and *Vutim* succeeds him.
3368	640	*Vutim* dies and *Zukem* succeeds him.
3375	633	*Zukem* dies and *Zukia* succeeds him.
3409	599	*Zukia* dies and *Linfin* succeeds him.
3415	593	*Linfin* dies and *Kemtim* succeeds him.
3436	572	*Kemtim* dies and *Vuve* succeeds him.
3440	568	*Vuve* dies and *Taitim* succeeds him.
3443	565	*Taitim* dies and *Tiye* succeeds him.
3480	528	*Tiye* dies and *Cheu* succeeds him.
3513	495	*Cheu* dies, and an End is put to the Government in this Family.

Year of the World	Year before CHRIST.	The Third Imperial Family.
2956	1052	*Camvam* dies and *Chaovam* succeeds him.
3008	1000	*Chaovam* dies and *Movam* succeeds him.
3062	946	*Movam* dies and *Cumvam* succeeds him.
3074	934	*Cumvam* dies and *Yevam* succeeds him.
3099	989	*Yevam* dies and *Hiovam* succeeds him.
3104	894	*Hiovam* dies and *Yvam* succeeds him.
3130	878	*Yvam* dies and *Livam* succeeds him.
3181	827	*Livam* dies and *Siuenvam* succeeds him.
3227	781	*Siuenvam* dies and *Yeuvam* succeeds him.
3238	770	*Yeuvam* dies and *Pimvam* succeeds him.
3289	719	*Pimvam* dies and *Huonvam* succeeds him.
3312	696	*Huonvam* dies and *Chuamvam* succeeds him.
3327	681	*Chuamvam* dies and *Livam* succeeds him.
3332	676	*Livam* dies and *Hoeivam* succeeds him.
3357	651	*Hoeivam* dies and *Siamvam* succeeds him.
3390	618	*Siamvam* dies and *Cimvam* succeeds him.
3396	612	*Cimvam* dies and *Quamvam* succeeds him.
3402	606	*Quamvam* dies and *Timvam* succeeds him.
3423	585	*Timvam* dies and *Kienvam* succeeds him.
3437	571	*Kienvam* dies and *Limvam* succeeds him.
3464	544	*Limvam* dies and *Kimvam* succeeds him.
3489	519	*Kimvam* dies and another *Kimvam* succeeds him.
3533	475	This *Kimvam* dies and *Yuenvam* succeeds him.
3540	468	*Yuenvam* dies and *Chintimvam* succeeds him.
3563	440	*Chintimvam* dies and *Caovam* succeeds him.
3583	425	*Caovam* dies and *Guilievam* succeeds him.
3607	401	*Guilievam* dies and *Ngauvam* succeeds him.
3633	375	*Lievam* succeeds him.
3640	368	*Lievam* dies and *Hienvam* succeeds him.
3688	320	*Hienvam* dies and *Xincinvam* succeeds him.
3694	314	*Xincinvam* dies and *Nanvam* succeeds him.
3753	255	*Nanvam* dies and *Chuekiun* succeeds him.
3760	248	*Chuekiun* is abdicated, the third Family is extinct. *Chuamfianvam* succeeds him and begins a fourth Family.
3763	245	*Chuamfianvam* dies and *Xikoanti* succeeds him.
3800	208	*Xikoanti* dies and *Ulxi* succeeds him.
3803	205	*Ulxi* dies and *Imvam* succeds, who reigns 45 Days and is kill'd, and so the Family is extinct.
3803	205	The fifth Family is begun by *Caozu*.
3815	193	*Caozu* dies and *Hoeiti* succeeds him.
3822	186	*Hoeiti* dies and *Linheu* succeeds him.
3830	178	*Linheu* dies and *Venti* succeeds him.
3852	156	*Venti* dies and *Kimti* succeeds him.
3868	140	*Kimti* dies and *Vuti* succeeds him.
3922	86	*Vuti* dies and *Chaoti* succeeds him.
3935	73	*Chaoti* dies and *Siventi* succeeds him.
3960	48	*Siventi* dies and *Yuenti* succeeds him.
3976	32	*Yuenti* dies and *Chinti* succeeds him.
4002	6	*Chinti* dies and *Hoangaiti* succeeds him.
4008	0	*Hoangaiti* dies and *Hiopinti* succeeds him.

CHAP. VII.

The Hiſtory of Sanchoniatho *before the Flood compar'd with the Holy* Scriptures.

IN the twelfth *Table* of the preceding Chapter, I have plac'd the Genealogies of *Seth* and *Cain* together, as they are mention'd in the ſacred *Scriptures*, and in *Sanchoniatho* as he is tranſlated (*a*) out of *Euſebius* with proper Obſervations thereon by (*b*) the learned Biſhop *Cumberland*. I ſhall now give a ſhort Account of the Hiſtory of the Poſterity of *Cain*, as it is conveigh'd down to us by theſe Authors, and compare the ſame with the ſmall Remains thereof, which we find in the holy Writings; that ſo we may alſo endeavour to fix the Times, as near as poſſible, even of ſuch ſhort and obſcure Stories. And here it muſt be obſerv'd, that this *Sanchoniatho* was a profeſs'd Heathen, and accounted a moſt ancient and famous Hiſtorian, very much admir'd and made uſe of by the Philoſopher *Porphyrius*, who was the ſhrewdeſt Adverſary that ever *Chriſtianity* met with. For he being of too great Learning to be ſatisfy'd with the vain Pretences of the *Greecians*, made it his Buſineſs to ſearch after the moſt ancient Records to find out ſomewhat in them to confront the Antiquity of the *Scriptures*; but upon his moſt exact Inquiry he could find none of greater Antiquity than the *Phœnician* Hiſtory, nor any Author, who could hand it down to us like this *Sanchoniatho*. This Author had a peculiar Advantage in this, that not only his own Time was many Centuries before all Hiſtorians, that we have extant; but alſo that he ſearch'd at his own Town *Berytus* the Records, which were there depoſited and kept by the *Cabiri*, appointed by *Thoth* to ſet down theſe Antiquities, before he went into *Egypt* to be King there. The Author therefore and Compiler of theſe Records, being confeſs'd by this Hiſtorian to be *Thoth* the Grandſon of *Ham*, who liv'd near an hundred Years before the Flood, it is very probable, that he had this Account from his Grandfather, and poſſibly might have ſome Part thereof from *Noah*, ſince it is probable that he might be born about the ſame Time with *Salah* the Grandſon of *Shem*, which was within forty Years after the Flood. And as he was not (*e*) only a Philoſopher of the greateſt Size, which thoſe early Times afforded without the Pale of the true Church; ſo it is to be believ'd, that he took Care, that his Account ſhould be ſuch as beſt favour'd that Religion which he order'd to be exercis'd in that Kingdom. And accordingly it is very remarkable, that as *Moſes* gives us an Acconnt, how the Worſhip of GOD was kept up from the Creation of the World to his Time, that by this Method he might eſtabliſh the true Religion among the *Jews*; ſo *Thoth* gives us an Account, how Idolatry began and increas'd from the Creation of the World to his Time, that is, firſt to the Flood in the Poſterity of *Cain*, and afterwards in *Canaan* among the Poſterity of *Ham*, that ſo he might the better eſtabliſh it among the *Egyptians*. But here we may (*f*) ſee the wonderful Providence of GOD, that *out of* this *eater came forth meat*, and out of the Lion Honey, and the moſt conſiderable Teſtimones produc'd by *Porphyrius* to confute the *Scriptures* may ſerve to eſtabliſh them; and conſequently, that the Methods us'd to confirm his Pagan Religion may ſerve more effectually to confute it. *Moſes* gives us an Account of the Creation of the World and of Man, and how GOD reveal'd his Will to our firſt Parents, employ'd them in daily Work, inſtituted the Sabbath, promis'd CHRIST to them, and taught them the Uſe of Sacrifices. And that after the Murder of *Abel*, *Cain* was ſeparated from the Church of GOD, and his wicked Race mixing with the Poſterity of *Shem* introduc'd all Manner of Impiety, which brought on the Flood, as a juſt Judgment for the ſame, ſo that here the true Worſhip of GOD continu'd from the Beginning, and its Antiquity is the plain Argument of its Truth. The Antient Records of *Berytus* confute nothing of this, as indeed they could not, the Hiſtory being too well known at that Time to be contradicted; but only gives us an Account of the Riſe and Progreſs of Idolatry. And as it is natural for (*g*) *evil men and ſeducers* to *wax worſe and worſe, deceiving and being deceived*; ſo the late Original and continual Additions to it, as only mention'd by this Author might have convinc'd an unprejudic'd Reader, that the Religion was falſe, which he thus endeavour'd to eſtabliſh.

2. *Anno Mundi* 1. *Sanchoniatho* the Heathen ſuppoſes or rather affirms (*h*) that *the Principle of the Univerſe was a dark and a windy Air, or a Wind made of dark Air, and a turbulent Evening* Chaos, and that *theſe things were boundleſs, and had no Form nor*

(*a*) De præparatione Evangelicâ, *lib.* 1. *cap.* 10. (*b*) *His* Sanchoniatho's Phænician Hiſtory.
(*c*) Stillingfleet's Origines Sacræ, *book* 1. *chap.* 2. *ſect.* 2. (*d*) Cumberland, *page* 42. (*e*) *Ibid.* *page* 5. (*f*) Judg. 14. 14. (*g*) 2 Tim. 3. 13. (*h*) *Page* 1.

Figure

Figure. Thus in the *Scriptures,* (') *In the beginning* GOD *created the heaven and the earth. And the earth was without form and void, and darkneſs was upon the face of the deep. And the evening and the morning were the firſt day.*

3. Sanchoniatho. (*k*) *But when this Wind fell in Love with its own Principles, and a Mixture was made, that Mixture was called* Deſire *or* Cupid, Πόθος. *This Mixture compleated was the Beginning of the Making of all things,* Κτίσεως. *Of this Mixture with that Wind was begotten* Môt, *which ſome call* Mud, *others the Putrefaction of watery Mixture, and of this came all this Building, and the Generation of the Univerſe.* Concerning this *Môt* the learned Biſhop *Cumberland* rightly judges, that it comes from the *Arabick* Word, which may be found in Dr. *Caſtle's Lexicon* under the Root מות, where the thirty third and thirty fourth Words in the *Arabick* are ماث and موث. The Verb ſignifies *to ſtoop* or *macerate* in Water, and the Noun denotes ſuch a *Diſſolution,* as is made thereby. In Scripture (*l*) *The Spirit of* GOD *moved upon the face of the waters.*

4. Sanchoniatho. (*m*) *Thus ſhone out* Môt, *the Sun and the Moon, the greater and the ſmaller Stars.* In Scripture. (*n*) *And* GOD *ſaid, Let there be light, and there was light. And* GOD *ſaw the light that it was good, and* GOD *divided the light from the darkneſs. And* GOD *called the light day, and the darkneſs he called night. And the evening and the morning were the firſt Day. And* GOD *ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for ſigns and for ſeaſons, and for days and for years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was ſo. And* GOD *made two great lights, the greater light to rule the day, and the leſſer light to rule the night; he made the ſtars alſo. And* GOD *ſet them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkneſs. And* GOD *ſaw that it was good.*

5. Sanchoniatho. (*o*) *But there were certain Animals which had no ſenſe, out of which were begotten intelligent Animals, and were called* Zopheſemin, צופי שמים, that is, the Spies or Overſeers of Heaven, *and were form'd alike in the ſhape of an Egg. And the Air ſhining thoroughly with Light, by its fiery Influence on the Sea and Earth, Winds were begotten and Clouds, and great Defluxions of the heavenly Waters. And when all thoſe things firſt were parted, and were ſeparated from their proper Places by the Heat of the Sun, they all then met in the Air, and daſh'd againſt one another, and ſo were broken to pieces, whence Thunders and Lightnings were made, and at the Stroke of theſe Thunders the before-mention'd intelligent Animals were awaken'd and frighten'd with the Sound, and Male and Female ſtir'd in the Earth and in the Sea.* This is their Generation of Animals. In Scripture (*p*) *The voice of the* LORD *is upon the waters; the* GOD *of glory thundereth.* (*q*) *And* GOD *ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And* GOD *created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every fowl after his kind: and* GOD *ſaw that it was good. And* GOD *bleſſed them, ſaying, Be fruitful and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth. And* GOD *ſaid, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beaſt of the earth after his kind: and it was ſo. And* GOD *made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth on the earth after his kind. And* GOD *ſaw that it was good.*

6. Euſebius. (*r*) *After theſe things our Author* (Sanchoniatho) *goes on, ſaying, Theſe things are written in the Coſmogony of* Taautus (that is of Thoth) *and in his Memoirs, and out of the Conjectures, and ſurer natural ſigns, which his Mind ſaw, and found out, and wherewith he hath enlighten'd us. Afterwards declaring the Names of the Winds,* as North and South, and the Reſt, he makes this Epilogue. *But theſe firſt Men conſecrated the Plants ſhooting out of the Earth, and judg'd them to be Gods, and worſhipp'd them, upon whom they themſelves liv'd, and all their Poſterity, and all that were before them: To theſe they made their meat and their drink Offerings.* And then he concludes. *Theſe were the Devices of Worſhip agreeing with the Weakneſs and Want of Boldneſs in their Minds.* Here it is obſervable, (*s*) that this Author reports the firſt Introducers of falſe Worſhip to begin their Religion with a devotional Reſpect to Plants, their Food which grew out of the Ground, as to their moſt immediate Benefactors in the ſupport of their Lives. It is alſo obſervable, That by *The firſt Men* cannot ſtrictly be meant the firſt Pair, becauſe the Author immediately adds, that thoſe who were before them, liv'd on Plants. Now none can be before the firſt Pair ſtrictly taken; ſo that he muſt mean more largely ſeveral Men, who liv'd in theſe eldeſt Times,

(*i*) Gen. 1. 1, 2. (*k*) *Page* 2 *and* 4. (*l*) Gen. 1. 2. (*m*) *Page* 2. (*n*) Gen. 1. 4, 5, *and* 14 *to* 19. (*o*) *Page* 2 *and* 3. (*p*) Pſal. 29. 3, 4, 5, 6, 7, 8, 9. (*q*) Gen. 1. 20, 21, 22, 23, 24, 25. (*r*) *Ut prius; and* Cumberland. (*s*) Cumberland, *page* 5 *and* 6.

and probably whilſt this very firſt Pair were living, tho' they themſelves were guilty of no ſuch Facts.

7. But *Sanchoniatho* not once mentioning the Providence of GOD as concern'd in the Creation of the World, or as appearing to manifeſt it ſelf in the firſt Ages, he therefore repreſents the Worſhip paid at firſt to Pagan Deities, as ſuch Devices, which only *agreed with the Weakneſs and Want of Boldneſs in Men's Minds*, that is, until ſuch Time as Paganiſm was improv'd to a greater Perfection. But we who know, that GOD created the World and all the things therein, and that he reveal'd himſelf and his Will to *Adam* and *Eve*, and was alſo known both to *Cain* and *Abel*, can give another Account of the Riſe and Progreſs of Idolatry, *viz.* not from any Want of knowledge, but from the Abuſe of that Knowledge, which they had. They could have no Notions, how the World was made, and how intelligent Animals were produc'd, but either by immediate Revelation from that GOD who made them, or as it was handed down to them from ſuch, to whom it was immediately reveal'd; ſo that at firſt they had the ſame Means of Knowledge in common with others. But (*t*) *becauſe when they knew* GOD *they glorify'd him not as* GOD, *neither were thankful, but became vain in their imaginations, and changed the glory of the incorruptible* GOD *into an image made like unto corruptible man, and to birds and four footed beaſts, and creeping things, becauſe they changed the truth of* GOD *into a lie, and worſhipped and ſerved the creature more than the creator, who is* GOD *bleſſed for ever; and becauſe they did not like to retain* GOD *in their knowledge*, therefore *their fooliſh hearts were darkned*, and *therefore* GOD *gave them over to a reprobate mind, to do theſe things, which were not convenient*. Hence we may ſuſpect, that at the Beginning they did not pay any ſuch devotional Reſpect to Plants, and that *Sanchoniatho* only inſerted this Clauſe out of his own Head, thereby to juſtify that ſordid and fooliſh Superſtition of the *Egyptians*. It ſeems to be agreed upon by all, that *Paganiſm* began at firſt with the Worſhip of the *Sun*, as the moſt glorious Being which they daily beheld, of whoſe light and heat they did conſtantly partake, and by whoſe Influence it is evident, that all things were made to grow for their Uſe; and therefore when they were reſolv'd to worſhip viſible Objects, there were none ſo likely to attract their Devotions. After this they worſhipped the Moon and the Stars, as being ſhining Lights in the Firmament of Heaven; and whom next to the Sun tho' they falſly worſhip'd, yet it was with a greater Shew of Reaſon, than the Worſhippers of Images can pretend to. An Image is known to be but Wood and Stone; but theſe being at a greater Diſtance from us, they could not tell what they were, and therefore might think them to be intelligent Beings, and that conſequently they might *be* (*u*) *the Gods which govern the World*. And therefore their Devotion to Plants ſeems to be only (*x*) a conſecrating them to the Sun, Moon and Stars, and other Parts of the Univerſe (to be protected by them from all Injuries of the Weather or Inſects) and that the Sun, Moon, and Stars were the only Gods, that were then moſt known, and moſt publickly worſhipped. The learned Dr. *Hyde* in his *Religio veterum Perſarum* hath fully prov'd, that the antient *Perſians* were not Idolaters. And as they were the Offspring of *Elam* the Son of *Shem*; ſo it is moſt probable, that when they fell off from the true Religion of their common Parent, they fell into that falſe Way of Worſhip, which was in Uſe in the moſt early Times.

8. Sanchoniatho. (*y*) *Of the Wind* Colpias, *and his Wife* Baau (in *Hebrew* (*z*) בהו *Bohu* void) *were begotten two mortals* Protogonus Πρωτόγονος *and* Æon Αἰὼν (in *Hebrew* חוה *Eve*, the Gutturals being taken away and the Termination added to make it declin'd as a *Greek* Word) *And* Æon *found out the Way of taking Food from Trees. This is the firſt Generation of Mortals.* In Scriptnre thus. (*a*) *And the* LORD GOD *formed man out of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul.* And (*b*) *when the woman ſaw, that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof and did eat, and gave alſo to her husband with her, and he did eat.*

9. Sanchoniatho. Genealogy 2. (*c*) *Thoſe, which were begotten of theſe were call'd* Genus *and* Genea. (Γένος and Γενεὰ *Cain* and his Wife, or *Cainus* and *Caina*. And thus in the civil Law *Caius* and *Caia* ſtand for a Man and his Wife) *and they dwelt in* Phœnicia. *But when great Droughts came, they ſtretch'd their Hands up to Heaven toward the Sun; for him* (he ſaith) *they thought to be the only Lord of Heaven, calling him* Beel Samin בעל שמים, *which in the* Phœnician *Language is* The Lord of Heaven. Here ſeems to be the Beginning of Idolatry, of which a Worſhip paid to the Sun (as afterward in uſe among the *Perſians*) was certainly the eldeſt Sort. And this Poſture of religious Worſhip joyn'd with ſuch Thoughts can import no leſs than a Deprecation of thoſe violent Heats from the Sun, which was the natural Cauſe of ſuch Droughts, and ſo occaſion'd ſuch Devotions. In the *Scripture* GOD curs'd *Cain* for the Murder of his Bro-

(*t*) Rom. 1. 21, 22, 23, 25 *and* 28. (*u*) Wiſdome 13. 2. (*x*) Cumberland, *page* 6. (*y*) *Ibid page* 23. (*z*) Gen. 1. 2. (*a*) Gen. 2. 7. (*b*) Gen. 3. 6. (*c*) Cumberland, *page* 23.

ther *Abel*, saying, (*d*) *When thou tilleſt the ground it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be upon the earth. And Cain ſaid unto the* LORD, *My puniſhment is greater than I can bear, Behold, thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid.* Accordingly, the Scorching of the Earth with violent Heats, and a Barrenneſs conſequent thereupon ſeem to be but the natural Effect of this Curſe. And therefore *Cain*, judging himſelf to be forſak'n of GOD, applies himſelf to the Sun, which was the immediate Cauſe of theſe Misfortunes, and dedicates the Plants of the Earth to it, as a Way to keep them ſecure from ſuch Calamities for the Time to come. This ſeems to be about the 235th Year of the Creation, for in the Year following (*e*) *unto Seth there was born a Son, and he call'd his Name Enoſh* (which ſignifies *ſorrowful*) for *then began men* לקרוא בשם יהוה *to call* others even Creatures *by the name of the* LORD. It was a Cauſe of Mourning, that Profaneneſs came on ſo faſt, and that they (*f*) *aſcribed* even *to* inſenſible Creatures *the incommunicable name.*

10. Sanchoniatho, Genealogy 3. (*g*) *Afterward from* Genus *the Son of* Protogonus *and* Æon *other mortal iſſues were begott'n, whoſe Names were* Light, Fire *and* Flame. (Φῶς, Πῦρ *and* Φλόξ) *Theſe found out the Way of Generating Fire by the Rubbing of Pieces of Wood againſt each other, and taught Men the Uſe thereof.* As *Cain* is ſuppos'd to be born ſoon after the Creation, and it was very uſual to have Children in that Age of the World at about an hundred and thirty Years of Age; ſo, I ſuppoſe, that he might have Children much about the ſame Time with *Seth* the Son of *Adam*, *Anno Mundi* 131. But *Enoch* the Son of *Cain* could not be born ſo ſoon; becauſe at his Birth the Family of *Cain* was ſo numerous, that (*h*) *he built a city and called it after the name of this his ſon Enoch*; ſo that we may ſuppoſe the Birth of *Enoch* the Grandſon of *Adam* by *Cain* to be cotemporary with *Enoſh* the Grandſon of *Adam* by *Seth*, *Anno Mundi* 236: And that the other Sons, *viz. Light*, *Fire* and *Flame* might be born about the ſame Time. In this third and fourth Generation this Author gives us no Account of the Progreſs of Idolatry. It is plain that now it began; but he placeth it under the ſecond Generation to make it more venerable upon the Account of its Antiquity, and it began with the Worſhipping of the celeſtial Bodies, as mention'd before, but it went no farther. And as for this Reaſon the Son of *Seth* was call'd *Enoſh*, or *Sorrowful*; ſo the Names of the Sons of *Cain* are as remarkable, eſpecially ſince it was uſual in that Age to give Names to Men from ſomething remarkable either done or invented by them, or at that Time. Thus in *Scripture* the Names of *Cain*'s Son or City, which he built, was call'd *Enoch*, or a *Dedication*, as if about that Time the Plants of the Earth were dedicated to the Sun to ſave them from Misfortunes, and the Names of *Light*, *Fire* and *Flame* did as plainly ſhew the Deities, which they then began to worſhip. And thus the Names of (*i*) *Ur*, (*k*) *Uri*, (*l*) *Beor*, and (*m*) *Lehabim* ſignify *Fire* and *Flames*, and are mention'd in *Scripture* as Names in after Times.

11. Sanchoniatho, Genealogy 4. (*n*) *Theſe begat Sons of vaſt Bulk and Height, whoſe Names were given to the Mountains, on which they firſt ſeiz'd; ſo from them were nam'd Mount* Caſſius, Libanus, *and* Antilibanus, *and* Brathys. Theſe Sons are call'd Κάσιος and Λίβανος. *Caſſius* and *Libanus*. Here two Generations are ſuppos'd to be omitted in the *Scriptures* in the Race of *Cain*, and the (*o*) *Scripture* Expreſſion, being of a different Style from the Reſt of the Genealogies, ſeems to favour this Notion. *Cain begat Enoch, And Irad begat Mehujael and Mehujael begat Methuſael, and Methuſael begat Lamech.* So that theſe were the immediate Sons. But it is ſaid, that (*p*) *unto Enoch was born Irad*, which might be equally true of a third or fourth diſtant Generation. The firſt of theſe, which are omitted, might be cotemporary with *Cainan*, being the fourth Genealogy from *Adam* in the Race of *Seth*, and ſo he might be born about the Year of the World 326. As the Mountains were call'd by their Names; ſo (*q*) *Seir*, which was a Name of *Eſau* at his Birth, was given (*r*) to the Mountain, which he poſſeſs'd. Of this Genealogy the *Scriptures* give us this Account, (*s*) *There were giants in the earth in thoſe days, and alſo after that, when the ſons of* GOD *came in unto the daughters of men, and they bare children unto them; the ſame became mighty men, which were of old, men of renown.* The Wickedneſs of theſe Men in ſo early an Age of the World might occaſion a Reſolution taken by GOD to deſtroy the whole Race of Mankind; if it had not been deferr'd by the exemplary Piety which was now kept up in the Race of *Seth*. And as *Cainan* was born in that Time and in that Family, which ſignifies *Mourning* and *Lamentation*; ſo it ſeems to point out unto us, that they then mourn'd for the Iniquity of that Age, as practis'd in the other Family, and that by their Prayers and Tears this Judgment was deferr'd. And tho'

(*d*) Gen. 4. 12, 13, 14. (*e*) Gen. 14. 26. (*f*) Wiſd. 14. 21. (*g*) Cumberland, *page* 24. (*h*) Gen. 4. 17. (*i*) Gen. 11. 28. 1 Chron. 11. 35. (*k*) Exod. 31. 2. (*l*) Gen. 26. 32. Num. 22. 1. (*m*) Gen. 10. 13. (*n*) Cumberland, *page* 24. (*o*) Gen. 4. 17, 18. (*p*) Gen. 4. 18. (*q*) שעיר Gen. 25. 25. (*r*) Gen. 36. 8. Deut. 2. 5. (*s*) Gen. 6. 4.

(*t*) *the*

(*t*) *the wickedness of man was very great in the earth*; yet (*u*) *all flesh had* not as yet *corrupted his way.*

12. Sanchoniatho, Genealogy 5. (*x*) *On these were begotten* Memrumus *and* Hypsuranius; *but they were so nam'd by their Mothers the Women of those Times, who without Shame lay with any Man, whom they could light upon. Then* Hypsuranius *inhabited* Tyre (not the Town, which was long since built in the Island; but more probably some Place, which was built near it on the Continent) *and he invented the Making of Hutts with Reeds and Rushes, and with the Paper Reeds. And he fell into Enmity with his Brother* Usous, *who first invented covering for his Body, made of the Skins of wild Beasts, which he could catch. And when violent Tempests of Winds and Rains came, the Boughs in* Tyre *being rubb'd against each other took Fire, and burnt the Wood there. And* Usous *having taken a Tree and broken off its Boughs, was the first who was so bold, as to venture to put it into the Sea. And he consecrated two* Στήλας rude Stones, *translated* Pillars *to* Fire *and* Wind, (probably to those violent Storms, which had burnt the Wood) *and he bow'd down to, or worshipped them, and pour'd out to them the Blood of such Wild Beasts, as had been caught in hunting. But when these* (Hypsuranius and Usous) *were dead, those that remain'd, consecrated to them* Ράβδους, *Stumps of Wood, and* Στήλας, *Monuments of Stone, and kept anniversary Feasts to them.*

As the former Generation was suppos'd to be cotemporary to *Cainan* in *Seth*'s Line, who was born *Anno Mundi* 326; so these may be suppos'd to be cotemporary with *Mahalaleel*, who was born *Anno Mundi* 396, and whose Name signifying *A Praiser of the* LORD, shews, that Religion was still kept up in the Family of *Seth*, notwithstanding the Degeneracy in the Family of *Cain*. According to this Supposition the Persons now born might, like the Ages of their Cotemporaries, live until about the Year of the World 1350, which was within a Century before *Noah* began to build the Ark. And after the Death of these Men their Canonizing of Saints began. Tho' the Names of these and their Cotemporaries are not mention'd in the *Scriptures*; yet in this Generation there are several Things remarkable. First, Their Immorality in the ordinary Prostitution of their Bodies, as a Thing common among the Women of this Line. The Consequence whereof is in (*y*) the *Scripture* said to be the Debauching of *The Sons of* GOD, that is, the Posterity of *Seth*, which was the better Line, and this brought in all Impiety and Immorality among them; so that there sprung up a wicked and strong Issue, which fill'd all the Earth with Corruption and Violence. *And it came to pass, when Men began to multiply upon the face of the earth, and daughters were born unto them; that the sons of* GOD (the Children of *Seth*) *saw the daughters of men* (the Children of *Cain*) *that they were fair, and they took them wives, of all which they chose. There were giants in the earth in those days, and also after that, when the Sons of* GOD *came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old men of renown. And* GOD *saw, that the wickedness of Men was great upon the face of the earth, and that every imagination of the thoughts of his heart were only evil continually.* Secondly, *Hypsuranius* fell into Enmity with his Brother *Usous*. Thus (*z*) *the earth was also corrupt before* GOD, *and the earth was filled with violence.* Thirdly, *Memrumus* invented the making of Hutts of Reeds and Rushes and of the Paper Reeds. This shews, that the Art of Architecture was very mean in those Days, and consequently that it could not be many Ages before, when *Cain* built (*a*) the first *City, and called it after the Name of his Son Enoch.* Fourthly, What is recorded of *Usous*, not only to have invented Cloaths taken from the Skins of wild Beasts, and to have been the first Man, that ventur'd upon the Sea in a Tree, that was blown down, and that *Hypsuranius* first invented the Making of Hutts of Reeds and Rushes, together with other Inventions in succeeding Generations, do all shew, that the World was then but newly inhabited according to the *Mosaical* History. Fifthly, The Progress of Idolatry is here also describ'd. The Worshipping of the Sun was begun before, and dedicating of Herbs and Plants to it, thereby putting them under its Protection; but now they proceed further. *Usous* consecrated two Pillars to the Wind and to the Fire, referring to that Wind and Fire, by which the Wood there mention'd was burnt, and which was afterward attended with violent Rains. I cannot but add here the Words in the *Apocrypha*, which the Reader may compare, with what went before concerning the Rise and Progress of Idolatry, (*b*) *Surely vain are all men by nature, who are ignorant of* GOD, *and could not out of good things that are seen, know him that is, neither by considering the works did they acknowledge the workmaker. But deemed either fire or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven to be the gods, which govern the world.* However, *Usous* (*c*) ador'd these Monuments, and pour'd out unto them the Blood of wild Beasts, which he had took in Hunting. This seems to be the first Offering of Blood to inferior Deities. And because it is affirm'd to be the Blood

(*t*) Gen. 6. 1, 2, 3, 4, 5, 6, 7. (*u*) Gen. 6. 11, 12, 13. (*x*) Cumberland, *page* 24. (*y*) Gen. 6. 1, 2, 3, 4, 5. (*z*) Gen. 6. 11. (*a*) Gen. 4. 17. (*b*) Wisdom 13. 1, 2. (*c*) Cumberland, *Page* 238.

of

of hunted wild Beasts, who were kill'd upon the Spot, and so could not be preserv'd alive to be slain at these Monuments, and of whose Blood there could hardly be gott'n any Quantity to be pour'd out of Bowls or Basons; therefore we may infer, that he offer'd some Part of their Flesh with their Blood, yet partly contain'd in their Arteries and Veins, and so dropping out of their Limbs. And since there is no Reason to doubt, but as he offer'd a Part; so he also eat a Part of what he had thus taken in Hunting; so this is the first Example of eating Flesh before the Flood; after which GOD granted Leave to *Noah* to use such Food. But we must observe, that it was granted with a Restriction, (*d*) *Flesh with the blood thereof, which is the life thereof, shall ye not eat.* Which antient Law seems to intimate, that the wild Antediluvian Sons of *Cain* had fall'n into the Barbarity of ὠμοφαγίαι the eating of raw and bloody Flesh, forbidden therefore to *Noah* and his Posterity both in the Case of Sacrifices and of ordinary Diet to prevent all Correspondence with their savage Practices. And as *Moses* gives us (*e*) an Example of an earlier Sacrifice made to the true GOD by *Abel* of the Firstlings of his Flock; and there is no Doubt but that *Adam* had sacrific'd long before, thereby representing (*f*) *the lamb of* GOD, *who was slain from the Foundation of the world*, and that he was at first cloath'd with the Skins of Beasts thus slain; so these *Pagans* offer'd the same Methods of Devotion to these false Gods, which they had formerly heard to have been paid to the true one.

13. Sanchoniatho, Genealogy 6. (*g*) *After many Years from the Generation of* Hypsuranius (which is the fifth) *came* Agreus *and* Halieus *the Inventors of the Arts of Hunting and Fishery, from whom Huntsmen and Fishermen are nam'd.* Here we may observe, that the Connexion (*h*) of this Generation with that which goes before it is more ambiguously express'd than any other in the whole Pedigree by these Words χρόνοις ὕστερον πολλοῖς *after much Time.* But as all the Antediluvians, *Noah* excepted, mention'd in the *Scripture* had their Children mention'd before they were two hundred Years old; and yet *Noah* was five hundred Years old before the Birth either of *Shem*, *Ham* or *Japhet*; so if we allow such a Space as about five hundred Years for the *long Time* mention'd by *Sanchoniatho*, then as the former Generation might be born about the Year 396; so this Generation might be born about the Year 900, 896 or rather 875, and so they might be cotemporary with *Lamech* the Father of *Noah.* In the *Scripture* we have no more of this Generation than the Name (*i*) *Irad.* As *Hunting* was begun in the former Generation; so it was improv'd and grown more common in this, and their Method at that Time was only with Nets. The *Greek* names us'd in this and other Generations are only a Translation of Eastern Names of the like Signification, and it is possible, that they were of the same Signification with *Sidon* in after Times' given to one of *Canaan*'s Sons, who built the City of *Sidon* near to *Tyre.* For the Word ציד in *Hebrew* signifies both Hunting and Fishing, and the Word (*k*) *Bethsaida* a Town near *Jordan*, is no other in Sense than *The Place of Fishing.*

14. Sanchoniatho, Genealogy 7. (*l*) *Of these were begotten two Brothers, the Inventors of Iron and the forging thereof. One of these call'd* Chrysor (whom he affirms to be *Hephæstus* or *Vulcan*) *exercis'd himself in Words and Charms and Divinations, and he found out the Hook, Bait and fishing Line, and Boats slightly made; and he also was the first of all Men that sail'd. Wherefore he also was worshipp'd after his Death for a God, and they call'd him* Diamychius; *and some say, that his Brothers invented the Way of making Walls of Brick.* If we allow the same Distance between this sixth and seventh Generation in the Line of *Cain*, as is between the sixth and seventh Generation in the Line of *Seth*, which is between *Jared* and *Enoch*, or 162 Years, then we may conclude these to have been born about the Year 1037, or about twenty Years before the Birth of *Noah.* But of this more will be said afterward. In *Scripture* we have no more of this Generation than the Name *Mehujael.*

15. Sanchoniatho, Genealogy 8. (*m*) *Afterward from this Generation came two Brothers, one of which was call'd* Technites, *that is,* The Artist; *the other,* Geinus *or* Autochthon, The Home born Man of the Earth. *These found out the Way to mingle Stubble or small Things with the bricky Earth, and to dry them with the Sun, and so made Tiling.* If here we also allow the same Distance between the seventh and eighth Generation in the Line of *Cain*, as between the seventh and eighth Generation in the Line of *Seth*, which is between *Enoch* and *Methuselah*, or 65 Years, then we may conclude these to have been born about the Year 1102, or about five and forty Years after the Birth of *Noah.* In *Scripture* we have no more of this Generation than the Name of *Methusael.*

16. Sanchoniatho, Genealogy 9. (*n*) *By these were begott'n others, one of which was call'd* Agrus *a Field, and the other* Agrouerus *or* Agrotes *an Husbandman, who had a Statue, which was very much worshipp'd, and a Temple carry'd about by one or more Yoak of Oxen in* Phœnicia. *And among the People of* Byblus *he is eminently call'd* Hypsistus, *or the greatest of the Gods. These found out*

(*d*) Gen. 9. 4. *so in* Exod. 12. 9. *and* Levit. 1. 7. 13, 14. (*e*) Gen. 4. 4. (*f*) Revel. 13. 8. (*g*) Cumberland, *page* 26. (*h*) Cumberland *page* 242. (*i*) Gen. 4. 18. (*k*) John 1. 44, *compar'd with* Matth. 4. 18, 19, 20, *and* Mark 1. 16, 17, 18. (*l*) Cumberland, *page* 26. (*m*) Cumberland, *page* 27. (*n*) Cumberland, *page* 27.

how to make Courts about Men's Houſes, and Fences, and Caves or Cellars. Husbandmen and ſuch as uſe Dogs in hunting derive from theſe. And they are alſo call'd Aletæ *or* Titans, and a little after, (*o*) Hypſiſtus *dying in Fight with wild Beaſts was conſecrated, and his Children offer'd Sacrifices and Libations to him.* If we allow here alſo the ſame Diſtance between this eighth and ninth Generation in the Line of *Cain* as between the eighth and ninth Generation in the Line of *Seth*, which is between *Methuſelah* and *Lamech*, or 187 Years, then we may conclude theſe to have been born about the Year 1289, or 232 Years after the Birth of *Noah*. In *Scripture* we have this Account of *Lamech* the Son of *Methuſael*, that (*p*) he firſt brought Polygamy into the World, of which he repented, when he ſaw the curſed Effects, which follow'd his Example.

17. Sanchoniatho, Genealogy 10. (*q*) *From theſe were begotten* Amynus *and* Magus, *who ſhew'd Men to conſtitute Villages and Flocks.* And (*r*) *about this Time was firſt invented the Building of a compleat Ship*, or Πλοῖον. If we allow the ſame Diſtance between this ninth and tenth Generation in the Line of *Seth*, which is between *Lamech* and *Noah*, or 182 Years, then we may conclude theſe to have been born about the Year 1471 or 414 Years after the Birth of *Noah*. Theſe might therefore be cotemporary with the Children of *Lamech* of the Race of *Cain*, of which the *Scripture* gives us this Account, (*s*) *And Lamech took unto him two wives, the name of the one was* Adah, *and the name of the other was* Zillah. *And* Adah *bare* Jubal, *he was the father of ſuch as dwell in tents, and of ſuch as have cattle.* He is not ſaid to be the Father of all, becauſe *Amynus* and *Magus* had ſuch Flocks as were brought home to the Villages; but he was the firſt, who had Tents for the Conveniency of Herdſmen and Shepherds, who before liv'd in *Hutts made of Reeds and Ruſhes, and of the Paper Reeds. And his brother's name was* Jubal; *he was the father of all ſuch as handled the harp and organ.* Now as Nature ſets the Pattern for Art to imitate; ſo the Original of vocal Muſick muſt be ſuppos'd to be as ancient as the other; and according to the Opinion of the Eaſtern Nations it came from the ſame Family. This is the Reaſon (as a learned *Arabian* hath long ſince obſerv'd, that (*t*) a Song in the *Syriack* Language is call'd (*u*) *Cinta*, and a Girl, who is a Singer, is in the *Arabick* call'd (*x*) *Cainat*. And it is farther obſervable, that each of the three Letters in the *Hebrew* Word קין or *Cain* are preſerv'd intire in both theſe Languages, that ſo we might more certainly know, from whence theſe Words were deriv'd, and from whence vocal Muſick was deriv'd alſo. *And Zillah, ſhe alſo bare Tubal-cain*, not the Inventor of any Art, but the Improver of it, and the Bringer of it to Perfection; and thus he might be the *Inſtructor*, or as it is in the *Hebrew*, the *Whetter on of every artificer in braſs and iron. And the ſiſter of Tubal-cain was Naamah.* I ſhall only add the Words of (*y*) a very learned *Prelate*, who ſpeaking of *Ham* ſaith on this Occaſion. *Give me leave alſo to ſuggeſt that* Plutarch *tells us, that ſome call'd his Wife* Nemaus; *which I cannot read, but the Word* Naamah *comes to my Mind, and I cannot choſe but ask, Was not this the famous Woman, of whoſe Birth alone in all* Cain's *Line* Moſes *takes notice of, and ſaith, that ſhe was the Siſter of* Tubal-cain, *and the laſt Perſon mention'd in that Line? If ſhe was the Wife of* Ham, *we may give a very probable Reaſon for his falling into Idolatry, notwithſtanding his Father was ſo free from it. This Wife taken out of the Idolatrous Line of* Cain *before the Flood might ſeduce him afterward, as the idolatrous Wives of* Solomon *withdrew that wiſe Man from following the Steps of his Father* David. *There are Reaſons to believe, that this Generation, in which* Naamah *was, liv'd in the Time of the Flood, when* Ham *was married. And it is not probable, that* Moſes *would have noted this Woman rather than any other of* Cain's *Line, if ſhe had not been a Perſon of great Fame in the World.* According to the above Computation *Ham* might be born, when *Lamech* the Father of *Naamah* was about three hundred Years old, and therefore *Naamah* might be born at an agreeable Age to be the Wife of *Ham*. Neither can the early Deaths in the ſeventh and ninth Genealogy be any Objection; becauſe *Hypſiſtus* died a violent Death in the ninth Generation. And as for *Chryſor* in the ſeventh, he might be cut off by GOD in the Midſt of his Age, for particular Reaſons. And tho' ſome may live to a great Age; yet nothing is more common, than for their cotemporaries to die young.

18. As (*z*) *Jabal* is recorded by *Moſes*, to be *the father of ſuch as dwelt in tents, and of ſuch as had cattle:* ſo it is probable, that the *Rechabites* took up the Cuſtom from them, of which the Prophet *Jeremiah* (*a*) gives us the only Account, *viz.* That *Jonadab the ſon of Rechab their father commanded them, ſaying, Ye ſhall drink no wine, neither ye nor your ſons for ever. Neither ſhall ye build houſe nor ſow ſeed, nor plant vineyards, nor have any; but all your days ye ſhall dwell in tents, that ye may live many days in the land, where ye be ſtrangers.* Accordingly they *obey'd the voice of Jonadab the ſon of Rechab their father in all that he*

(*o*) Cumberland, *page* 29. (*p*) Gen. 4. 19, 23, 24. (*q*) Cumberland, *page* 27. (*r*) Cumberland, *page* 26. (*s*) Gen. 4. 19. 20, 21, 22. (*t*) Abu'l Pharagii Hiſtoria Dynaſtiarum *editione* Pocokianâ, *page* 8, 9, (*u*) קיברתא. (*x*) ڪينات. (*y*) Cumberland, *page* 107. (*z*) Gen. 4. 20. (*a*) Jerem. 35. 5, 6, 7, 8, 9, 10, 11.

charged

charged them, to drink no wine all their days, they, their wives, their ſons, nor their daughters. Nor to build houſes for them to dwell in. Neither had they vineyard, nor field nor ſeed. But they dwelt in tents, and obeyed and did according unto all that Jonadab their father commanded them. But when Nebuchadnezzar king of Babylon came up into the land of Canaan, they agreed to come up together to *Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians,* and ſo they intended to *dwell at Jeruſalem,* till the Danger was over. Now theſe *Rechabites* (*b*) were not any religious Sect, as ſome pretend, but were begun by a meer civil Ordinance founded upon a national Cuſtom. For (*c*) the *Rechabites* were of the Race of the Family of *Hobab* the *Kenite Moſes*'s Father in Law. And theſe *Kenites* were *Midianites,* and the *Midianites* were Dwellers in Tents from the Beginning. This may be prov'd, Firſt, becauſe the *Arabians* were ſuch both then, and ſtill are at this Time. Secondly, The *Iſhmaelites* and *Midianites* dwelt together, inſomuch that their Names are confounded in *Scripture,* or interchangeably us'd the one for the other. Thus (*d*) thoſe Merchants to whom *Joſeph* was ſold, are promiſcuouſly call'd ſometimes *Iſhmaelites,* and ſometimes *Midianites,* as if they were both one People; as indeed they both deſcended from *Abraham,* the one by his Handmaid *Hagar,* and the other by his ſecond Wife *Keturah.* So (*e*) the *Midianites,* whom *Gideon* vanquiſh'd are call'd *Iſhmaelites. They had golden earrings* (ſaith the Text) *for they were Iſhmaelites.* Now it is evident from *Scripture,* that the *Iſhmaelites* or *Hagarenes* us'd to dwell in Tents. Thus (*f*) it is ſaid, that the *Reubenites* in the Days of *Saul* made War with the *Hagarites, who fell by their hand; and dwelt in their tents throughout all the eaſt land of Gilead.* Beſides, thoſe famous *Scenite Arabians,* mention'd (*g*) ſo often in *Scripture,* and call'd *The Tents of Kedar* were of the *Iſhmaelites.* Such therefore as the *Iſhmaelites* were, ſuch may we alſo ſuppoſe the *Midianites* to have been, who dwelt with them. And to put it quite out of Doubt, we have ſo much told us in *Scripture,* in (*h*) the Prayer of *Habakkuk, I ſaw* (ſaith he) *the tents of Cuſhan* (or *Arabia*) *in affliction, and the curtains of the land of Midian did tremble.*

19. This Cuſtom of their Nation and Country was ſtill obſerv'd by that *Midian* Tribe of the *Kenites* (of whom was the Father in Law of *Moſes*) after they came to live in *Canaan* with the *Iſraelites.* And thus (*i*) *Heber the Kenite, which was of the children of Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain if Zaanaim, which is by Kedeſh.* And they ſeem'd to have retain'd this Manner of Living, partly to be a Badge or Cognizance of the Nation from whence they were deſcended; and partly to live the more ſecurely in the Land, where they were Strangers, either from the Envy of the *Jews* at Home, or Danger of Enemies abroad, to whom by this Means they ſhould be the leſs ſubject, as having neither Houſes to be burnt, nor Lands to be taken from them; but only Cattle wherewith they liv'd, and Tents which they remov'd hither and thither, as Opportunity ſerv'd for Paſture to feed them. In this Manner *Abraham* and the Patriarchs liv'd, whilſt they ſojourn'd as Strangers in the Land of *Canaan,* and in Imitation of whom it is probable, that this Cuſtom was deriv'd to the *Midianites,* who were alſo the Children of *Abraham.*

20. However in Length of Time it ſeems probable that thoſe *Kenites,* allur'd by the more pleaſant Living of the *Iſraelites,* began to change this Cuſtom of their Anceſtors, which occaſion'd *Jonadab* the Son of *Rechab* a famous *Kenite* to renew it again, and bind his Poſterity to obſerve it: and to that End he forbade them altogether to drink any Wine, leſt the Deſire thereof might occaſion them to plant Vineyards, and to build Houſes as the *Jews* did, and ſo to forſake the Cuſtom of of their Nation; as perhaps the too great Uſe of Wine had before caus'd many of them ſo to do. For it is certain that *Jonadab* only renew'd that, which his Anceſtors had obſerv'd long before he was born. So that in ſhort, it was no Order of Religion, which they bound themſelves to, but only the keeping up of a civil Cuſtom, and therefore when the *Romaniſts* urge the Example of the *Rechabites* to warrant their affected Poverty and Abſtinence us'd by ſome Orders of Men among them; they may add if they pleaſe, the Example of the wild *Arabians* and *Tartars,* who at this Day live in the ſame Manner, and which will be as much to their Purpoſe as the other.

21. From hence we may alſo obſerve the Riſe and Progreſs of Idolatry in the antediluvian Age. *Cain* paid the firſt falſe Adoration to the Sun, and conſecrated the Plants to him, thereby to put them under his Protection, and this was about the Birth of *Enoſh. Uſous* born about the Year 396, and of the fifth Generation conſecrated two Monuments of Stone to the *Fire* and *Wind,* and he bow'd down to them, and worſhipp'd them, and pour'd out to them the Blood of ſuch wild Beaſts as he had taken in Hunting. After his Death, which might probably be in the twelfth Century, he had Worſhip paid to him,

(*b*) Mede's *Diſcourſe on* Prov. 30. 8, 9. *in his Works, page* 127. (*c*) 1 Chron. 2. 55. Num 10. 29. Judg. 4. 11. (*d*) Gen. 37. 25, 28. (*e*) Judg. 8. 24. (*f*) 1 Chron. 5. 10. (*g*) Pſa'. 120. 5. Jerem. 49. 28. (*h*) Habak. 3. 7. (*i*) Jud. 4. 11. 1 Chron 2. 55. *according to* S^t. *Hierome.*

him, and was one of the first Men, which we read of, who was consecrated and honour'd with Pillars in Commemoration of him, and joyn'd with Adoration and Bowing down to them as such. But after the Death of *Tubal-cain* or *Vulcan*, which might probably be in the fifteenth Century, he was worshipp'd as a GOD, which is more than is affirm'd of any before him; so that now Idolatry came in like a Flood, and this forc'd God to pass the Sentence of their final Destruction. And much about this Time *Hypsistus*, dying in a Fight with wild Beasts, was consecrated, and his Children offer'd Sacrifices and Libations to him. So that now every Family seems to set up for Gods of their own, which might soon increase the Number.

22. To this we may also add, that every Trade doth now consecrate Gods for their own Worship (as it was also with the Pagans in later Ages) of which there are two remarkable Instances, *viz.* the Smiths and Husbandmen; and they seem to deify the first Inventors of their respective Arts. Thus *Chryſor* in the seventh Generation, being the Inventor of Iron and the Forger thereof, was ador'd for a God by those of the same Art in the ninth, and without Doubt by the Direction and Promotion of *Tubal-cain*. His Name *Chryſor* comes from the *Hebrew* Verb חרץ to *whet* on, to *sharpen*, and to *act fiercely* in what a Man is about. Hence comes the Participle חורץ, which we render an *Artificer*, Χρῦσος. *beaten* or cut *Gold* is acknowledg'd to be deriv'd from hence, and here we may observe, that they were willing not only to acknowledge him as a God, but also to call themselves by his Name. Thus *Tubal-cain* was לוטש כל חורץ *a Whetter on of every Chryſor* or *Artificer*, not only to improve their Trade; but more probably to adore the first Inventor thereof for their greater Credit and Reputation; and perhaps with this View, that as those in the fifth Generation, who deify'd the *Fire* and *Wind*, were afterward deify'd by others; so it might fare with him. And it is evident, that so it happen'd; for (*k*) *Vulcanus*, the God, who was afterwards worshipp'd under this Denomination, as the God of the Smiths, is the same with *Tubal canus* only by a common and easy change of *B* into *V* being Letters of the same Organ, and casting away the first Syllable, as from γάλακτος *lactis*, and from ἄρουρα *rura*.

23. Neither were the Husbandmen backward in imitating such a vile Example, as it is evident from *Agrus* and *Agrouerus* in the ninth Generation, who had a much worshipp'd Statue or Idol, the first of this Sort that we read of, and a Temple, which was also an Original carried about by one or more Oxen in *Phœnicia*; and among the People of *Byblus* he is eminently call'd *The greateſt of the Gods*. Something like to this, was (*l*) among the *Philiſtins* the Successors to the old *Phœnicians* in their Religion and Abode, when they sent back the Ark of GOD upon a new Cart, and order'd it to be ζυγοφορούμενον, or drawn by two milch Kine. This Ark was the Epitome of the Tabernacle or the moveable Temple of GOD, and is sent back in this Manner by the Order of the *Canaaniti∫h* Priests. Like to this also was (*m*) that of *Moloch*, and of his Star *Chiun* or *Remphan*, of which (*n*) St. *Stephen* saith, that the *Iſraelites* carried them in the Wilderness to bow down unto them or to worship them. This Idolatrous Practice they us'd there, as common both to *Egypt* and *Canaan*, and including both the Worship of an immortal GOD, of a Planet, and of a mortal consecrated Man, which was the Summe of all Idolatry. The Names of the Men, who are thus deify'd, are Ἄγρος and Ἀγρέυς, which signify Gods of Husbandry, as *Pan*, and *Pales*, and *Sylvanus* among the *Greeks* and *Romans*, and Oxen are very agreeably employ'd to draw their Tabernacle, because they were the eldest Servants in Husbandry. Thus *Plutarch* mentions not only *Pan*, but also *Arouēris*, as a most antient Deity among the *Egyptians*, whose Country was near, and their Religion and Parentage from *Ham* was the same with that of the old *Phœnicians*. And as these Men liv'd in the ninth Generation; so there is no Reason to doubt, but that their Consecration as Deities, and their Images and Temples were made in the tenth Generation, immediately before the Resolution of GOD to destroy them all with a Flood. The Men, whom *Sanchoniatho* names in this Generation, are *Amynus* and *Magus*, and their Names are likely to signify such an idolatrous Practice; *Amynus* seeming to signify a Defender from Enchantments, and *Magus* a Sorcerer. And tho' the Words were capable of a more favourable Construction; yet in those lowest Dregs of *Cain*'s Race we may believe the worst that the Words can bear. So that in this last Generation idolatrous Falling off from GOD, and violent Practices toward Men were grown to such a Height, that GOD resolv'd to destroy them all, and accordingly forewarn'd *Noah* to save himself and his Family by building of an Ark. And so the Race of *Cain*, who propagated such Impieties, were all swept away by the Flood. And therefore it is evident, that tho' *Sanchoniatho* was so far from intending to write such an Account as might agree with *Moſes*, that he openly owns other and opposite Teachers, and his whole Intention was to propagate Idolatry; yet there is nothing contain'd in his Works, but what may be of Use, if rightly apply'd, to vindicate the Creation, the History of the World, and the Worship of the true GOD which *Moſes* mentions.

(*k*) Vossius *de* Idololatriâ, *lib.* 1. *cap.* 16. (*l*) Cumberland, *page* 247. (*m*) Spencer *de* Ritualibus Judæorum, *lib.* 3. *cap.* 3. *per totum.* (*n*) Act. 7. 43.

CHAP.

CHAP. VIII.

Of the Place of Paradiſe.

HAVING thus giv'n an Account of the Hiſtory of *Sanchoniatho*, and compar'd it with that of *Moſes*, I ſhould now proceed to give a farther Account of the antediluvian Age, as far as we have any Footſteps thereof eſpecially among the Eaſtern Hiſtorians. But before I treat on this Subject, it is neceſſary to fix the Place of the World, where our firſt Parents *Adam* and *Eve* were ſettled, when they were firſt created, which was in *Eden*, and often call'd the Garden of *Paradiſe*. And this I ſuppoſe to have been on the eaſt Side of the *Tigris* and oppoſite to the Place, where the Tower of *Babel*, or the City of *Babylon* was afterwards built. For the Proof whereof *Moſes* muſt be our principal Guide, who ſaith, that (*a*) *the* LORD GOD *planted a Garden eaſtward in Eden, and there he put the man, whom he had formed.* Here he tells us, that this Garden was in *Eden*, of which the Prophet *Amos* ſeems to take notice, (*b*) when he divided *Syria* into three Provinces, the firſt of which he calls *Damaſcus* the ſecond is the Plain of *Aven*, and the third is the Houſe of *Eden* call'd *Cæloſyria*, or the *hollow Syria*, becauſe the Mountains of *Libanus* and *Antilibanus* take all the Length of it on both Sides, and make it look like a deep Valley. But this is not the *Eden*, which *Moſes* mentions, becauſe it did not lie eaſtward from *Judæa*, or from the Deſart of the *Amorites*, where *Moſes* was, when he wrote thoſe Books, but northward; and it lay ſo near to theſe Parts; that it could not be ſo unknown to the *Iſraelites*, as to oblige *Moſes* to be particular in Deſcribing the Place where it was. We muſt therefore bend our Courſe eaſtward to find it out. The next Country to *Judæa* was *Arabia petræa* or the *Stony*; but here *Moſes* himſelf was, when he wrote this Story. The next, which lay eaſtward to that, was *Arabia deſerta*, or the *deſert*, both which Countries in Reſpect of the Unfruitfulneſs of them, could not be this Garden of *Eden*; neither have the *Arabians* any ſuch Rivers, as are here expreſs'd, which run out of their Country; and therefore *Eden* muſt of Neceſſity lie eaſtward from thoſe Places, and if we travel much farther that Way, we ſoon come to *Chaldea*, and to a Part of the River *Euphrates*, which *Moſes* mentions, on the Banks whereof the City of *Babylon* is known to ſtand. But becauſe *Eden* is is only nam'd in *Geneſis* by it ſelf, and only deſcrib'd by its Fruitfulneſs and by the Rivers, which are near it, therefore it will be convenient to ſeek for it firſt in other Places of *Scripture*, where it is better deſcrib'd by the Addition of its neighbouring Nations. In the Speech of *Rabſhekah*, where he perſonates *Senacherib*, it is (*c*) thus deſcrib'd, *Have the gods of the nations deliver'd them, which my fathers have deſtroyed, as Gozan, and Haran, and Rezeph, and the Children of Eden, which were in Telaſſar.* And *Ezekiel* (*d*) thus prophecies againſt the *Tyrians*, *They of Haran and Canneh and Eden the merchants of Sheba, and Aſhur and Chilmad were thy merchants.* In the firſt of theſe Texts *Rabſhekah* ſpeaks of ſeveral Parts of the *Babyloniſh* Empire, which fell from the Obedience of *Senacherib* in his Life Time, and were utterly ſeparated from the *Aſſyrian* Monarchy after his Death, as *Gozan*, and *Haran* and *Rezeph*, and the Children of *Eden*, which were in *Telaſſar*. Theſe at that Time made a feeble Reſiſtance againſt the *Aſſyrians*, tho' they were almoſt conquer'd by them. But it appears plainly, that after the Death of *Senacherib*, and after his vaſt Army, (which was commanded by *Rabſhakeh* and lay before *Jeruſalem*) was miraculouſly deſtroy'd by the Angel of GOD, thoſe Nations, which before were much diſcourag'd, took Heart again, and freed themſelves from that Subjection, to which they before were liable; and *Merodach Baladan*, who was then King of *Babylon* ſent to *Hezekiah*, both to congratulate the Recovery of his Health, and his Victory obtain'd over the *Aſſyrians*. After which Overthrow *Senacherib* himſelf was ſlain by his own Sons in the Temple of *Niſroch* his God, and *Eſarhaddon* his Son reign'd in his Stead as King of *Aſſyria*; whilſt *Merodach Baladan* reign'd in *Babylon* over thoſe Countries which had revolted from the other Empire. When he ſent his Ambaſſadors to *Jeruſalem*, King *Hezekiah* ſhew'd them all his Treaſures, which afterward invited the Kings of *Babylon* to undertake the Conqueſt of the Land of *Canaan*, and reduce that Government under the *Babylonian* Empire. But when the Wars between *Babylon* and *Aſſyria* began to break out, the *Aſſyrians* took an Iſland in the *Euphrates* almoſt on the weſt Side of *Babylon*, which they endeavour'd to fortify, and call'd it *Telaſſar*, which in the *Hebrew* Language ſignifies *A Garriſon* or a Fortification *of the Aſſyrians* deſigning thereby to ſtreighten the *Babylonians*. But the Children of *Eden*, who dwelt near it, forc'd them to ſurrender the Fort, and afterward kept the Poſſeſſion of it, and made it much ſtronger ſo as to be a

(*a*) Gen. 2. 8. (*b*) Amos 1. 5. (*c*) 2 Kings 19. 12. Iſai. 37. 12. (*d*) Ezek. 27. 22, 23, 24, 25.

Bulwark againſt the *Aſſyrians* and a Security from their Incurſions on that Side, and it is probable, that they call'd the adjacent Country, where the Children of *Eden* dwelt, by the ſame Name. This is the ſame Place, which *Ammianus Marcellinus* in (*e*) the Hiſtory of *Julian* calls *Thilutha* inſtead of *Telaſſar* (which might very eaſily be done ſince אתור *Athor* or *Athur* was the *Chaldean* Name of *Aſſyria*) who deſcribing the exceeding Strength of it, ſaith, that it is ſeated in an Iſland of the *Euphrates*, upon a ſteep and unaſſaultable Rock, inſomuch as *Julian* the Emperor durſt not attempt it, and therefore it was a convenient Place for a Garriſon againſt the *Aſſyrians*, being alſo a Paſſage out of *Meſopotamia* into *Babylonia*, and in which the *Edenites* of the Country adjoyning were lodg'd to defend the ſame. This Place *Ptolomy* (*f*) calls *Teridata*, having *Rezeph* (which he calls *Reſſpha*) and *Canneh* (which he calls *Thelbecanneh* on the right Hand, not far from whence is alſo found the City of *Manucanneh*) upon the *Tigris*, and all theſe are ſeated together in the ſame Manner as the Prophets *Iſaiah* and *Ezekiel* and the Author of the Books of *the Kings* have plac'd them.

2. There is alſo another Expoſition, which (*g*) the learned give of (*h*) theſe Words of *Moſes*, *And the* LORD GOD *planted a garden* בעדן בקדם *in Eden on the eaſt ſide thereof*. So that if we can but find out the Country of *Eden*, let it be either large or ſmall, but eſpecially the eaſt Side thereof, then we ſhall certainly know the Scituation of the Garden of *Paradiſe*.

3. Our firſt Guide in this Inquiry muſt be that River, which is the moſt known of any that were parted from thence, and this is the River *Euphrates*; a River which is frequently mention'd in *Scripture*, and in moſt Hiſtorians, not only Oriental, but alſo both *Greek* and *Latin*, and by all Geographers, who treat of *Aſia*, and a River which conſtantly kept its ancient Name in all theſe Languages without any Alteration. The Name of this River (*i*) originally ſignifies *fruitful*, or *making fruitful*, or *increaſing*, and therefore will more naturally lead us to that Garden, whoſe Name ſignifies *Delight* and *Pleaſure*, and where (*k*) *the* LORD GOD *cauſed to grow out of the ground every tree, that is pleaſant to the eyes, and good for food.* In going from *Canaan* toward the River *Euphrates* the firſt remarkable Place is the great City of *Damaſcus*, which is ſcituated in ſuch a wonderful and fruitful Soyl, and ſo ſweet and temperate an Air, that (*l*) they who deſcribe it ſay, that it may be deſervedly call'd, as it is by many Writers, the terreſtrial Paradiſe. But this is to place it at too great a Diſtance from the other Rivers, which *Moſes* mentions. When we are come to *Euphrates*, there is a neceſſity of paſſing over the River, in order to come to the other Rivers, which are to be joyned with it, and then we come directly into *Meſopotamia*, a Country water'd with the *Euphrates* on the South Side, and with the *Tigris* on the North, and which hath its Name in the *Greek* from lying between them both. This is reckon'd as fruitful as any Country in *Aſia*, and the farther we go on toward the Eaſt, the more fruitful it is. In paſſing along the *Tigris* we come to the great City of *Nineveh* built by *Nimrod* on the Eaſt Side of that River, where it bends Southwardly, on the Weſt Side whereof (as *Benjamin* the *Jew* ſaith in his *Itinerary*) is plac'd the City of *Mauſul* the Metropolis of that Country, which from thence takes the Name of موصل (*m*) in the *Arabick* Language, and is alſo call'd *Aſhur*, or *Aſſur* the great, which gave the Name in *Hebrew* to all the Country of *Aſſyria*; and certainly that muſt be a very fruitful Soyl, which is able to maintain two ſuch large Cities, between whom there was only a Bridge over the River *Tigris*, which open'd a Communication to each other. It is obſervable, that *Nineveh* is no other than נין נוה the Habitation of *Ninus* the Son of *Nimrod*, and it is more evident, becauſe he was there worſhipped as a God by the Name of *Bel*, who built the City, and called it by the Name of his Son *Ninus*, as *Cain* had before built a like City, and call'd it after the Name of his Son *Enoch*. And as he fix'd it for the Habitation of his Son, ſo we may ſuppoſe, that he fix'd it in the moſt fruitful and pleaſant Country, that he could meet with. But as here are only two of theſe great Rivers, and they are not yet met; ſo we muſt go farther yet to meet with the other two.

4. In going on farther we come to the Place, where the *Tigris* and *Euphrates* joyn, and make one very large Stream, on the Weſt Side whereof lies the Country of *Babylonia* and *Chaldea*, and on the Eaſt Side the Country of *Suſiana*, and this we may ſuppoſe to be the River, which went out of *Eden* to water the Garden, becauſe as there were two Streams, which came into it; ſo it parted into two more, which emptied themſelves into the *Perſian* Gulph, incloſing the Iſland of *Teredon*, now called *Balſara*.

5. This was firſt diſcover'd by *Calvin*, who ſaith, (*n*) that *it was a certain Country, and not extended throughout the whole World.* And then he adds, That (*o*) *it is not of any*

(*e*) *Lib.* 24. (*f*) Aſiæ *Tab.* 4. (*g*) Morinus *in* Bochartus's Geographica Sacra, *page* 13. (*h*) Gen. 2. 8. (*i*) *See* Leuſden's Onomaſticum Sacrum. (*k*) Eden *comes from an* Hebrew *Verb, which ſignifies* to live deliciouſly, *and from whence the* Greek *Word* ἐδωὴ *is deriv'd.* (*l*) Gabriel Sionita *and* John Heſronita *the* Maronites *in their Treatiſe concerning ſome of the Cities the Eaſt added to the Geography of* Sharif Ebn Edris. *chap.* 3. (*m*) Gen. 2. 14. 2 Kings 19. 36. 1 Chron. 1. 17. *and* 2 Chron. 28. 16, 20. (*n*) Comment. *in* Gen. 2. 8. ( ) Comment. *in* Gen. 2. 10. &c.

great

great Conſequence, whether Adam *was plac'd before the Confluence of theſe Rivers toward* Babylon *and* Seleucia, *or in the upper Part; it is ſufficient, that he dwelt in a Country well water'd. And it is not hard to tell how this River is divided into four Heads. For there are two Rivers, which come together into one, and then they ſeparate again into two more. And* at laſt he concludes, That *the ſaying of* Moſes *is plain* (and not allegorical, as ſome would have it) *that the Garden of which* Adam *was the Poſſeſſor, was water'd by a River, which paſs'd that Way, and was afterward divided into four Channels.* Thus far *Calvin*, to whom *Bochartus* and others agree, and which I mention more at large, becauſe he was the firſt Perſon, who made this Diſcovery.

6. To this may be added, that as the Country of *Eden* and Garden of *Paradiſe* was certainly a very fruitful Country; ſo all ancient Authors, who treat of *Babylonia*, give it the ſame Character. *Herodotus*, who was an Eye-witneſs of it, ſaith, that (*p*) *where* Euphrates *runs out into* Tigris, *not far from the Place where* Ninus *is ſeated, that Region was of all, that he had ſeen, the moſt excellent.* And he adds afterward, *It is ſo fruitful in bringing forth Corn, that it yieldeth two hundred fold, the leaves of Wheat and Barley being almoſt four Fingers broad. As for the Height of Millet and Seſame they are even in length like unto Trees, which* (ſaith he) *although I know to be true; yet I forbear to ſpeak hereof, well knowing that thoſe things, which are reported of its Fruitfulneſs, will ſeem very incredible to thoſe, who never were in the Country of* Babylon. *They have commonly in all their Country Palm-Trees growing of their own accord, the moſt of them bearing Fruit, out of which they make both Meats and Wine and Honey, ordering them as the Fig-Trees.* To theſe three (*q*) *Strabo* adds a fourth Excellency of this Palm-Tree, that it alſo yields Bread, and particularly confirms the Teſtimony of *Herodotus* in theſe Words, *The Fields in the Neighbourhood of* Babylonia, *yield three hundred Grains for one, and the Palm-Tree alone is ſufficient for the Support of Life, ſince Bread, Wine, Honey, Vinegar, and woven Garments of many Sorts are made out of it; and there is a Copy of* Perſick *Verſes, in which it is reported to yield three hundred and ſixty ſeveral Commodities.* Others tell us, that from this Tree there is drawn a Kind of fine Flax, of which the People make their Garments, and of which in the *Eaſt-Indies* they make Ropes for their Ships. And particularly *Athanaſius* in the Life of *Antonius* the Monk, confeſſeth, that *he received a Garment made of this from* Antonius *himſelf, which he brought with him out of this Country.* So that thoſe Trees, which are ſo much admir'd in the *Eaſt-Indies*, do grow in the Plains of *Babylon* of their own accord, and are as common as any Trees in the Field. And he farther adds, That *there are Palm-trees, which grow naturally over the whole Country. Pliny* ſaith, (*r*) that *the* Babylonians *cut their Corn twice, and feed it the third Time, or otherwiſe it would only produce Leaves, and thus a barren Soyl brings forth Profit fifty Fold in the Harveſt, and repays the diligent Husbandman an hundred and fifty. Neither is there any great Difficulty in watering it to a conſiderable Diſtance. For it may be eaſily water'd by the* Tigris *and* Euphrates, *which makes it very plentiful, and leaves no Mud behind it like the* Nile *in* Egypt. And *Quintus Curtius* (*s*) deſcribing this Country, when *Alexander* came toward it, adds, that as *Men travail on the left Hand of* Arabia, *which is ſo famous for Plenty of ſweet Odours, there lies a champion Country between the* Tigris *and* Euphrates, *which is ſo fruitful and fat a Soyl, that they are ſaid to drive the Cattle from the Paſture, leſt they ſhould breed Diſtempers by too much Plenty.* And *Niger* alſo ſaith, That *the* Babylonians *cut their Corn twice every Year.* And therefore as *Lot* came with *Abraham* out of *Chaldea* or *Meſopotamia*, ſo it is probable that this Country was in his Mind, when it was ſaid of him, that (*t*) *Lot lifted up his Eyes, and beheld all the plain of Jordan, that it was well water'd every where, before the* LORD *deſtroyed Sodom and Gomorrah, even as the garden of the* LORD, *or as the land of Egypt as thou comeſt unto Zoar.*

7. But the Situation of *Eden* as near to the City of *Canneh* (which was alſo call'd *Chalneh*) is ſtill more plain from the Account, which (*u*) *Moſes* himſelf gives us of it, who ſaith, that *Nimrod began to be a mighty one in the earth.* And *he was a mighty hunter* after Dominion and Government *before the* LORD, inſomuch that *it is ſaid* as a common Proverb in the eaſtern Countries to deſcribe an ambitious and a tyrannical Man, *Even as Nimrod the mighty hunter before the* LORD. *And the beginning of his kingdom was Babel* or Babylon *and Erech, and Accad and Calneh in the land of Shinar.* And out of *that land he went forth* weſtward into *Aſſyria*, as the Margin of our Engliſh *Bibles* doth rightly expreſs it, *and built Nineveh, and the city Rehoboth and Calah*, and *Reſen* between *Nineveh an Calah: the ſame is a great City.* Here *Moſes* ſhews the firſt Compoſition of the *Babyloniſh* Empire, and what Cities and People were ſubject to *Nimrod*, as *Erech, Accad* and *Calneh* in the Land of *Shinar*. So that this Valley of *Shinar* is that Tract of Land, which was afterward call'd *Babylonia* and *Chaldea*,

(*p*) Clio. *Lib.* 1. *Sect.* 193. (*q*) *Lib.* 16. (*r*) *Lib.* 18. *cap.* 17. (*s*) *Lib.* 5. *Sect.* 1. (*t*) Gen. 13. 10. (*u*) Gen. 10. 8, 9, 10, 11, 12.

and

and it is ſtill more plain from (*x*) the Words of *Moſes*, *And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of* Shinar, *and they dwelt there*, and there they built the Tower of *Babel*.

8. It is now Time to ſee what farther Light we can have in this Matter from the Prophet *Ezekiel*, who ſaith that (*y*) *Tyrus* was *a merchant of the People for many iſles*; and accordingly (*z*) *the merchants of Sheba and Raamah were* her *merchants, they occupied in* her *fairs with the chief of all ſpices, and with all precious ſtones and gold. Haran and Canneh and Eden, the merchants of Shebah, Aſſur and Chilmad were her merchants. Theſe were* her *merchants in all ſorts of things, in blue cloaths and broidered work, and in cheſts of rich apparel bound with cords, and made of Cedar among* her *merchandiſe*. Among theſe which were concern'd with *Tyre* (*a*) *Perſia* is reckon'd as one of the firſt. And it hath ever been the Cuſtom, (*b*) that the *Perſians* conveigh'd their Merchandiſe to *Babylon* and to thoſe Cities, which were upon the *Euphrates* and *Tigris*, and from thence tranſported them into *Syria*, and ſo to a proper Port of the *Mediterranean* Sea; as in ancient Times the City of *Tyre*, ſo ſince to *Tripoly* and now to *Aleppo*, from whence they imbarked them at the Port of *Alexandretta* in the Bay of *Iſſicus*, now call'd *Laiazzo*. Now the Prophet *Ezekiel*, in the Deſcription of the Magnificence of *Tyre*, and of the exceeding great Trade, which it had with all the People of the Eaſt, with whom they had Commerce, doth alſo mention what Commodities every Country yielded. And having counted the ſeveral Countries and People, he adds the particular Trades, in which each of them was employ'd. That *Arabia fælix* being a very rich Soil for Cattle, and all the Princes of *Kedar*, where Flocks were very plenty, (*c*) *traded with* her *in lambs and rams and goats*. That (*d*) *the merchants of Sheba and Raamah were her merchants* with *chief of all ſpices, and of all precious ſtones and gold*. Now theſe are indeed the Riches, which *Perſia* and *Arabia fælix* did afford; and becauſe *Sheba* and *Raamah* are thoſe Parts of *Arabia*, which bordered upon the Sea, call'd *The Perſian Gulph*, therefore did thoſe Nations vend ſuch Spices, ſweet Gums and Pearls, which were the Product of their own Country, and having alſo a Trade with their Neighbours in *India*, they had from them all Sorts of Spices and Plenty of Gold. The better to convey all theſe Commodities to that great Market of *Tyre*, and to receive from them in Exchange the Product of thoſe Countries, and eſpecially ſuch Goods as were brought thither by Sea from *Europe*, the *Shebans* or *Arabians* enter'd by Boats by the Mouth of *Tigris*, and from the City of *Terredon* (built or enlarg'd by *Nebuchadnezzar*, and now call'd *Balſara*) ſent up all thoſe rich Mercandiſes from thence to *Babylon*. From thence they went along the great River *Euphrates*, as far as it bended weſtward, and afterward by a Branch thereof within three Days Journey of *Aleppo*, which was formerly call'd *Hierapolis*, and then they paſs'd over Land to *Tyre*, as they did afterward to *Tripoly*, and ſo from thence to *Alexandretta*. Now the Merchants of *Canneh*, who were alſo call'd *Schenitæ* both by (*e*) *Pliny* and (*f*) *Strabo*, and whom the Prophet *Ezekiel* joyns with *Eden*, inhabited farther up the River, and receiv'd this Trade from *Arabia* and *India*, beſides thoſe proper Commodities, which they themſelves had, and which they receiv'd out of thoſe Parts of *Perſia*, which lay neareſt to them. *Pliny* placeth the *Scenitæ* upon the River *Euphrates*, where it begins to be fordable, which is towards the Borders of *Syria*, and after it ceaſeth to be the Bounds of *Arabia deſerta* on the north Side, and where the River *Euphrates* turns back from the Deſert of *Palmirena*. For thoſe People of *Canneh* inhabited both the Borders of *Euphrates* ſtretching themſelves from their own City of *Canneh* in *Shinar* weſtward along the Banks of that River as far as the City of *Thapſacus*, where *Ptolomy* alſo placeth the Foords of *Euphrates*; and this alſo agreeth well with the Deſcription of them by *Strabo*, who ſaith, That *the Merchants, which travail from* Syria *to* Seleucia *and* Babylon, *take their Way by the* Schenites. *St. Hierome* by *Canneh* underſtands *Seleucia*, which is ſeated upon the *Tigris* and not far from *Euphrates*, and which took that Name from *Seleucus*, who made thereof a moſt magnificent City. This *Seleucia* (as *Appian* and others tell us) was anciently call'd *Chalanne*, the Name by Time and Mixture of Languages being chang'd from *Chalneh* or *Canneh* to *Chalanne*, of which Name there are two other Cities ſtanding in a Triangle with *Seleucia* and almoſt the next to it, *viz. Thelbecanneh* and *Mann-canneh*, the one a little to the Weſt of *Seleucia*, and the other oppoſite to it, where theſe Rivers of *Tigris* and *Euphrates* are ready to joyn. Which therefore of theſe the ancient *Canneh* was (they being all three within the Bounds of the Valley of *Shinar*) is uncertain; but it is an evident Sign not only of the Importance of the Place, but alſo of the certain Seat thereof, that ſo many Cities did retain the Name for ſo many Ages after, with ſome Additions for Diſtinction ſake, as is known alſo to be the Cuſtom of other Countries.

9. As therefore *Shinar* and *Babylonia*

(*x*) Gen. 11. 2. &c. (*y*) Ezek. 27. 3. (*z*) Ezek. 27. 22, 23, 24. (*a*) *Verſe* 10. (*b*) *Sir* Walter Raleigh's Hiſtory of the World. *Book* 1. *Chap.* 3. *Sect.* 9. (*c*) Ezek. 27. 21. (*d*) *Ibid. Verſe* 22. (*e*) *Lib.* 6. *Cap.* 26. (f) *Lib.* 16.

were

were the ſame Country, and *Canneh* in the Beginning of *Nimrod*'s Greatneſs, before he had ſubdu'd any diſtant Countries, was one Part of his Dominion, and alſo nam'd by *Moſes* to be in *Shinar*; ſo it is evident that *Canneh* was adjoyning to *Babylonia*, which alſo the Prophet *Ezekiel* joyns with *Eden*, as Merchants who traded with the *Tyrians* in the ſame Manner of Merchandiſe, and conſequently as near Neighbours.

10. The next City joyn'd with *Eden* is *Haran*, the Place where *Abraham* ſojourn'd. It is call'd *Haran* in *Hebrew* and *Charran* in *Greek*, eſpecially by the *Septuagint* and by St. *Stephen*, who told the Jews (*g*) that *the* GOD *of glory appeared to our father Abraham when he was in Meſopotamia, before he dwelt in Charran.* Hence it was call'd *Carræ* in *Latin*, and as it lay nearer to *Judæa* and other Places of Note, and it is frequently mention'd in the *Scriptures*, as lying in the Road from *Meſopotamia* to *Judæa*; ſo the Scituation of it cannot be doubted of. The *Roman* Authors (*h*) make it famous for the Death of *Craſſus* and the Overthrow of his Army there. It only directs us to the Country of *Eden*, as it lay not far out of the Road from thence to *Aleppo* and *Tyre*, and therefore the Merchants of all theſe Parts could have a better Communication with each other, which is the Reaſon that *Aſſur* or *Aſſyria* is alſo nam'd, as being the Country, through which they muſt travel.

11. There are three other Countries alſo nam'd, *viz. Sheba*, *Raamah* and *Chilmad*. Concerning theſe we may obſerve, that *Moſes* tells us, (*i*) that *the Sons of Ham* were *Cuſh and Miſraim and Phut and Canaan. And the Sons of Cuſh* were *Seba* and *Havilah and Sabtah, and Raamah and Sabtecha. And the Sons of Raamah* were *Sheba and Dedan. And Cuſh begat Nimrod.* Now there were four Nations, which had the Name of *Seba* or *Sheba*, which they took from the Name of their firſt Founder, according as *Moſes* mentions them. The firſt of them was *Seba* the (*k*) Son of *Cuſh* and Grandſon of *Ham*, whoſe Name is written in *Hebrew* with a *Samech*, and all the Reſt with a *Shin*. The ſecond was *Sheba* the (*l*) the Son of *Raamah* or *Rhegma*. The third was the (*m*) Son of *Jocktan* the Son of *Shem*; and the fourth was (*n*) a Grandſon of *Abraham* by his Son *Jockſhan*. The firſt and the ſecond were ſeated by the *Perſian* Sea, and the third near the *Red-Sea*, from whence came the Queen of *Sheba* to viſit *Solomon*; and the fourth were ſeated in the very Entrance of *Arabia fælix*, as *Strabo* tells us, who ſaith, that they and the *Nabatæi* were the very next People to *Syria*, and were wont to make Excurſions upon their Neighbours, as they did upon *Job*, whilſt the reſt were a People giv'n to Trade. The *Sheba* which the Prophet *Ezekiel* mentions, was the ſecond of theſe, or the Son of *Raamah*, becauſe he joyns them both together; as they lay contiguous to one another, and carried on a Trade to *Babylon*, and ſo to *Tyre*. At the Diſperſion from *Babylon* (*o*) *Raamah* or *Rhegma* took that Part of the Country which adjoyn'd to *Shinar* on the North Side, and to the *Perſian Gulf* on the South Side, which was afterwards call'd *Raamah* and *Sheba* from the Father and the Son, who poſſeſs'd it. So that *Sheba* was that Tract of the Country, which parted *Arabia deſerta* from *Arabia fælix*, and which joyn'd to the Sea, where the *Tigris* and *Euphrates* fall out, and render themſelves to the Ocean. This Part and the neighbouring Country *Strabo* (*p*) calls *Catabria*, where the beſt Myrrhe and Frankincenſe is gather'd, and this People have an Interchange of Trade with *Elana* lying on the Eaſt ſide of the *Perſian* Gulf. By this it appears, who were the *Sabeans* ſpoken of by the Prophet *Ezekiel*, and ſaid to have been the Merchants of *Tyre* for Gold and Spices and precious Stones, of which they had not only Plenty of their own, but were alſo furniſh'd from that Part of *India* call'd *Elana* for Exchange of their *Aromaticks* and other proper Commodities. For (ſaith *Strabo*) Eratoſthenes *affirms, that in the Beginning of the* Perſian Gulph *there is an Iſland, in which there are many precious Pearls bred, and in others very clear and ſhining Stones.*

12. Theſe People of *Sheba* the Prophet *Ezekiel* names with thoſe of *Eden*, becauſe they inhabited upon the Outlet of the ſame River, upon which the Children of *Eden* were plac'd; and ſo thoſe of *Sheba* toward the Sea Coaſt and upon it, paſs'd up the Country by *Tigris* and *Euphrates*, being joyn'd in one main Stream, and ſo through the Country of *Eden*, which was bounded on one Side by *Tigris*, thereby the better to conveigh their Merchandiſe toward *Tyre*. And as the Cities of *Haran* and *Canneh* lie on the Weſt and North Weſt Sides of *Eden*; ſo is *Raamah* and *Sheba* on the South, and *Chilmad* on the North Eaſt. For *Chilmad* is a Country in the upper *Media*, as appears by the *Chaldee* Paraphraſe, which Country by the Geographers is call'd *Choromitena*, by the Change of *L* into *R*, which Alteration the Likeneſs of Letters doth often produce in ſuch Words, as are out of the *Hebrew* into the *Chaldee* Language.

13. Thus have we found out the Country of *Eden* by the neighbouring Countries, which lie round it. To this may be added, that the Name of *Eden* is alſo found in Places near thoſe Parts. In the two Epiſtles ſent to the Pope by the *Neſtorian Chriſtians*, which inhabited *Meſopotamia* in the Year 1552, they

(*g*) Act. 7. 2. (*h*) *Thus* Lucan *in his* Pharſalia, *lib.* 1. *ver.* 104, 105. —— miſerando funere Craſſus Aſſyrias Latio maculavit ſanguine Carras. (*i*) Gen. 10. 6, 7, 8. (*k*) Gen. 10. 7. (*l*) Gen. 10. 7. (*m*) Gen. 10. 28. (*n*) Gen. 25. 3. *See Biſhop* Patrick *on theſe Texts.* (*o*) *Sir* Walter Raleigh's Hiſtory of the Word, *Book* 1. *Chap.* 1. *Sect.* 9. (*p*) *Lib.* 1.

ſpeak of the Iſland of *Eden* in the River *Tigris*, or at leaſt *Tigris* in both of theſe Epiſtles is call'd *The River of Eden*. *Maſius*, who tranſlated theſe Epiſtles into *Latin*, ſaith in his Preface, that it is commonly call'd *Gozoria*, and it is ten Miles in Circuit, and was ſometimes wall'd round about. And that above the River not far beyond this Iſland, there is the City of *Hazan Cepha* or *The ſtrong Rock*, and that below it, it hath the City of *Moſel*, which is not above twelve Miles diſtant from it. The *Arabians* deſcribe it thus, That it is the Name of a City and a Country, which joyns *Meſopotamia* and *Babylonia* ſcituate on the Eaſtern Bank of *Tigris*, to which *Nineveh* is oppoſite in the Eaſt, and hence the whole Country of *Meſopotamia* in the *Arabick* Language is call'd موصل or *Mauſel*.

13. Beſides, other Authors make mention of the City of *Adana* upon the *Euphrates*; and the Name of *Eden* was in the Time of *Amos*, tho' he ſpeaks not of *Eden* in the Eaſt, but of the *Eden* in *Cœloſyria*; And tho' it is certain that none of theſe Places was the very Place of Paradiſe; yet it plainly ſhews the Opinion of the Men in the Eaſt and in ancient Times, that *Eden* and *Paradiſe* were in thoſe Parts, and therefore they give this Name to ſuch Cities, on purpoſe to bring the Travailers thither to ſpend their Money, and to report when they came Home, that they had ſeen the Place where the Garden of *Eden* anciently ſtood.

14. As therefore we are come ſo near to the Garden of Paradiſe by the Help of other Guides; ſo by the Deſcription, which *Moſes* gives us (*q*) we may find the Place with a greater Certainty. He ſaith, that *the* LORD GOD *planted a garden eaſtward* either from the Land of *Canaan*, or from the Place, where *Moſes* tarried, when he wrote this Book, as *Babylonia* is known to be, *and there he put the man, whom he had formed. And out of the ground made the* LORD GOD *to grow every tree, that it is pleaſant to the ſight and good for food.* It was in a moſt pleaſant Country, where there naturally grew the greateſt Variety of the choiceſt Plants, Flowers and Fruits to gratify at once the Sight, Taſt and Smell. And ſuch a Country *Babylonia* was. And there were Rivers, by which it was well water'd, and of which there was a great Plenty in thoſe Parts. *And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.* (*r*) Theſe Words afford us ſuch a Key to open to us the Place, where this Garden was planted, that one can ſcarce doubt whereabout it was. For the Garden lay in the Country of *Eden*, and we are directed to find that out by this remarkable Circumſtance, that *a river went out of it*. Which doth not ſignify, that the Spring of the River was in *Eden*, but that the River ran through that Country into the Garden *to water it*. The Garden therefore was a Part of the Province of *Eden*, and was water'd by that River, which came from it. The only Difficulty is to find what River this was. Now there is a River on the eaſt ſide of *Babylon* running from North to South, which is ſometimes call'd *Phaſitigris*, or by a compounded Word *Phiſon* and *Tigris*, on the North Part, where the two great Rivers *Tigris* or *Hiddekel* and *Euphrates* joyn, and ſo make this one great River; and afterward on the South Part, it is divided into two other Rivers, namely *Piſon*, and the other call'd *Gihon*, which both empty themſelves into the *Perſian* Gulf, and theſe will appear to be the Rivers, which *Moſes* mentions, and which ran along to water the Garden. Now it may be obſerv'd, that *Moſes* doth not ſay, that this River runs through the Garden, neither is it probable, that our firſt Parents at that Time could go from one Side of it to the other, but only that the River ran to water the Garden, which might effectually be done if it ran on one Side of it, and Channels might be commodiouſly cut from thence into other Parts for that Purpoſe. So that the only remaining Difficulty is, Whether the Garden lay on the Eaſt or he Weſt of this River. And that it lay to the Eaſtern Part of it is evident from *Moſes*'s own Words (*s*). When our firſt Parents were driven out of Paradiſe GOD *placed at the eaſt of the garden of Eden cherubims*, to keep them from returning back again. But had the Garden been on the weſt Side of the River, the *Cherubims* muſt have been plac'd on the weſt Side of the Garden for this Purpoſe, or if he had gone over the River, there would have been no need to place any *Cherubims* there at all, ſince the River alone would have prevented his Return. And that which renders this the more certain is, that this River for its Breadth, Depth, and rapid Stream, occaſion'd by the joyning of ſo many Rivers which ran into it, excelling the *Rhine* or the *Danube*, muſt needs have hinder'd our firſt Parents from going out of the Garden eaſtward, if they had had their Habitation in the weſtern Part of it, ſince they had neither Bridge nor Boat to croſs over the River, as having not the leaſt occaſion for either. (*t*) It is ſaid that after *Cain went forth from the Preſence of the* LORD *he dwelt in the land of Nod on the eaſt of Eden*. But if *Adam* had liv'd weſtward of it, and had been driv'n weſtward out of it, which then muſt have been the only Way that he could have gone, *Cain* could not have gone to the eaſt of *Eden*, without paſſing through *Eden* it ſelf; and we cannot but ſuppoſe, that in ſuch a Caſe he would have ſettled in that Country without croſſing ſo dangerous a River to ſeek for unknown, and both leſs pleaſant and leſs fruitful Habitations.

(*q*) Gen. 2. 8. *to* 15. (*r*) Patrick *upon* Geneſis. (*s*) Gen. 3. 24. (*t*) Gen. 4. 16.

15. And

15. And now it is very eaſy to comment on theſe Words of *Moſes*, when he deſcribes the Scituation of Paradiſe. *A river went out of Eden to water this garden*, and ſo ran along the weſt Side of it, and Part of the Work, which *Adam* and *Eve* was employ'd in, was to cut Ditches and Channels from this River for this Purpoſe. *And from thence*, that is, above and below this Garden *it was parted, and became into four heads*, two above the Garden on the North Side, and two below it on the South Side. Here *Moſes* doth not mean Springs, for they are not ſaid to be parted from Rivers, but from Mountains and other Places, where they begin, and to run into Rivers, Lakes or the Main Ocean; but he only ſpeaks of the Beginning of their Diviſion from this firſt grand Stream, and which we commonly call the *Mouth* of a River, or according to the Eaſtern Phraſe the Head of the River. If the Beginning of the Water be out of a Fountain, then is the Fountain tak'n for the Head; if it is out of a Lake, then the Lake is tak'n for the Head; and if any Branch is ſeparated and divided from a main River, then where that Branch doth firſt bound itſelf with new Banks, that Part of the River where the Branch forſakes the Main Stream, is call'd the Head of that River. So that tho' we have no Accounts of the Eaſtern Bounds of *Paradiſe*, yet it was bounded on the Weſt by a long River, it extended it ſelf ſouthward to the Place, where this River parts it ſelf into two others, and on the North to the Place where two Rivers unite and ſo make this one. And of theſe four Rivers,

16. *The Name of the firſt is Piſon.* This is that Branch which runs weſterly, and being nearer than the ſecond to the Place where *Moſes* wrote on the other Side of *Jordan* is firſt mention'd by him. It is call'd (*u*) *Phiſon* by the Son of *Sirach*. It is a long Time ſince both this River and *Gihon*, which is the next, have loſt theſe Names; for the *Greek* and *Roman* Writers call them ſtill after their Parting by the Name of *Euphrates* and *Tigris*, which were the Names that they had before they met. However *Xenophon* calls it *Phyſeus*, in which the Name of *Phyſon* is plainly retain'd, and which continu'd 'till the Time of *Alexander* the Great. For *Quintus Curtius* commonly calls the *Tigris* it ſelf by the Name of *Phaſis*, and ſaith, that it was ſo call'd by the Inhabitants thereabout. This in all Probability was at firſt the Name of this other River *Piſon*, tho' in length of Time the Name was extended beyond what is meant at firſt. However we need not be at a Loſs in finding out this River, ſince *Moſes* tells us, that *this is* the ſame River, *that compaſſeth the whole land of Havilah*, and therefore if we know where this Country was, we certainly know the River *Piſon*, which encompaſſeth it on one Side. Now there is a Country of this Name, which ſtretcheth it ſelf from *Babylonia* and ſo on Southward into that Part of *Arabia fælix* which borders upon this Stream. Theſe (as *Bochartus* (*x*) obſerves) *Pliny* call'd *Chavelæi*. *Eratoſthenes* in *Strabo* ſaith, (*y*) that *the* Nabatæi, Chaulotæi *and the* Agræi *lay near to* Arabia fælix *from the City of the* Heroes *as far as* Babylon, and *in Dionyſius* they are plac'd in the ſame order. But that which makes it more plain is, that the *Iſhmaelites* (who inhabited *Arabia deſerta*) are (*z*) deſcrib'd by *Moſes* that *they dwelt from Havilah as thou goeſt toward Aſſyria, unto Shur, that is before Egypt*, ויפול *ſcilicet* גורלו. *And his lot fell*, or when (*a*) *Abraham* ſent him to take a Poſſeſſion in the Eaſt Country, the Lot which fell to him happen'd to be near or *in the preſence of all his brethren*, the Sons of *Abraham* by *Keturah*. And *Saul* in after Times found them in the ſame Scituation, when (*b*) *he ſmote the Amalekites from Havilah, until thou comeſt to Shur, which is over againſt Egypt*. So that they were bounded by *Euphrates* on the North and by the River on the Eaſt. This is alſo a Country, *where there is Gold*. For nothing is more famous than the Gold of *Arabia*, where *Diodorus Siculus* (*c*) ſaith, that it is digg'd up in great Lumps, as big as a Cheſnut. *And the gold of that land is good*. It is very excellent. For the abovemention'd Author ſaith, that it is of ſuch a flaming Colour, that it adds much to the Luſtre of the precious Stones, that are ſet in it. *There is Bdellium*. This moſt probably is a Pearl; and as Part of *Havilah* contains ſome Part of *Arabia*, which lies toward the *Perſian Gulph*; ſo it is obſervable that at *Catipha* there was a great fiſhing for Pearl. The *Manna* alſo wherewith the *Iſraelites* were fed in the Wilderneſs is deſcrib'd (*d*) to be round like the *Coriander* Seed, and of the Colour of *Bdellium*, and in another Deſcription of it *Moſes* (*e*) tells us, that it was white; ſo that it was of the Shape and Colour of Pearls. There is alſo *the Onyx Stone*. Some reckon the *Hebrew* Word to ſignify the *Sardonyx*. But let it be which it will (*f*) we are told, that that Part of the Country was famous for both.

17. *The name of the ſecond river is Gihon.* There are no Footſteps of this Name, which have been yet diſcover'd by learned Men; but we are directed to find it out by the Country, which it is ſaid to compaſs. For this *is the ſame* River *that compaſſeth the whole land of Ethiopia*, or rather, as it is in the *Hebrew*, the whole land of *Cuſh* according as it was ſituated in the Time of *Moſes*. Many People miſtaking *Cuſh* for *Ethiopia* have look'd upon

(*u*) Eccluſ. 24. 25. (*x*) *Lib.* 4. *Cap.* 11. (*y*) *Lib.* 16. *pag.* 767. (*z*) Gen. 25. 18. (*a*) *Ibid.* (*b*) 1 Sam. 15. 7. (*c*) *Lib.* 2. *Pag.* 93. *Editione* Hen. Stephani. (*d*) Num. 11. 7. (*e*) Exod. 16. 14. (*f*) Salmaſius *in his* Exerc. Plin. *Page* 562. *and* 563.

this

this River to be the River *Nilus* in *Egypt*, and miſtaking *Havilah* for that Part of the *Eaſt-Indies* have look'd upon *Piſon* to be the *Ganges*; but this is to make the Garden of *Eden* to contain the greateſt Part of *Aſia* and Part of *Africa*, and ſo it could not be deſcrib'd by any Rivers at all as parting from it, or it might have been deſcrib'd by hundreds more. But this is ſo wild an Imagination, as to deſerve no Confutation. There was another Country call'd *Cuſh*, which without Doubt was (*g*) plac'd in *Arabia* near the *Red-ſea*, in the South Part of *Judæa*, and in the Road from thence to *Egypt*, in which there are ſeveral Rivers, as *Beſor*, which runs into the *Mediterranean* Sea, *Rhinocorura*, which runs into the *Sorbonian Lake*, and *Cotys*, by which *Cambyſes* came from *Babylon* into *Egypt*, and was alſo ſo near the *Midianites*, as to be joyn'd with them by (*h*) the *Prophet*, who ſaid, *I ſaw the tents of Cuſhan*, or *Cuſh in affliction, and the curtains of the land of Midian did tremble.* Of this the Prophet *Iſaiah* ſpeaks thus. (*i*) *Wo to the land* of *Egypt ſhadowing with wings*, where there are many Ships which ſpread their Sails like Wings, and *which is beyond the rivers of Cuſh*, as *Egypt* really was, tho' not beyond the Rivers of *Ethiopia*, but rather on this Side of them. It was (*k*) this Kingdom, which *Tirhakah* was King of, when he came out against *Senacherib* King of *Aſſyria* after he had departed from *Lachiſh*, and was warring againſt *Libnah*. It was (*l*) this Kingdom of *Cuſh*, which *Zera* was King of, when he came up againſt *Aſa* King of *Judah* with a very great Army, and with three hundred Chariots, which had been impoſſible for either of them to have done, if they had been Kings of *Ethiopia*, unleſs they had conquer'd and overran *Egypt*, which lay in their Way. Beſides we are alſo told, (*m*) that when *Aſa* had vanquiſh'd this *Zera* and all his Army, he *purſu'd them unto Gerar* and *ſmote* and *ſpoiled all their cities*, which were round about *Gerar*, which City all allow to be plac'd in *Arabia Petræa* and near the South Part of *Judæa*. And when the Prophet *Ezekiel* threatned an utter Deſtruction to *Egypt*, he ſaid (*n*) *I will make the land of Egypt utterly waſt and deſolate, from the tower of Syene*, which ſtood upon the *Nile* in the Weſt Part of *Egypt*, not *even to the borders of Ethiopia*, which were adjacent to it, but even to the Borders of *Cuſh*, as it is in the *Hebrew*, which lay on the *Red-ſea* toward the Eaſtern or oppoſite Part of the ſame Country. But tho' this Country was thus call'd in later Ages, yet it is moſt probable, that it was not ſo call'd in the Time of *Moſes*, becauſe in all his Hiſtory of the Travels of the Patriarchs into *Egypt*, or of the Children of *Iſrael*'s going out from thence the Name of this Country is not once mention'd. We muſt therefore ſeek for it nearer to *Babylon*, and eſpecially nearer to the River *Piſon*. And we muſt alſo ſeek for the ancient Country of *Cuſh* among the reſt of his Brethren, and eſpecially near to his Son *Havilah*, whoſe Families lay on the Weſt Side of the River *Piſon*. Accordingly, Sir *Walter Raleigh* finds a Place call'd *Chaduca* or *Chuſca* on the Weſt Side of the River *Gihon*, which I take to be the Reaſon that made him miſtake one of theſe Rivers for the other, and it is very probable, that this was the ancient Seat of *Cuſh* among his Children. But when *Joktan* and his eleven Sons ſeated themſelves in *Arabia deſerta*, or when *Abraham* had ſent *Iſhmael* and his Children by *Keturah*, to (*o*) take Poſſeſſion of thoſe Countries, and had by this Means ſtreighten'd the antient Inhabitants, or rather when *Nimrod* the Son of *Cuſh* began the *Aſſyrian* Monarchy, and went out from *Babel*, and built (*p*) *Erec* or *Arecca* on the Eaſt Side of the River *Phiſon* among the Poſterity of *Shem*, and *Accad* alſo in the Country of *Sittacene* to ſecure his Intereſt on that Side, and *Chalne* on the Northern Parts of *Babylonia*, and went forward into *Aſſyria* to diſtreſs another Branch of *Shem*'s Family, and there built *Nineveh* and other Cities to ſecure his Conqueſts, that then *Cuſh* his Father, willing to ſecure what his Son had gotten, went with ſome of his Family to the other Side of *Gihon*, and ſeated themſelves in the Champion Country round about *Erec* or *Arecca*, and thus it happen'd that the Name of *Cuſh* was ſoon loſt in *Babylonia* or *Chaldea*, but retain'd in *Elam* or *Perſia*. Tho' therefore there are no Footſteps of the Name of the River *Gihon* remaining in that Country, as yet found out by learned Men; yet we are directed by the Country (which it is ſaid to compaſs or exclude from the reſt of *Ham*'s Poſterity, and the Weſtern Parts of *Aſia*) to take it to be the Eaſtern Stream, which aroſe from the Parting of the *Euphrates* and *Tigris*, as *Piſon* was the Weſtern. *This* therefore *is* the River, *which runneth along by the whole land of Ethiopia* or *Cuſh*, who in this Manner happen'd to be ſeated more eaſtward than the Reſt of his Sons *Havilah*, *Sheba* and (*q*) the reſt, upon the Borders of this River. For as when People began to ſpread themſelves they firſt kept as near to great Rivers as they could, for the better Communication one with another; ſo there was a greater Neceſſity for *Cuſh* to do the ſame, that in Caſe he ſhould be attack'd by the Poſterity of *Elam*, in order to regain the Country which was unjuſtly taken from them by his Son *Nimrod*, the reſt of his Children might be at hand to afford him ſufficient Succour and Aſſiſtance in due Time. It is therefore probable that he gave that Name to

(*g*) Prolegomenon 15 *in* Bibliis *noſtris* Polyglottis, linguâ Æthyiopicâ. *Page* 97. (*h*) Hab. 3. 7. (*i*) Iſai. 18. 1. Zech. 3. 10. (*k*) 2 Kings 19. 8, 9. Iſai. 37. 8, 9. (*l*) 2 Chron. 14. 9, *and* 16. 8. (*m*) *Verſe* 13, 14, 15, 16. (*n*) Ezek. 29. 10. (*o*) Gen. 25. 6, 18. (*p*) Gen. 10. 10, 11, 12. (*q*) *which are mentioned*, Gen. 10. 6, 7.

the

the Country of *Suſiana*, which the *Greeks* call Κισσία *Ciſſia*, and it is now call'd by the *Perſians Chuzeſtan* or the Province of *Cuſh*. So that here we muſt ſeek for this River *Gihon*, and here we can find none, which can claim the leaſt Pretence to it, except that which is already mention'd.

18. *And the name of the third river is Hiddekel.* This River is call'd by *Daniel* (*q*) *the great River Hiddekel*, and it can be no other than the *Tigris* it ſelf, which (as *Pliny* ſaith) was called *Diglito* in thoſe Parts, where its Courſe was ſlow, and where it began to be rapid, it took the Name of *Tigris*. And the *Arabians* call this River دجلة from the *Hebrew* Word *Hiddekel*, as they do in the Verſion of (*r*) this Text of *Moſes*, and (*s*) in other Places. And *Rauwolf* in his Travels (*t*) ſaith, That when he was at *Carach* in the Confines of *Media* (which was ſomething more than an hundred Years ago) *Tigris* was then call'd *Hiddekel* in their Language. However, it is farther deſcrib'd, by its *going before Aſſyria*. The *Hebrew* Word קדמת which we tranſlate *toward the eaſt* may only ſignify *over againſt* as deriv'd from קדם *before*; and the *Septuagint*, who knew beſt the Situation of the Country and the Nature of the Language, only renders it by κατέναντι τῆς Ασσυρίας *over againſt*, or *before Aſſyria*. And it is certain, that *Tigris* did run *before Aſſyria*, for *Nineveh* the chief City of that Country did ſtand upon the Eaſt Side of that River. And if we conſider the Place where *Moſes* wrote, there was no going from thence into *Aſſyria* without croſſing firſt the *Tigris*, which ran along before it. So that the Situation of *Hiddekel* exactly agreeing with *Tigris*, it ſeems paſt all Doubt, that theſe are two different Names for the ſame River.

19. *And the fourth river is Euphrates.* There is no Doubt, but that the River, which is call'd in the *Hebrew Pherath* is the ſame which hath for many Ages been call'd *Euphrates*. This lay the neareſt to *Judæa*, and the Courſe of it was ſo well known in thoſe Days, that *Moſes* did not think it neceſſary to deſcribe it. This and the *Tigris* ſprung out of one Mountain, *viz. Niphates* in *Armenia*, *Tigris* ſpringing out of the Southern Part, and *Euphrates* out of the Northern Part, where they turn about and hold different Courſes, *Tigris* running by the North Part of *Meſopotamia* and *Euphrates* by the South Part, from the Courſe of which Rivers the Country took its Name, as lying in the Middle between them; and ſo *Euphrates* run along not only by *Babylon*, but alſo in another Stream to the Northward of it, until it was joyn'd with the River *Tigris* oppoſite to the North Part of the Garden of *Paradiſe*.

20. From hence it is evident, that there were Mountains and Rivers before the Flood, and conſequently that the Earth was not perfectly round before the Creation, nor the Flood occaſion'd by the breaking in of the Plain Superficies, and letting out an Inundation of Waters, as ſome have imagin'd. The ſame Rivers, which point out to us the Bounds of *Paradiſe* at the Creation, remain'd in the very ſame Places after the Flood. There is no Doubt, but it was a great Comfort to *Noah*, and that (*u*) it is mention'd by *Moſes* as ſuch, that after a long Fatigue, when the Ark ſwam upon the Waters, at laſt, *the tops of the Mountains were ſeen*; but if he had not known that they were Mountains (and he could have known it, if he had not ſeen ſuch before) it could have been no Satisfaction, but rather a Surprize. The Flood is (*x*) thus deſcrib'd, that *the rain was upon the earth forty days and forty nights*, and *the waters increaſed* accordingly, firſt to *cover the earth*, then *the ark* ſwam *upon the face of the waters*, then *all the high hills which were under the whole heaven were covered*, and after that the Waters were *fifteen cubits* higher than the higheſt Mountains; and this would be a ſtrange Deſcription, if there had been no ſuch Thing before. Beſides *Solomon* ſpeaking of the eternal Son of GOD, and his having an Exiſtence before the Creation of the World, deſcribes it thus, (*y*) *I was ſet up from everlaſting, from the beginning, or ever the earth was. When there were no depths I was brought forth, when there were no fountains abounding with water. Before the mountains were ſettled, before the hills was I brought forth. When he had not as yet made the Earth, nor the fields, nor the higheſt part of the duſt of the world. When he prepared the heaven I was there: when he ſet a compaſs upon the face of the depth. When he eſtabliſhed the clouds above: when he ſtrengthned the fountains of the deep. When he gave to the ſea his decree, that the waters ſhould not paſs his commandment; When he appointed the foundations of the earth; Then I was by him, as one brought up with him; and I was daily his delight, rejoycing always before him.* And all this plainly ſhews, that the Heavens, the Earth, the Seas, the Mountains, and the Hills were all created at the ſame Time. And therefore as on the third Day of the Creation (*z*) *the waters* of the Earth *were gathered together into one place, and the dry land did appear*, and accordingly GOD *called the dry land earth, and the gathering together of the waters he called ſeas*; ſo the other main Parts of the Earth were plac'd at the ſame Time in the ſame Order, in which we now behold them.

21. Laſtly, What hath been ſaid in this Chapter, will alſo help to explain that (*a*) remarkable Paſſage of *Moſes* concerning the Habitation of *Cain* and his Poſterity. *And Cain went out* not voluntarily, but by the Force of the Divine Curſe *from the preſence of the* LORD, from the Family of *Seth* and from thoſe People in whom the true Worſhip of GOD continu'd, and to whom he frequently

(*q*) Dan. 10. 4. (*r*) Gen. 2. 13. (*s*) Dan. 10. 4. *and* Eccluſ. 24, 25. (*t*) *Part* 2. *Chap.* 9. (*u*) Gen. 8. 5 (*x*) Gen. 7. 17, 18, 19, 20. (*y*) Prov. 8. 22 *to* 31. (*z*) Gen. 1. 9, 10. (*a*) Gen. 4. 16, 17.

appear'd in a gracious Manner; *and* he *dwelt in the land of Nod.* He dwelt as a Stranger in the Country, which had the Name of *Nod* from his wandring up and down like a Vagabond, reſtleſs and moveable from one Part to another for a conſiderable Time. This Country lay *on the eaſt of Eden.* He ſtill went on Eaſtward from that Country where *Adam* was ſettled, when he was thruſt out of *Paradiſe.* *Adam* did not go far from thence, having a longing deſire to return thither again, inſomuch that the *Cherubims* were plac'd by divine Providence to keep him out. *Cain* went farther into that Tract of Ground where the *Nomades* afterward dwelt, or rather into that Part, which was call'd *Suſiana,* and at this Day *Suſan.* *And Cain knew his wife, and ſhe conceiv'd and bare Enoch, and he builded a city, and call'd it after the name of his ſon Enoch.* Who this Wife was when *Cain* married her is not particularly mention'd. It is probable, that he was marry'd to her before the murder of *Abel,* becauſe afterward every one would abhor the Thoughts of being ſo nearly related to ſuch a Murderer, to one who was accurſed of GOD, and condemn'd accordingly to be a Fugitive and a Vagabond. It is alſo moſt probable that ſhe was his Siſter by our firſt Parents *Adam* and *Eve,* and not one of their Grandchildren, becauſe they were the (*b*) Parents *of all living,* and beſides thoſe whoſe Names are mention'd in *Scripture,* they had (*c*) ſeveral *ſons and daughters,* and it is uſual and moſt agreeable to marry with Perſons of near an equal Age; neither can we ſuppoſe that any would be long in a ſingle State, when there were ſo few Perſons in the World, and they had ſo lately a particular Command from GOD to increaſe and multiply that ſo they might repleniſh the Earth and ſubdue it. However, *ſhe conceived and bare Enoch.* As this Name ſignifies a *Dedication,* ſo we may conclude that he was born at the Time, when *Cain* fell off to Idolatry, and dedicated the Plants and Fruits of the Earth to the Sun, which was at the ſame Time that *Enoſh* the Son of *Seth* was born, whoſe Name ſignifies ſorrowful, becauſe *then Men began to call* other *things by the name of the* LORD, and to aſcribe unto Stocks and Stones or other inſenſible Creatures, the incommunicable Name: And as this was in the two hundred and thirty ſixth Year of the World; ſo by this Time the Poſterity of *Cain* became very Populous, inſomuch, that *he builded a city and called it by the name of his Son Enoch.* It may reaſonably be preſum'd, that the City of *Shuſan* or *Suſan* was afterwards built upon the Ruins of this City, where there was the Royal Palace of the Kings of *Perſia,* and from whence the whole Province was call'd *Suſiana,* becauſe it lay Eaſtward from the Garden of *Eden* upon the River *Eleus* call'd (*d*) *Eulai* by *Daniel,* and where *Cain* was ſtopt in his Flight from the Preſence of the LORD, that he could go no farther. And indeed when People firſt began to ſpread themſelves, they built their Cities as near to great Rivers as they could for the better Communication one with another and for affording mutual Succour, and eſpecially where they could not want Water, and where for this Reaſon the Earth was much more fruitful than in the dry and barren Wilderneſs. Thus *Babylon* was built on the *Euphrates, Nineveh* and *Calneh* upon the *Tigris,* and *Erech* upon *Piſon,* and it may be obſerv'd even in our Modern Maps of barren Countries, that all the Cities and Towns are plac'd near to remarkable Rivers.

(*b*) Gen. 3. 20. (*c*) Gen. 5. 4. (*d*) Dan. 8. 2, 16.

CHAP. IX.

Of the Place where Noah *built the Ark.*

THE Place where *Noah* and his Family built the Ark, was (*a*) moſt probably in the Land of *Shinar,* near the River *Tigris* on the North-eaſt Side of *Babylon.* For as it is evident from the Deſcription of Paradiſe in the former Chapter, that our firſt Parents inhabited in theſe Parts, ſo it may be ſuppoſed that theſe Parts of the World were firſt peopled, and fill'd with Inhabitants, before they went farther. As (*b*) the Ark reſted upon the Mountains of *Ararat* about four or five hundred Miles to the eaſt north eaſt of *Babylon,*

(*a*) Bocharti Phaleg. *lib.* 1. *cap.* 4. (*b*) As *Cypariſſon,* where the Ark was built, was about the *Longitude* from *London* of 59$^{d.}$ 24$'$ and the Mountain of *Ararat* was in the *Longitude* of 68$^{d.}$ 34$'$; ſo the Difference of *Longitude* is 9$^{d.}$ 10$'$. And as *Cypariſſon* lay in the *Latitude* of 36$^{d.}$ 30$'$, and the Courſe of the Ark is ſuppos'd to be North Eaſt, until it came to the *Longitude* of *Ararat*; ſo ſuppoſing it went in the Arch of a great Circle, and its Departure from the *Meridian* was 45^{d}, its Courſe and utmoſt *Latitude* may be meaſur'd by *Spherical Trigonometry* thus. In a Triangle, whoſe three Sides are the Courſe of the Ark, the Diſtance of *Cypariſſon* and of the utmoſt North *Latitude* of the Ark from the Pole, or the Complement of the *Latitude* of each, there is given, Firſt, the Complement of the *Latitude* of *Cypariſſon* 53$^{d.}$ 40$'$. Secondly, the Diſtance of the Courſe from the *Meridian* or 45$^{d.}$ Thirdly, the Angle at the Pole, or the Difference of *Longitude* 9$^{d.}$ 10. and therefore by the 4th Caſe of oblique angl'd ſpherical Triangles, the neareſt Diſtance of the Ark from the Pole is 47$^{d.}$ 16$'$ or in the *Latitude* of 42$^{c.}$ 44$'$ in the *Longitude* of *Ararat,* which happens to be over the *Caſpian Sea,* and the Length of the Courſe, as the Ark went North Eaſt was 9$^{d.}$ 32$'$. And as it appears by the late Obſervations of Monſieur *Caſſini,* that the Circumference of the Earth is 24930 *Engliſh* Miles; ſo the Ark in the 40 firſt Days went 626 Miles, which is at the Rate of 15 $\frac{15}{40}$ Miles in a Day. And as it came with a South Courſe to the Mountain of *Ararat,* ſo by ſubſtracting the *Latitude* of *Ararat* or 36$^{d.}$ 30$'$, from the utmoſt North *Latitude* 42. 44, the Diſtance from thence is 6$^{d.}$ 14$'$ or 430 *Engliſh* Miles which the Ark went in the other 110 Days, which was at the Rate of 3$\frac{10}{11}$ Miles in a Day.

lon,

lon, and was made in the Form of a great Cheſt, three hundred Cubits long, fifty Cubits broad and thirty Cubits high, and drew fifteen Cubits of Water, without either Keel to cut the Waves, or Rudder to guide it, or Sails to take the Advantage of the Wind, ſo it lay floating like a great Log upon the Water, and could not go far, but only mov'd as the Winds and eſpecially the Stream did drive it, which we may reaſonably allow one Day with another to be about fifteen Miles and a half in a Day until it went to the Latitude of 42d. 44'. But as (*b*) *the waters prevailed upon the earth an hundred and fifty days*, and as before the End of thoſe Days, GOD (*c*) was pleas'd to ſend a North *wind* to *paſs over the earth* and *aſſwage the waters*; ſo this North wind muſt bring the Ark back again ſouthwardly in a ſlower Motion of leſs than four Miles in a Day, until it ſtruck upon the Top of one of thoſe Mountains and ſo landed. Now the Flood is thus deſcrib'd, (*d*) that *the Fountains of the great deep were broken up*, that is, the Waters made a great Incurſion upon the Land from the *Perſian* Ocean, which lay South of *Babylon* and nearer to it, and therefore came from thence in great Quantities, as it did from the *Mediterranean* Sea, which alſo lay Weſt from *Babylon* at near an equal Diſtance, and made another Inundation. And as theſe Inundations might have been equal, ſo the Stream muſt have gone North eaſt after they had met together. Beſides this, *Moſes* tells us, (*e*) that at the ſame Time *the windows of heaven were opened, And the rain was upon the earth forty days and forty nights*. There is no Reaſon to doubt, but that alſo during this Space of Time there might be a very briſk if not a ſtormy South, or South weſterly, or Weſt Wind, which might be inſtrumental to drive the Ark the farther into the contrary Quarter. It is eaſy to obſerve, that when the Wind is South, or between that and the Weſt it uſually brings Rain, and that all violent Storms come from the South weſt. The tempeſtuous Wind call'd (*f*) *Euroclydon*, is what the Seamen which ſail in the *Mediterranean* Sea, call a *Levant Wind*, which blows either from the South or Weſt, and its Name ſeems to be tak'n, becauſe Τὸν ἔυρον κλύζει *it waſhes the eaſt*, and conſequently begins from the oppoſite Quarter. This occaſion'd a moſt violent Tempeſt when St. *Paul* ſail'd to *Italy*, that *neither ſun nor ſtars appear'd for many days*. And it is more plain that it was ſuch a Wind, becauſe it was contrary to their Deſign and (*g*) Purpoſe, when they deſign'd to ſail from *Crete* to *Italy*. It was a common Obſervation in thoſe Countries, that *when* (*h*) *they ſaw a cloud riſe out of the weſt* (which was afterward brought to them by a Weſt wind) *they* preſently and rightly concluded, that Rain would follow. So that the Courſe of the Ark tho' ſlow, muſt be toward the North Eaſt, becauſe (as we uſually ſay) both the Wind and Tide would drive it that Way, and therefore it muſt come from the contrary Quarter, and not far from the Place where *Babylon* is ſituated.

2. To this the moſt ancient Writers, *Beroſus*, *Abydenus* and *Polyhiſtor* do agree, who ſay, that *Xiſuthrus* by which they meant *Noah*, ſail'd from *Aſſyria* into *Ararat*, as appear'd from the publick Writings depoſited at *Heliopolis* in *Sippara*. This *Sippara* was a Town between *Naardes* and *Seleucia* upon the *Euphrates* in the Neighbourhood of *Babylon*, and took its Name from the *Chaldee* Word ספריא or the Books and Writings, which were there preſerved. It is not improbable, that when *Ham* and *Japhet* came with their Offspring to *Babylon*, they might endeavour to record the Hiſtory of the former Times, and eſpecially of what had been tranſacted in the ſame Country, and from thence theſe ancient Hiſtorians might have their firſt Notions. We find, that there were exact Records kept at *Berytus* by *Mizraim* the Son of *Ham*, and after that by *Thoth* the Son of *Miſraim*. The *Perſian* Monarchy took a particular Care to have every thing remarkable recorded ſoon (*i*) after the Facts were done, and (*k*) kept in *Achmetha* or a Cheſt in the Palace for their greater Security, and why ſhould we doubt but that the *Aſſyrian* Monarchy might alſo take the ſame Method? When *Caleb* (*l*) took *Debir*, it is ſaid, that *the name of Debir before was Kirjath Sepher*, the City of Books or Records, and the *Chaldee* Paraphraſe calls it in both Places *Kirjath Arche*, (*m*) or *The City of Records* or *Archives*. And if we may allow the (*n*) *Arabick* Language to be of any Weight in this Caſe it muſt ſignify ſuch Records as began the Hiſtory from ſome remarkable *Æra*, as from the *Creation* of the World, from *Noah*'s Flood, or the building of *Babylon*, and was continu'd down to ſucceſſive Ages.

3. To this may be added (*o*) that *Noah* was commanded by GOD (*p*) *to make him an ark of Gopher wood*. The (*q*) Word in the *Hebrew* Language ſeems to imply that the Wood was of a bituminous or pitchy Nature, and conſequently more capable of reſiſting Wet or Moiſture; and St. *Chryſoſtome* particularly calls it (*r*) ξύλα τετράγωνα ἄσηπτα, ſquare Wood not liable to rot. The learned (*s*) *Fuller* rightly concludes it to be the *Cypreſs* from the Affinity of the Word. For *Cypreſs in Greek* is Κυπάρισσος,

(*b*) Gen. 7. 24. (*c*) *Comp.* Gen. 8. 1. *with* Prov. 25. 23. (*d*) Gen. 7. 11. (*e*) Gen. 7. 11, 12. (*f*) Act. 27. 14. 20. (*g*) Act. 27. 13, 14. (*h*) Luk. 12. 54. (*i*) Ezra 4. 15, 19. (*k*) Ezra 6. 1, 2, 3. (*l*) Joſ. 15. 15, 16. *and* Jud. 1. 11, 12. (*m*) Buxtorf's Lexicon Talmudicum. Bochartus's Phaleg. *lib.* 1. *cap.* 4. (*n*) Beveregii Inſtitutiones Chronologicæ *lib.* 2. *cap.* 10. Fixos *temporis* Characteres Græci Ἐποχὰς *Terminos* vocant, idcirco quod illis ſiſtantur ac terminentur temporum intervalla, & ab iis tanquam a *terminis* anni ſequentes Computentur. Arabicus تاريخ *Tarich* idem denotat, a verbo ارخ *Arach*, quòd in ſecundâ conjugatione *Adſcripto tempore notare* ſignificat; cui non multùm diſſonat Latinum Vocabulum *Æra* ſive *Era*, ut ſubinde ſcribitur. (*o*) *Page* 21. *Annotation* (*d*) *in this Book, and* Bochartus's Phaleg. *lib.* 1. *cap.* 4. (*p*) Gen. 6. 14. (*q*) Kidder *on the* Pentateuch. (*r*) *In* Geneſ. *Tom.* 1. *pag.* 176. *lib.* 24. Scholiaſt. *in* Thucydidis *Hiſt. lib.* 2. *p.* 55. (*s*) Miſcellanea ſacra *lib.* 4. *cap.* 5.

from

from whence if the Termination is taken away *Cuphar* or *Gopher* conſiſts of ſuch Letters, as are often chang'd into each other. Neither is there any other Wood leſs ſubject to Rottenneſs and Worms than this is, as all Writers do allow. *Pliny* (*t*) ſaith, that the Cypreſs Wood is not ſenſible of Rottenneſs or Age. That it will never ſplit nor cleave aſunder, except by Force, and that no Worm will touch it, becauſe it hath a peculiar bitter Taſte. And therefore *Plato* adviſ'd, that all Records, which were to be preſerv'd for the Benefit of future Generations ſhould be written upon Tables of Cypreſs. *Martial* (*u*) ſaith, that it will laſt for an hundred Ages and never decay. *Thucydides* (*x*) ſaith, that the Cheſts were made of Cypreſs, in which the *Athenians* carry'd away the Bones of thoſe, who died in War for their Country, and the *Scholiaſt* gives this Reaſon for it, becauſe it would never decay. And the *Pythagoreans* abſtain'd from making Coffins of *Cypreſs*, becauſe they certainly concluded, that the Scepter of *Jupiter* was made of this Tree. And no Reaſon can be aſſign'd for ſuch a Fiction among the Poets, but becauſe it was the fitteſt Reſemblance of that eternal Power and Authority, which they attributed to him. *Theophraſtus* (†) ſpeaking of thoſe Trees, which are leaſt ſubject to decay, adds this as a Concluſion, that the Cypreſs Tree ſeems to be moſt durable of all, and that the folding Doors of the Temple of *Epheſus* being made thereof, had laſted without Damage for four Generations. In this *Pliny* (*z*) is more particular, and ſaith, that theſe Doors were made of Cypreſs, and they had laſted 'till his Time, which, he ſaith, was near four hundred Years, and ſtill look'd as if they were new. And *Vitruvius* (*a*) ſpeaks both of the Cypreſs and the Pine Tree, That they kept for a long Time without the leaſt Defect, becauſe the Sap, which is in every Part of the Wood, hath a peculiar bitter Taſt, and is ſo very offenſive, that no Worm or other conſuming Animal will touch it. He alſo tells us, that ſuch Works, as are made of ſuch Wood, will laſt for ever. And therefore (*b*) he adviſes, that the Beams of all Chambers ſhould eſpecially be made of Cypreſs Wood, becauſe ſuch as were made of Fir, were ſoon conſum'd by the Worm and Rottenneſs.

4. And as it was ſuch a laſting Wood, ſo it was alſo very fit for the Building of Ships. *Peter Martyr* of *Angloria* (*c*), as he is cited by (*d*) the learned *Fuller*, ſaith, that the Inhabitants of *Crete* had their Cypreſs Trees ſo common, that they made the Beams of all their Houſes, their Rafters, their Rooms and Floors and alſo their Ships of this Wood. *Plutarch* (*e*) ſaith, that the Ship-carpenter in the firſt Place uſeth the Pine from *Iſthmus*, and the Cypreſs from *Crete*. And *Vegetius* (*f*) adds, that the Gallies are built chiefly of the Cypreſs, and the Pine Tree, or of the Larch and Fir. And in the Epiſtle of *Theodoricus* (*g*) to *Abundantius* the Prefect, in which he gives him a Commiſſion to build a thouſand Barks for fetching Proviſions or Bread-Corn, he commands him to enquire throughout all *Italy* of proper Artiſts for Wood fit for ſuch a Work, and wherever he ſhould find the Cypreſs or Pine Trees near the Shore, that he ſhould buy them at a reaſonable Price. Neither was it thus only in *Crete* and *Italy*, but *Diodorus* (*h*) proves, that in *Phœnicia* there was Timber ſufficient to build Ships, becauſe *Libanus* near *Tripoly*, and *Byblus* and *Sidon* were full of Cedar Trees, and Larch Trees, and Cypreſs Trees, which were very admirable for Shew and Greatneſs. And *Plato* (*i*) among the Trees which were fit for Ship-carpenters to uſe, places the Cypreſs next to the Pine and the Larch Tree. And even in later Years, we are told, (*k*) that the *Saracens* did haſten from *Alexandria* to *Phœnicia* to cut down the Cypreſs Wood, and fit it for the Uſe of the Ships.

5 And as the Cypreſs Tree was ſo very fit for this Uſe; ſo it grew in great Plenty in *Aſſyria* and *Babylonia*. And therefore (*l*) *Arrianus* and (*m*) *Strabo* ſpeak particularly of it, and that the numerous Fleet, which *Alexander* the Great built in thoſe Parts, was made of the Cypreſs, which he cut down, and which grew in *Babylonia*. For there was, as they ſay, a great Plenty of theſe Trees in *Aſſyria*, and that they had no other Wood in that Country, which was fit for ſuch a Purpoſe.

6. And as it is common in the *Hebrew* to give Names to Places from the Things, which grew plentifully in them (thus אלון *Elon* was ſo call'd from the Oakes, בכא *Baca* from the Mulbery Trees, שטים *Shittim* from the Thorns, רמון *Rimmon* from the Pomgranate Trees, and תמר *Thamar* and דקלה *Diklah* from the Palm Trees) ſo it is not improbable, that the Place, where theſe Trees grew, might by call'd *Gopher* from the great Number of Cypreſs Trees, which grew there. Now *Strabo* (*n*) tells us, that there is a Place in *Aſſyria* call'd *Cyparisſon*, which he deſcribes in theſe Words. *About* Arbela *is the City* Demetrias. *After this there is the Fountain of* Naphtha, *and a burning Lake or Mountain, and the Temple of* Anæa, *and* Sadracæ *the Palace of* Darius *the Son of* Hyſtaſpis *and* Cyparisſon, *and the Bridge or Gate of* Caprus, *and theſe Places do belong to* Seleucia *and* Babylonia. At theſe Bridges were Gates, which were call'd *The Gates of the Rivers*, and near them ſtrong Fortifications to ſecure the Paſſages. Thus *Herodotus* ſaith, (*o*) That the River *Halys* takes in *Phrygia*, and near to it there were Gates, through which

(*t*) Nat. Hiſt. *lib.* 16. *cap.* 40. (*u*) *Lib.* 6. *Epig.* 49. Sed vivâ generata de cupreſſo; Quæ nec ſecula centies peracta Nec longa cariem timet ſenectæ. *Et Epigram* 73. —— Perpetuâ nunquam moritura cupreſſo. (*x*) *Lib.* 2. *Pag.* 55. (*y*) *Teſte* Hermippo *apud* Laertium, *lib.* 8. (†) *Hiſt. Plant. lib.* 5. *cap.* 5. (*z*) *Lib.* 16. *cap.* 40. (*a*) *Lib.* 2. *cap.* 9. (*b*) *Lib.* 7. *cap.* 3. (*c*) *Legatio* Babylonica, *lib.* 2. *pag.* 388. (*d*) *Lib.* 4. *cap.* 5. (*e*) *Sympos. lib.* 1. *problem.* 2. (*f*) *Lib.* 4 *cap.* 34. (*g*) Caſſiadorus Var. *lib.* 5. *epiſt.* 16. (*h*) *Lib.* 19. *pag.* 702. (*i*) *Lib.* 4. *legum.* (*k*) Baronii *Annales ad Annum* 714. (*l*) *In* Alexandro, *lib.* 7. *pag.* 161. (*m*) *Lib.* 16. *pag.* 741. (*n*) *Lib.* 16. (*o*) *Lib.* 2. *cap.* 52.

there

there was a Neceſſity for thoſe to paſs, who would go over the River, near which River there was alſo a Fort. Such Gates there were near to *Nineveh*, and the Prophet *Nahum* ſeems (*p*) to deſcribe them, when he prophecies of the fearful and victorious Armies which ſhould come againſt it in theſe Words, *The gates of the rivers ſhall be opened, and the palace* or Fort *ſhall be diſſolved.* Such a Bridge there was over the River *Caprus*, and probably many more over the *Tigris* and *Euphrates* near to *Babylon*, to open a free Commerce in Time of Peace, with ſufficient Forts to ſecure the Country in Time of War; and in this Place the Cypreſs Trees might be cut down for the Building of the Ark, and others might be brought thither from the Banks of *Caprus* and *Tigris* for the ſame Purpoſe.

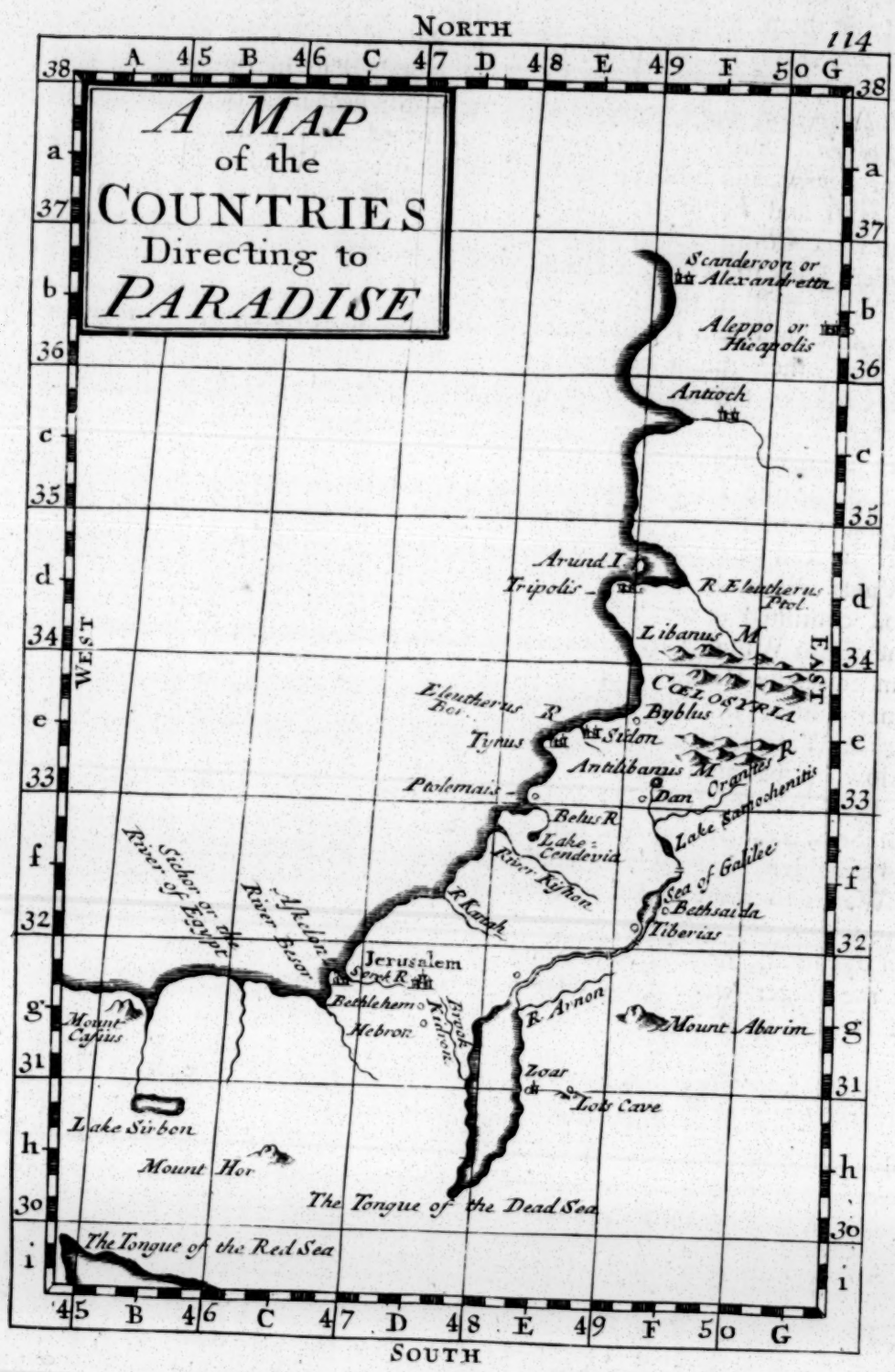
7. From hence we may obſerve the Courſe, which the Ark took in the Time of the Deluge. The Inundations of the *Mediterranean* and the *Perſick* Ocean together with the South Weſt Winds drove it North Weſt, whilſt the Flood continu'd; and when the Flood abated, the North Wind brought it back again, until it landed on the Mount of *Caucaſus*. And here we may admire the Providence of GOD in cauſing the Waters to be ſoon at their Height and ſo ſlow in abating. They were at the Higheſt in the Space of forty Days, but *Noah* was a full Solar Year in the Ark before the Earth was habitable. Now GOD could have made the Waters to abate as faſt as they increas'd, but he would not. It was an hundred and fifty Days in all, or an hundred and ten Days after the Waters were at the higheſt before the Ark landed, when it drew but fifteen Cubits of Water; and ſeventy three Days after that, before the Waters were ſo abated as to make the Tops of the Mountains ſeen, which might be equally high with that, on which the Ark reſted. But it ſo happen'd, that the Ark went farther in the forty Days of the Flood, than in the hundred and ten Days afterward, becauſe a ſwift Stream carried them Northward, and perhaps there was only the Benefit of the Wind to bring them back, leſt if the Paſſages of the great Deep had been open'd to let in the Water, as they were open'd to let it out, either the Ark might have been broken to pieces at its Landing, and the living Creatures which were in it, might have been terribly affrighted if not bruis'd or kill'd by ſuch a violent Concuſſion; but by ſuch a ſlow Returning to the Place of Landing they were all preſerv'd ſafe and ſound.

8. Laſtly, We may alſo obſerve a probable Reaſon, why the Poſterity of *Noah* at their Diſperſion fix'd at *Babylon* and did not go farther to the particular Places aſſign'd them. When the Ark landed on the Mountains of *Ararat*, the adjacent Countries and eſpecially the Mountains of *Caucaſus* and *Taurus* were ſuch that the Poets (*q*) always deſcribe them as *barren, hard* and *unfruitful*, and therefore *Ham* and *Japhet* coming near to theſe Parts, which they knew before, might be more apt to perſwade, and more eaſily prevail on their Poſterity to fix in a Country, which they knew to be pleaſant, healthy and fruitful, rather than run the Hazard of going farther into a Land, which might be much worſe, or like to that, which they firſt arriv'd at after the Flood.

(*p*) Nahum 2. 6. (*q*) Caucaſeæ rupes, horrentes, nivales, frigidæ, inhoſpitales, *ſic* Virgil. *lib.* 4. Æneid.
——— Sed duris genuit te cautibus horrens Caucaſus, Hyrcanæque admôrunt ubera tigres.

An Alphabetical TABLE for the Map in the following Page.

Mount *Abarim*, Fg.
Aleppo, Gb.
Alexandretta, Fb.
Antilibanus, Fe.
Antioch, Fc.
River *Arnon*, Eg.
Arvad Iſland, Fd.
Aſhkelon, Cg.
River *Belus*, Ef.
River *Beſor*, Cg.
Bethlehem, Dg.
Bethſaida, Ff.
Byblus, Fe.
Mount *Caſius*, Bg.
Lake *Cendevia*, Ef.
Cœloſyria, Fe.
Dan, Fe.
The Tongue of the *Dead* Sea, Dh.
River of *Egypt*, Cg.
R. *Eleutherus*, Bor. Ee.
R. *Eleutherus*, Ptol. Fd.
Sea of *Galilee*, Ff.
Hebron, Dg.
Hierapolis, Gb.
Mount *Hor*, Ch.
Jeruſalem, Dg.
River *Kanah*, Df.
Brook *Kidon*, Dg.
River *Kiſhon*, Ef.
Lot's Cave, Eg.
River *Orantes*, Fe.
Ptolemais, Ee.
The Tongue of the *Red-ſea*, Ai.
Lake *Samochonitis*, Ff.
Scanderoon, Gb.
The Tongue of the Dead *Sea*, Dh.
The Tongue of the Red *Sea*, Ai.
Sichor, Cg.
Sidon, Ee.
Lake *Sirbon*, Bh.
River *Sorek*, Cg.
Tiberias, Ff.
The *Tongue* of the Dead Sea, Dh.
The *Tongue* of the Red Sea, Ai.
Tripolis, Ed.
Tyrus, Ee.
Zoar, Eg.


NORTH
SOUTH
WEST
EAST
A MAP
of the
COUNTRIES
Directing to
PARADISE
Scanderoon or Alexandretta
Aleppo or Hieropolis
Antioch
Arund I.
Tripolis
R. Eleutherus Prol.
Libanus M.
COELOSYRIA
Eleutherus R.
Byblus
Tyrus
Sidon
Antilibanus M.
R. Jordan
Ptolemais
Dan
Cranites
Belus R.
Lake Samochonitis
Lake Cendevia
River Kishon
Sea of Galilee
Bethsaida
Tiberias
R. Kanah
Sichor or the River of Egypt
Ashdon River
River Besor
Jerusalem
Great R.
Bethlehem
Hebron
Torrent Kidron
R. Arnon
Mount Abarim
Mount Casius
Zoar
Lot's Cave
Lake Sirbon
Mount Hor
The Tongue of the Dead Sea
The Tongue of the Red Sea

NORTH

WEST

EAST

SOUTH

A MAP of the COUNTRIES Directing to PARADISE

MESOPOTAMIA

ASSYRIA

BABYLONIA

SHINAR

CHALDEA

ARABIA - DESERTA

Gozan or Gauzania

Calah

Nisibis

Tigris R.

River Lycus

River Caprus

River Gozan

Resen

Arbela

Cyparissum

R. Mygdonius

Ur

Hazan Cepha

Isle of Eden

R. Margas

Haran

Aphadama

Telassar

Mansul

Nineveh

Rehoboth

Hiddekel R.

Chilbe Canneh or Baldak

Mann Canneh

Araxes R.

Accad

R. Euphrates

Seleucia or Bagdad

Sipphara or Sepher

Tower of Babylon

Ctesiphon or Chalneh

Lake of Aldea

Apamea

Paradise

Plains of Babylon

Erec or Arecca

Gihon R.

Havilah

Pison R.

CUSH

Babylonian Mountains

Teredon now Balsara

Rasmah

Sheka

THE PERSIAN GULF

Bahrim I.

An Alphabetical INDEX to the former Map.

Accad, Qi.
Apamea, Qk.
Aphadama, Kh.
Arabia, Hk.
Arbela, Pg.
Arecca, Ql.
River *Argad*, Qi.
Aſſyria, Og.
Mountains of *Babylon*, Om.
Plains of *Babylon*, Pl.
Tower of *Babylon*, Pk.
Babylonia, Oi.
Baldak, Qh.
Balſara, Pl.
Calah, Of.
Man Canneh, Ph.
Thilbe Canneh, Qh.
River *Caprus*, Qf.
Lakes of *Chaldea*, Pk.
Chalneh, Qk.
Cteſiphon, Qk.
Cuſh, Ql.
Cypariſſon, Qg.
Iſle of *Eden*, Og.
Erec, Ql.
Euphrates, Oi.
Gauzania, Me.
River *Gihon*, Ql.
River *Gorgus*, Qg.
Gozan, Me.
Haran, Kh.
Havilah, Pl.
Hazan Cepha, Og.
River *Hiddekel*, Ph.
River *Lycus*, Pf.
Man Canneh, Ph.
River *Marſyas*, Hg.
Mauſul, Oh.
Meſopotamia, Ig.
River *Mygdonius*, Mg.
Nineveh, Ph.
Niſibis, Mf.
Paradiſe, Qk.
The *Perſian* Gulph, Qn.
River *Phiſon*, Pl.
Raamah, Pn.
Rehoboth, Ph.
Reſen, Pg.
Seleucia, Pi.
Sepher, Oi.
Sheba, Po.
Sipphara, Oi.
Telaſſur, Mh.
Teredon, Pl.
Thilbe Canneh, Qh.
River *Tigris*, Nf.
Ur, Ng.

An Alphabetical INDEX to the following Map.

Accad, Di.
Habitation of *Adam*, Dk.
Mount *Ararat*, Ne.
Arbela, Dg.
River *Argad*, Dh.
Ark built, Dg.
The Courſe of *Noah*'s Ark, Dg. &c.
Tower of *Babylon*, Ck.
Iſland *Bahrin*, Cn.
Balſara, Dm.
Calneh, ſee Cteſiphon.
River *Caprus*, Cf.
Catipha, Bo.
Chaldea, Bm.
Cteſiphon, Dk.
Cypariſſon, Dg.
Eden, Dk.
Enoch, Mi.
River *Euleus*, Mm.
River *Gorgus*, Df.
Hiddekel, Cg.
River *Lycus*, Cf.
Mauſal, Bh.
River *Moſchus*, Hl.
Nineveh, Bg.
The Courſe of *Noah*'s Ark, Dg. &c.
Nod, Jk.
Paradiſe, Ek.
Perſia, Il.
Perſian Gulf, Gn.
Piſon, Cl.
Habitation of *Seth*, Gh.
Shinar, Bl.
Suſiana, Jk.
Teredon, Dm.
River *Tigris*, Bg.
River *Ulai*, Mm.

CHAP.

NORTH

A 57 B 58 C 59 D 60 E 61 F 62 G 63 H 64 I 65 K 66 L 67 M 68 N 69 O 70

43 a 42 b 41 c 40 d 39 e 38 f 37 g 36 h 35 i 34 k 33 l 32 m 31 n 30 o 29

WEST

EAST

The PLACE of *PARADISE*, the Habitation of ADAM & SETH, And the *LAND of NOD.*

Mountains of Ararat

Mountains of Ararat

The Course of the Ark

Mountains of Ararat

Mountains of Ararat

Calah

Lycus R

R Caprus

Gozan R

Resen

ASSYRIA

Hazan Cepha

Isle of Eden

Arbela

Cuparison. Here Noah built the Ark

Tigris R

Mansul

Nineveh

Rehoboth

Hiddekel R

Thisbe Canneh or Baldak

Mann Canneh

Argad R

The Mountains where Seth and his Family lived after y Death of Adam

BABYLONIA

Accad

Euphrates R

Seleucia or Bagdad

Sipphara or Sepher

Tow er of Babylon

The Habitation of Adam after the Fall

Enoch built by Cain, Called Susa and by Ptolomy Anuchtha

Lakes of Chaldea

Ctesiphon or Chalneh

The Garden of Paradise in Eden

Aramea

The Land of NOD or *SUSIANA*

Babylonian Mountains

Plains of Babylon

Erec or Arecca

CHURSISTAN

PERSIA

SHINAR

HAVILAH

Phison R

Gihon R

CUSH

Moschus R

Eulæus R or Ulai

CHALDEA

Teredon now Balsara

Raamah

Island Bahrim

Sheba

THE PERSIAN GULF

Catipha

SOUTH

CHAP. X.

The Hiſtory of the World from the Creation to the Flood, as it is (a) principally taken out of the Eaſtern *Hiſtorians.*

Anno Mundi I. THE (*b*) eternal, infinite, all-knowing, and Almighty GOD being always moſt perfectly happy in and of himſelf, but willing to communicate himſelf to others, did form all other things out of nothing, at ſuch Times as he thought moſt convenient; and thus in the preceding infinite Time (*c*) he created a vaſt number of other Worlds in the immenſe Space of the Univerſe. But when the Time came in which he thought moſt proper, that our ſolar Syſtem ſhould have a *Beginning*, he fram'd out of no viſible preexiſtent Matter, all theſe Planetary Regions, whoſe Motions we now obſerve, by uniting the diſlocated Particles into one Body within their proper Orbs, and giving them conſtant and regular Laws of Motion, which they were always to obſerve; and thus (as (*) the Apoſtle ſaith) *the worlds were framed by the word of* GOD; *ſo that things which are ſeen, were not made of things which do appear.* Accordingly at this Time he form'd the (*d*) *Heaven*, or that Part of this World, which we behold above us, and (*e*) the *Earth*, or that Part of this World, which we behold below us. This Part of the World, which we ſee below us, was a (*f*) confus'd indigeſted Heap, without any Order or Shape, having no Beaſts, nor Trees, nor Herbs, nor any thing elſe, wherewith we now behold it adorn'd, and nothing could have been ſeen for want of Light, except by him (*g*) with whom *the darkneſs and the light are both alike.* Upon this there was a vehement Commotion, which ſeparated the heavy Parts of this Maſs or the Earth from the lighter Parts, and accordingly the heavy Particles ſunk down, and the lighter

(*a*) *Here it is fit, that the Reader ſhould be inform'd, that to what I have mention'd in this Chapter, which is contain'd in the* Scripture, *eſpecially in the five Books of* Moſes, *I have alſo added what may be found in other antient oriental Authors, but that I lay no Streſs hereon for the confirming of the* Sacred Text. *In this Caſe every Man is left to his own Liberty, to judge as he thinks moſt proper; only it is fit, that he ſhould obſerve, that every thing contain'd in the* Sacred Scriptures *may be true, tho' every thing which is added to them, eſpecially in the Hiſtorical Part, by ſuch Authors as theſe, is falſe. As they make no mention of the Authorities, from whence they had ſuch Accounts; ſo on the one Hand it is poſſible, that they might have forg'd them out of their own Heads, or on the other Hand it is poſſible, that they might have had them from ancient Authors of undoubted Credit, which are now loſt, or from Libraries and Records which have been long ſince deſtroy'd. The Story of* Jannes *and* Jambres *two of the Magicians of* Egypt *their withſtanding* Moſes, *as it is mention'd in the* Babyloniſh Targum *upon* Exod. 7. 11. *is as ill atteſted as any of the Reſt, and yet the Fact was undoubtedly true, ſince no leſs an Author than St.* Paul *ſpeaks of it,* 2 Tim. 3. 8. *Among theſe Eaſtern Authors I ſhall chiefly confine my ſelf to what I find in* Joſephus, Eutychius, Abulpharagius, *and the* Jewiſh Targums. *As for* Joſephus, *he was a learned* Jew *and acquainted with all the Antiquities of that Nation; he was alſo well ſkill'd in the* Egyptian *Learning, as appears even from the Authors, which he quotes, and he ſo well underſtood the* Greek, *the learned Language of that Age and their Hiſtorians, that he wrote all his Works in that Language. As for* Abulpharagius *he was a Phyſician of* Malatia *in Leſſer* Armenia, *of the* Chriſtian *Religion, and Sect of the* Jacobites. *He is an Author of good Eſteem in the Eaſt, as well among* Mahometans *as* Chriſtians, *and wrote in* Arabick *about the End of the thirteenth Century. As for* Eutychius, *he alſo wrote in the ſame Language, and was a* Chriſtian *Author of the Sect of the* Melchites. *He was born at* Cairo *in* Egypt, Anno Domini 876, *and became very eminent in the Knowledge of Phyſick, which he practis'd with great Reputation, being reckon'd by the* Mahometans *themſelves, to have been one of the eminenteſt Phyſicians of his Time. But toward the latter Part of his Life, giving himſelf more to the Study of Divinity he was* Anno Domini 933 *choſen Patriarch of* Alexandria *for his Sect (for there was another Patriarch of that Place at the ſame Time) and there he firſt took the Name of* Eutychius, *before which Time he was call'd* Said Ebn Batrik, *and died about ſeven Years after. The Hiſtory and Annals of both theſe Authors were publiſh'd at* Oxford *by the learned Dr.* Pocock. *As for the* Targums, *they were all written originally in* Chaldee, *and are publiſh'd in our* Polyglot Bibles. *The firſt is* Onkelos, *whoſe Style is clean and neat, and which comes neareſt to that of* Daniel *and* Ezra. *He wrote on the five Books of* Moſes *and is generally only a bare Tranſlator thereof, rather than a Paraphraſt; ſo that very little can be collected out of him. The other two upon the* Pentateuch *are of a much later Date; but they ſeem to be ſkill'd in the Learning, which either the Land of* Canaan *or the* Aſſyrian *Monarchy could furniſh them with. And as none of them could have any Deſign in falſifying any Story; ſo we may the better depend upon their Sincerity, in what they relate. And it is probable that whatever material Hiſtory was to be found in* Judea, Egypt, Greece, Aſſyria *and* Arabia, *and conſequently in all the Eaſt concerning thoſe antient Times, may be met with in one or more of theſe Authors. It is plain that all of them are guilty of Romancing, tho' ſome more than others, and therefore they cannot be ſo well depended on in ſuch Relations, which have a Shew of Truth. However it is hop'd, that the Particulars mention'd in this Chapter, ſuch as they are, will not be altogether unacceptable.*

(*b*) Gen. 1. 1, 2, 3, 4, 5. (*c*) *This is according to all our modern Obſervations in Philoſophy, for which ſee* Dereham's Aſtrotheology. (*) Heb. 11. 2. (*d*) *and* (*e*) *This is the Meaning of theſe two Words* the Heaven and the Earth, *as is evident from their Derivations out of the* Arabick *Language.* (*f*) Patrick *upon* Geneſis. (*g*) Pſal. 139. 12.

Parts aſcended, ſo that the Earth was cover'd with the Waters. Then the *Spirit of* GOD exerted itſelf, that by its *Incubation* like a Bird upon Eggs, for to this the Word מרחפת in the *Hebrew* alludes, it might not only ſeparate thoſe Parts, which before were confus'd, but alſo give a particular Virtue and Power to them to produce ſuch Things from them, as GOD had before intended. The firſt Thing that appear'd was a dimmer Light from the Place of the Sun; for the Earth or this whole Maſs having now receiv'd its diurnal and annual Motion, and having turn'd about for near the Space of twelve Hours, this Light appear'd in the Eaſt, and at the End of twelve Hours more did ſeem to ſet in the Weſt. Thus it pleas'd God to make a Diſtinction between Day and Night, ſo that from hence we compute the Time from the Creation of the World. And this was the Work of the firſt Day.

2. The next (*h*) Thing which GOD commanded to come forth of this *Chaos*, was the Air, particularly that Region next to us, wherein the Fowls do fly, and where the Clouds and Vapours do appear, and accordingly he fix'd a particular Diſtinction or Superficies between them, which plainly ſeparates the Earth and Waters from the Air, Clouds and Vapours. This is the Meaning of *Moſes*, (*i*) *And* GOD *made the firmament* or Expanſion, *and divided the waters, which were under the firmament, from the Waters which were above the firmament: and it was ſo.* And this was the Work of the ſecond Day.

3. On (*k*) the third Day GOD collected into one Body by themſelves all the Waters, which continu'd mix'd with the Earth, and cover'd the Surface of it, ſo that the dry Land, or the Earth and the Seas did appear diſtinct and ſeparate from each other, in the ſame Manner as they have been ever ſince. Upon this the Earth, without the Influence of the Sun, brought forth *Graſs*, which comes up every Year without ſowing, and *Herbs* bearing Seed, as all Sorts of Corn, and whatever elſe is ſown, with a Power to produce ſuch Seed yearly, that ſo their Kinds may be continu'd, and alſo Trees, which bear Fruit, and theſe Trees have alſo ſome Seeds growing upon them, which either fall off of themſelves, or are incloſ'd as Kernels in Fruit, that ſo their Kinds might be continu'd, eſpecially ſuch as are not planted nor taken Care of by Art. And this was the Work of the third Day.

4. On (*l*) the fourth Day GOD condens'd into one ſolid Body this dimmer Light, which appear'd on the firſt Day, ſo that in the Morning the Sun ſhone out in a Glorious Manner, as it hath done ever ſince. After this he plac'd a Solid Subſtance in an Orb nearer to the Earth to move round it, upon which the Sun ſhining might in the Night Time alſo reflect its Light upon the Earth for the Comfort of the Inhabitants when the Sun was abſent, and then the Moon was a great Light, or juſt at its Full, and riſing at Sun ſet, gave Light upon the Earth during the whole Night. Theſe two GOD was pleas'd to appoint for the Meaſuring and computing of Time, that a ſpeedy and ſwift Motion round in four and twenty Hours, ſhould make a Day, that the Time from one Change of the Moon to the other, or ſome Space of near the ſame Time ſhould make a Month, and the apparent Revolution of the Sun to the ſame Point of the *Ecliptick* Line ſhould make not only a Year, but alſo a grateful Variety of Seaſons in the ſeveral Parts of the Earth, which by this annual Motion are all viſited with the Sun's Beams. Accordingly the Sun was the greater Light, which ſo rul'd the Day, that during its being above the Earth in the Day Time the Light of the Moon and Stars were not regarded. And the Moon was the leſſer Light, which ſo govern'd the Night, that whenever ſhe appear'd in the Abſence of the Sun the Light of the Stars were not minded. The (*m*) *Jews* thus paraphraſe on the Text. *And* GOD *ſaid, Let there be lights in the firmament of heaven, to ſeparate between the day and the night, and let them be for the Signs and Times of Feaſts, for the ſanctifying of the New Moons* and the Beginnings of the Years, and the *Intercalations of Months, and Years, the Revolutions of the Sun, the New Moons and Cycles.* At this Time he alſo made the other five Planets of this *Solar Syſtem* and their *Satellites* or Attendants. And this was the Work of the fourth Day.

5. On (*n*) the fifth Day GOD proceeded to form the lower Sort of Animals or living Creatures, *viz.* the Fiſh and Fowl, which are in many Reſpects inferior to Beaſts. Theſe were form'd out of the Waters, and of theſe he created ſome vaſtly big, as Whales, and ſome extreamly ſmall, as ſuch which cannot be ſeen but through a Microſcope. That the one might ſhew his Power over all, and the other his Providence in taking Care of the minuteſt Particle. After this GOD created out of the Earth the Cattle both great and ſmall for Man's Uſe, and the Beaſts, which were afterwards wild, as alſo ſuch Creatures which crept upon the Earth, as *Serpents*, *Snails*, &c. And this was the Work of the fifth Day and Part of the Sixth.

6. On (*o*) the latter Part of the ſixth Day, when the World was now like a noble Palace and ready furniſh'd with all Conveniences, then GOD proceeded to make a more noble Creature, who ſhould be Lord of all. He doth not ſay of him as he did of the Reſt, *Let the Waters*, or *Let the earth bring* him *forth*; but he doth, as it were, adviſe and conſult about his Production. He *ſaid, Let us make man.*

(*h*) Gen. 1. 6. (*i*) Gen. 1. 7, 8. (*k*) Gen. 1. 9, 10, 11, 12, 13. (*l*) Gen. 1. 14, 15, 16, 17, 18, 19. (*m*) Targum Jonathanis Ben Uzziel *in* Gen. 1. 14. (*n*) Gen. 1. 20, 21, 22, 23, 24, 25. (*o*) Gen. 1. 26, 27, 28, 29, 30, 31.

Not to ſignify any Deliberation within himſelf or any Difficulty in the Work, but to repreſent to us the Dignity of Man, and that he was made a far more noble Creature than any other upon Earth, made with admirable Wiſdom and great Prudence, and that a greater Power and Skill was employ'd in producing a Creature of ſuch Beauty and Majeſty. He was to conſiſt of two Parts, a Body like other terreſtrial Creatures, and a Soul which was peculiar to himſelf. This Soul is ſaid to be after the Image of GOD, not only his moral Image, as it was at firſt perfectly pure and holy, but alſo his natural Image. It was a ſpiritual Subſtance, endu'd with Underſtanding, Reaſon, Freedom of Choice, Immortal, capable of apprehending Things inviſible to the Body, and communicating its Apprehenſions to other Creatures, eſpecially thoſe of its own Kind by the Benefit of Speech; and we may alſo add, that as GOD is infinite in his Nature, ſo is the Soul infinite in its Deſires and can be ſatisfy'd with nothing leſs. Then GOD *made man of the duſt of the ground*, that when we are apt to be lifted up becauſe we are made after GOD's *image* the Thoughts of the Dirt, out of which we were taken, may humble us and keep us low. Then GOD *breath'd into his Noſtrils the breath of life*, which being ſaid of no other Creature, leades us to conſider, not only that the Soul of Man is a diſtinct Thing, and of a diſtinct Original from the Body, but that a more excellent Spirit was put into him by GOD, than into other Animals, and from whence he is peculiarly call'd (*p*) *The father of Spirits*. Here *Moſes* tells us, that GOD breath'd into Man the Breath of חיים *Lives* in the plural Number, both temporal and eternal, both were inſpir'd into him at the ſame Time, and thus Man became a living Soul. Life was the immediate Reſult of the Union of the Soul with the Body.

7. Thus was created by GOD the Woman's Soul alſo, tho' it is not expreſly mention'd. For if her Soul had been made out of *Adam* as her Body was, he would have ſaid not only *ſhe is bone of my bone*, but alſo *Soul of my Soul*, which would very much have improv'd the Bond of Marriage, and heighten'd a conjugal Affection.

8. When the firſt Man was thus made he was call'd *Adam*, which (*q*) *Joſephus* ſaith in *Hebrew* ſignifies *Red*, becauſe the Earth, that he was made of in the virginal Perfection of it is of that Colour. It is certain that the Clay is of this Colour, and where it is ſaid, (*r*) that *the* LORD GOD, *formed man of the duſt of the earth*, the *Hebrew* Word יצר *formed* is a Root from whence the Noun יוצר or a Potter is derived, as if it was to ſhew, that he formed Man of the Earth as a Potter forms his Potts of Clay, and therefore (*s*) *As the Clay is in the potter's hands; ſo are we in his hand.* And the Word (*t*) *Ground* is in the *Hebrew* אדמה *Adamah*, which properly ſignifies the *red Earth* or Clay, and ſeems to put us in Mind of that particular Earth, out of which Man was at firſt form'd.

9. When (*u*) *Adam* was thus created, GOD commanded all living Creatures both Male and Female to appear before him, who call'd them all by their Names, and the *Jews* tell us, that the Names, which he gave them at that Time, they bear to this Day.

10. *Adam* (*x*) was all this while alone, and uneaſy in that Condition, for want of a ſuitable Companion, there being none as yet provided for him, when all the reſt of the Creatures enjoy'd themſelves in Pairs. To prevent the Inconvenience of ſuch a Solitude (*y*) GOD *caus'd a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the* LORD GOD *had taken from the man made he a woman.* In this Sleep it is probable that *Adam* continu'd till the next Day, and *Eve* being thus form'd, ſlept alſo during the following Night. So that the Works of the ſix Days Creation being finiſh'd, GOD taking a Review of what he had done, was pleas'd with every Part of his Work, as ſuitable to all thoſe wiſe and good Ends for which he intended it.

11. On (*z*) the Beginning of the ſeventh Day from the Creation, (which was now the firſt Day of *Adam's* Life, and conſequently the firſt Day of the Week, and the Day from whence *Adam* began to compute the Days, Weeks, Months and Years of his Life.) GOD brings the Woman, which he had made, to *Adam*, (*a*) who immediately knew what ſhe was, and in what Manner ſhe was created. Upon this *Adam* ſaid (*b*) *At this time only was this Woman form'd from me. But Women hereafter ſhall not be form'd from Man. She is bone of my bone, and fleſh of my fleſh; ſhe ſhall be called* (*c*) *woman, becauſe ſhe was taken out of man.* Upon this GOD inſtitu-

(*p*) Heb. 12. 7. (*q*) Jewiſh Antiquities, *book* 1. *chap.* 2. (*r*) Gen. 2. 7. (*s*) Jer. 18. 1, 2, 3, 4, 5, 6. (*t*) Gen. 2. 7. *This is endeavour'd to be evinced by* Voſſius *in his* Etymology, *Vide* Homo. Job Ludolphus *alſo hath made it probable that the Word ſignifies* Elegant or Beautiful, *in his* Hiſtoria Æthiopica, *lib.* 1. *cap.* 15. *Num.* 17, 18, *and in his Commentaries upon that Chapter. Num.* 107. (*u*) Gen. 2. 19, 20. Joſephus's, &c. (*x*) Gen. 2. 18. (*y*) Gen. 2. 21, 22. (*z*) Gen. 2. 22, 23, 24, 25.
(*a*) Joſephus's Jewiſh Antiquities, *book* 1. *chap.* 2. *This is made uſe of by ſeveral Divines as an Argument, that we ſhall know each other in Heaven.* (*b*) *The* Targum *of* Jonathan Ben Uzziel *upon* Gen. 2. 23. (*c*) אשה *in* Hebrew with the Addition of ה the Sign of the Feminine Gender to איש Man *there is the Letter* ה, *which is not in* אשה Woman; *and that in the Word* אשה Woman, *there is the Letter* ה, *which is not in the Word* איש *Man; from whence we may obſerve, that the one is in a State of Imperfection without the other. That when theſe two Letters are joyn'd together, they make* יה *the Name of the Great* GOD, *to ſhew that* GOD *is in reality with ſuch, who are thus joyn'd together, eſpecially in his Fear and Love, and according to his Inſtitution. But if it is not ſo, and* GOD *is not amongſt them, there only remains* אש *or Fire in common to both.*

ted

ted the holy Eſtate of Matrimony, and joyn'd together *Adam* and *Eve* as Man and Wife.

12. The (*d*) Heavens and the Earth being now finiſh'd, and all the Creatures contain'd in both being of a vaſt Variety and plac'd in a wonderful Order, and *Adam* and *Eve* being joyn'd together for the mutual Society, Help and Comfort of each other; and GOD having ſo compleatly finiſh'd his Work, that there remain'd no more to be done, he now determins and appoints this ſeventh Day from the Creation, being the firſt Day of the Week, to be obſerv'd from the Beginning of the World to the End (the Caſe of the *Iſraelites* only excepted) in Commemoration of the miraculous Creation of the World in general, and of Man in particular, or of greater Bleſſings to be beſtow'd upon Mankind on this Day; that we might not only reſt from our Labours, but alſo ſet it apart and dedicate it to a holy Uſe, to be ſpent in religious Duties, as a Day of bleſſing and praiſing God for all his Works of Wonder, and a Means of procuring his Bleſſings on all thoſe, who piouſly worſhip him on this Day. And thus did our firſt Parents dedicate the firſt Part of their Time to him, from whom they had receiv'd the whole, leaving us an Example worthy of our Imitation.

13. In (*e*) the mean Time GOD had taken Care, that in a Part of the Country call'd *Eden*, which lies on the Eaſt Side of *Babylon*, beyond the common Meeting of the Rivers *Tigris* and *Euphrates* in the North, and *Phiſon* and *Gihon* in the South, in the Country call'd (*f*) *Suſiana*, ſhould grow a pleaſant Garden, call'd *The Garden of Paradiſe*, wherein were all Sorts of Trees, Herbs and Flowers, which were any Way delightful to the Eye, the Taſte, or the Smell.

14. On (*f*) the eighth Day of the Creation or the ſecond Day of the Week it is probable, that GOD took our firſt Parents from the Place where they were form'd, and plac'd them in this delightful Garden to preſerve it by their Care and Labour in the Condition in which they found it. And that they might have an ample Reward for all their early and innocent Labours, GOD gave them full Liberty to make uſe of all the Delights, which were there; and to eat the Fruits of any Tree, which was in the Garden. But to prove their Obedience in the midſt of ſuch Plenty, he laid one Reſtraint upon them, ſaying, (*g*) *But of the tree of the knowledge of good and evil thou ſhalt not eat of it; for in the day that thou eateſt thereof thou ſhalt ſurely die*, and the more effectually to prevent the Eating of it, he gave them an Injunction (*h*) that they ſhould *not touch it*. Here Life and Death were ſet before them. If they had continu'd obedient for ſome Time, they might after that have eaten of the Tree of Life, which was in the midſt of the Garden, and liv'd for ever. But if they did eat of the forbidden Fruit, they muſt (*i*) unavoidably and immediately periſh, unleſs ſome Miracle of Mercy ſhould interpoſe, which they then knew nothing of. Thus (*k*) GOD *created man to be immortal, and made him to be an image of his own eternity*. And at the Beginning (*l*) *the Generations of the world were healthful*, and (*m*) perfect: and *there* was *no poiſon of deſtruction in them, nor the kingdom of death upon the earth*. At this Time our firſt Parents ſtood as the common Repreſentatives of all their Offspring, and the Covenant was made with them not only for themſelves but alſo for all their Poſterity, that if they had continu'd obedient, they and all mankind to the End of the World, ſhould by them and their Obedience, obtain a State of Righteouſneſs, Happineſs, and eternal Life, but if they were diſobedient, then this their Fall ſhould involve all Mankind in a State of Sin and Miſery, and make them liable not only to temporal, but alſo to eternal Death.

15. But the Devil (*n*) envying the Happineſs of Mankind, and reſolving, if poſſible, to bring him out of this State and to work his Ruin, enter'd into a Serpent, which in thoſe eaſtern Countries is a very large and beautiful Creature, adorn'd with lovely and delicate Spots, and with a wonderful Variety of the moſt admirable and ſhining Colours. Among them there are a Sort of Serpents which have Wings, and ſhine very brightly like Fire. Theſe by *Iſaiah* are call'd (*o*) *fiery, flying Serpents*, and by *Moſes* (*p*) *Seraphims*, and they were call'd *fiery*, becauſe they appear'd like Fire when they fled in the Air. Hence it is that the Word *Seraphim* ſignifies alſo the higheſt Sort of (*q*) Angels call'd *The Angels of the Preſence*, which probably appear'd in ſome ſuch Form with flaming Wings. Thus the Devil made uſe of ſuch Kind of Serpent (but of a more ſurpaſſing Brightneſs than any which are now extant) that he might reſemble one of the moſt illuſtrious Angels, who appear'd ſometimes in the like Shape. This mov'd *Eve* the more readily to hearken to the Voice of the Serpent, taking it to be one of the heavenly *Seraphims*, which ſhe had ſometimes ſeen in ſuch a ſplendid Form, attending (as uſual) upon the divine

(*d*) Gen. 1. 1, 2, 3. (*e*) Gen. 2. 4, 5, 6, 7, 8, 9, 10, 11, 13, 14. (*f*) Gen. 2. 15. (*g*) Gen. 2. 17. (*h*) Gen. 3. 3. (*i*) *The threatned Puniſhment is doubled in the* Hebrew *Language* מוֹת הָמוּת Thou ſhalt die the death, *to ſhew the Certainty and the Unavoidableneſs of it.* (*k*) Wiſd. 2. 23. (*l*) Wiſd. 1. 14. (*m*) *It hath been long ſince obſerv'd, that in* Gen. 5. 1. *the* Hebrew *Word* תולדות or Generations is *written* with a ו after the ת, *and is perfect according to the Rules of Grammar, to ſhew that the Generations of Men were perfect* in the Day when GOD created them, and made them after his own image. *But in all other Places of* Scripture *the* ו *after the* ת *is always left out, and ſometimes the other alſo, to ſhew that after the Fall the Generations of all Men are imperfect, and that there is in many a double Imperfection, both by the Fall of our firſt Parents, and alſo by their own Immorality.* (*n*) Gen. 3. 1, 2, 3, 4. 5, 6, 7. (*o*) Iſai. 14. 29. (*p*) Num. 21. 6, 8. (*q*) Iſai. 6. 2, 6.

Glory or Majeſty. And ſhe thinking it to be an Angel that wiſh'd them well, was the ſooner deceiv'd. For ſhe was not ſo ſimple as to think, that Beaſts could ſpeak, much leſs, that they knew more of GOD's Mind than himſelf. Nor doth it ſeem at all credible, that ſhe could have been deceiv'd, but by ſome Creature, which appear'd ſo glorioufly, that ſhe took it for an heavenly Miniſter, who came, as ſhe thought, to explain to them the Meaning of the divine Prohibition and the Liberty otherwiſe granted. Thus he comes to *Eve*, who had ſpent the eighth and ninth Days of the Creation, or the ſecond and third Days of the Week in working with *Adam* in the Garden, as GOD had appointed, and was now at ſome Diſtance from him.

16. The Devil coming thus to *Eve*, repreſented himſelf as one of the heavenly Court, who either came or was ſent to congratulate the Happineſs, which GOD had beſtow'd upon them in Paradiſe; which was ſo great, that he could not eaſily believe that he had deny'd them any of the Fruit of the Garden. He deſir'd therefore to be ſatisfy'd from her own Mouth of the Truth of what he pretended to have heard; or to know how they underſtood the Command of GOD. The Woman or *Eve* perceiving ſuch a delicate creature coming toward her, was ſurpriz'd at ſuch a Sight, and hearing the Devil ſpeak out of him, was the more amaz'd, and (*r*) being thus deceiv'd, ſo as not to ſuſpect any ill Deſign, was the more willing to enter into a free Diſcourſe with him. Accordingly ſhe ſeems to have underſtood him as if he thought that GOD had forbade them to eat any Fruit in the Garden, and therefore gives him the full and true Account of the Prohibition in theſe Words. *We may eat of the fruit of the trees of the garden. But of the fruit of the tree, which is in the midſt of the garden* GOD *hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.* The Devil intimates to her that ſhe was under a Miſtake, and that Death would not be the certain Conſequence of the Eating this Fruit; and that the GOD who made them, was too good to inflict ſo heavy a Puniſhment for ſo ſmall a Fault. On the other Hand they ſhould be great Gainers by Eating of it. That they ſhould immediately diſcover abundance of things, which they at preſent were ignorant of, and they ſhould alſo be like unto (*s*) *the Angels* of GOD, who are call'd *Principalities* and Powers knowing good and evil (*t*) *in a greater Perfection.* And therefore GOD himſelf did only keep them in Awe by his Threatning, but would not be ſo ſevere as to execute it, when he ſaw them much improv'd, and not impair'd by Eating it. All this while *Eve* look'd ſo long upon the forbidden Fruit, 'till ſhe not only had an Appetite to it as *excellent food*, but was alſo taken with its *beautiful* Colour; and was ſtrongly poſſeſs'd by the Perſwaſion of the old Serpent, that her Mind would be no leſs pleas'd than her Palate by an Increaſe of Knowledge and Wiſdom. Upon this ſhe yielded, and *took of the fruit thereof and did eat*, and gave alſo to *Adam*, who return'd to her as ſhe was eating the Fruit. Upon this ſhe us'd the ſame Argument to him, which the Devil had us'd to her, who not ſeeing as yet the ill Conſequences, which did attend her Diſobedience, and reſolving to live and die with one, whom he moſt paſſionately lov'd, as being the chief or only Comfort, which he had among all the Creatures, and whoſe Condition without her would be worſe than theirs, he took of the Fruit from her Hands, and did eat with her.

17. Before our firſt Parents fell from their State of Innocency the *Jews* (*u*) tell us, that they were cloath'd with bright Rays ſhining like *Onyx* Stones, which made them like unto the Angels, inſomuch that they were dreaded by all the Beaſts of the Earth. But (*x*) now this glorious Apparel fell off from them, that they were more like to the Beaſts, than to what they were before, and the Beaſts ceas'd to have that dread of them, which they had at firſt, and ſome of them caſt off their Subjection and became Enemies to Man, becauſe Man was now become an Enemy to GOD. But now they ſoon had a different Apprehenſion of their State from what at firſt was promis'd. They found themſelves ſtripp'd of all their Intellectual and Moral Ornaments, and bluſh'd to ſee their external Glory ſo much debas'd, inſomuch that they took the Leaves of Fig-Trees (which in the *Eaſtern* Countries are very broad, and as *Strabo* tells us, (*y*) as big as a Shield) and joyning them together in the beſt Manner that they could, they made for themſelves מאזרית ſuch Coverings, which they girt about them. This happen'd (*z*) upon the fourth Day of the Week, or upon the Tenth Day of the firſt Month in the ancient Year, which was always to be obſerv'd among the *Jews* as a Day of ſolemn Faſting and Humiliation, by the Command of GOD himſelf.

18. Tho' the eating of a ſingle Fruit might be reckon'd in itſelf to be but a ſmall Matter; yet this very thing did aggravate the Offence and made it more heinous, becauſe our firſt Parents refus'd at that Time to obſerve ſo eaſy an Injunction. And if we look upon it in all its Circumſtances, it contain'd a Complication of the moſt enormous Impieties. There was Stubbornneſs and Diſobedience againſt the expreſs Command of GOD, ſo that it was knowingly and wilfully. There was Pride againſt GOD, and an Admiration of themſelves, becauſe not content with ſo happy a Station they deſird to be equal with him. There was

(*r*) 1 Tim. 2. 14. (*s*) רברבין Ἀρχαὶ Onkelos. *in* Gen. 3. 5. (*t*) Targum *of* Jonathan Ben Uziel *in* Gen. 3. 7, (*u*) Targum *in* Gen. 3. 7. (*y*) *Lib.* 1. *cap.* 2. (*z*) *See this Book, chap.* 1. *ſect.* 30. *page* 16.

Unbelief

Unbelief and Contempt both of his Juſtice and Mercy, and giving Credit to the Devil, who told them the Contrary to what GOD had reveal'd. There was Unthankfulneſs for all the Benefits receiv'd at the Creation, when they were made after the Image of GOD and capable of eternal Life, with all other Privileges which could be deſir'd, this one excepted. There was Unnaturalneſs and want of Love to their Poſterity, becauſe they knew, that as they had receiv'd thoſe good Things both for themſelves and their Poſterity; ſo if the Sentence ſhould be deferr'd, they ſhould forfeit all thoſe Benefits for themſelves, and thoſe, who ſhould deſcend from them. And there was a total Apoſtacy from GOD to the Devil, whom they ſet up in the Place of GOD, and believ'd and obey'd rather than GOD; and therefore the utmoſt Penalty which could be inflicted, was no more than what was juſtly due for this ſingle Offence.

19. Thus fell our firſt Parents, and thus they involv'd themſelves and their Poſterity in a State of Sin, and made them liable to all Manner of Miſeries, and even to Death itſelf both temporal and eternal. And as (*z*) from this common Root *ſin entered into the world and death by ſin; even ſo death paſſed upon all men, becauſe all had ſinn'd*, and were defil'd by this Original Pollution.

20. And (*a*) as before they enjoy'd a free Communication and Converſe with GOD, whilſt innocent, and had a clear View of the Divine Majeſty; ſo their Guilt made them afraid to appear, and they trembled at his Juſtice. So that when they heard the Sound of the *Majeſtick Preſence*, or the *Glory* of the LORD approaching nearer and nearer to the Place where they were, they ran into the thickeſt and cloſeſt Places, which they could find in the Garden, to hide themſelves from his Preſence. This is ſaid to be *in the cool of the day*, or as the *Hebrew* Word expreſſeth it רוח היום *in the Wind of the Day*, that is, toward the Evening, when the Fierceneſs of the Sun Beams were ſpent, and when it was uſual for a gentle Breeze of the Weſt Wind to blow in that Country. And this uſually being a ſoft and gentle Gale, the Sound, which they heard was the more ſurprizing. However, GOD call'd him in ſuch a Manner that he could not but own, that he was aſham'd and afraid to appear. And taxing him with his Guilt, he confeſs'd it, but laid the Blame upon *Eve*, and *Eve* laid the Blame upon the Devil or Serpent, which had deceiv'd her. Upon this GOD firſt pronounc'd a Sentence againſt that Serpent, into which the Devil enter'd, That he ſhould not be ſo noble a Creature after the Fact as he was before, but ſhould be chang'd from (*b*) a flying *Seraph* into a foul creeping Serpent, not moving high in the Air but creeping upon the Ground, and licking up the Duſt together with its Food, whatever that ſhould be. *Joſephus* (*c*) taking all this Story to ſignify literally no more than a terreſtrial Serpent, ſaith, That for the Puniſhment of the Serpent's Malice, GOD took from him the Benefit of Speech, put Venom under his Tongue, condemn'd him to the Loſs of his Feet, and to crawl upon his Belly, declar'd him to be the Enemy of Mankind, and commanded *Eve* alſo to tread upon his Head, both as the Fountain of all our Woes, and as the Part, where he moſt eaſily receives a mortal Wound. Upon this he alſo curſes the Devil, who was the Contriver of all our Ruin, and tells him of a SAVIOUR, who ſhould be born of a Woman, ſhould conquer the Devil, deſtroy all his Works, and deliver Mankind from all the Effects of his Malice; which Promiſe *Adam* and *Eve* laying hold on by Faith, were, before the Sentence was pronounc'd, deliver'd from that which otherwiſe muſt have been the immediate Effect of their Sin, ſo that he now only condemns the Woman to Sorrow in bearing of Children, and Subjection to her Husband for the Future, and the Man to Toyl and Labour in his ſeveral Callings, and all to a temporal Death at the Time appointed.

21. When the Devil and thoſe apoſtate Spirits had thus been guilty of ſuch groſs Sins, and had ſeduc'd our firſt Parents alſo to fall from that firſt State of Innocency in which they were created, they then (*d*) loſt their firſt Habitations, they could not indure to behold the glorious Preſence of GOD. The Senſe of their Guilt made them aſtoniſh'd at what they had done. GOD could not but look upon them with an angry Countenance, and Heav'n it ſelf could no longer be Heav'n to them. Upon which GOD paſs'd an irrevocable Sentence of Condemnation upon them, or as the *Apoſtles* ſtyle it, he *ſpared* them *not, but caſt them down into hell*, and *reſerved them in everlaſting chains under darkneſs unto the judgment of the great day*. And as for the reſt of the Angels who did not joyn with them in this great Rebellion, GOD ſo confirm'd them in their original State of Righteouſneſs and Happineſs, that it was now no longer poſſible for them to fall from the one or to forfeit the other.

22. And as for our firſt Parents *Adam* and *Eve*, after they had been cloath'd in Paradiſe with the Skins of Beaſts which had been ſlain for Sacrifices, as an Atonement for their late Offences, GOD drove them forth from the Garden of *Eden* or *Paradiſe* to inhabit that Mountainous and barren Country, where they were at firſt created, that ſo they might labour and till that Ground from whence they were taken, and ſo the Curſe might more literally light upon *Adam*, to which he was condemn'd for this Tranſgreſſion, than if they had liv'd in a plentiful Soyl, *viz.*

(*z*) Rom. 5. 12. *to* 20. (*a*) Gen. 3. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. (*b*) *As the Word is us'd*, Num. 21. 6. (*c*) Jewiſh Antiquities, *book* 1. *chap.* 2. (*d*) 2 Pet. 2. 4. Jude *verſe* 6.

(*f*) *Becauſe thou haſt harkned unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee ſaying, Thou ſhalt not eat of it: Curſed is the ground for thy ſake; in ſorrow ſhalt thou eat of it all the days of thy life. Thorns alſo and thiſtles ſhall it bring forth unto thee; and thou ſhalt eat the herb of the field. In the ſweat of thy face ſhalt thou eat bread, till thou return to the ground, for out of it waſt thou taken: for duſt thou art and unto duſt ſhalt thou return.*

23. It was the conſtant Tradition in the Eaſt, that *Adam* was immortal at his firſt Creation, but by his Tranſgreſſion he caus'd the Sentence of Death to paſs upon all Mankind. They ſay, (*g*) that *Adam* by his Rebellion was the Cauſe of Death; and that (*h*) *the Firſt Man rebell'd againſt his Maker, and brought Mortality in the World.* Accordingly they make the Name of the Prince of Devils, and the Deceiver of our firſt Parents to be *Samael*, whom after the Fall they call *the Angel of Death* for this Reaſon. So that tho' *Joſephus* has taken the Story only to relate to a material and terreſtrial Serpent; yet others look on the Serpent as the paſſive Cauſe only. And that the Devil was the Agent. One of them ſaith, (*i*) that we ought to know, that the *Rabbins* in their *Midraſh* expound it thus; that the Serpent was only the Beaſt, which was rode upon, and was about the Bigneſs of a Camel, and that his Rider was *Samael*, who deceiv'd *Eve*, and is often call'd by the Name of *Satan.*

24. Here then we may find out the Place where our firſt Parents were created. It was not in *Paradiſe*, becauſe (*k*) *the* LORD GOD *took the man* from another Place, *and put him into the garden of Eden, to dreſs it, and to keep it.* It could not be at a great Diſtance from it, becauſe they were ſo ſoon brought thither. There could be no Rivers to part theſe Places from each other, becauſe they had no Boats nor Bridges to enable them to paſs over them, and there was no need of a freſh Miracle on this Occaſion. It could not be in the Mountain of *Moriah*, as the (*l*) *Jews* affirm, becauſe there were too many Rivers to paſs, and it lay too far diſtant toward the *Weſt*; neither could it be toward the Weſt at all, becauſe the great Rivers of *Phiſon* and *Tigris* lay on that Side. It could not be on one of the Mountains of *India*, as (*m*) the *Arabians* think, becauſe they lay too far diſtant toward the Eaſt. It could not be Southward, becauſe that was a very plentiful and fruitful Country. It could not be on the Eaſt, becauſe that was a Country inhabited by (*n*) *Cain*, after he had ſeparated himſelf and his Family from his Father's Country. It could not be exactly Northward, becauſe the *Tigris* came down from thence, and *Pliny* ſaith (*o*) that it made a great Bend Northward in his Time about *Apamia.* And therefore it muſt lie on ſome Mountain toward the North Eaſt Side of *Paradiſe*, and being but a little Diſtance from thence, GOD to deter them from attempting to come near this Place again, for fear of being conſum'd, plac'd *Cherubims* all along the Eaſt Side of the Garden, where there was no Incloſure by Rivers. Theſe were ſome of the heavenly Miniſters, that waited upon the Divine Majeſty, and ſeem (*p*) to be of a more admirable Sort than the reſt. And he there plac'd alſo a *flaming Sword* or one of the *Seraphims* or flying Angels, which appear'd like a *flaming Fire*, (as (*q*) God's Miniſters did, whoſe Body moving in the Air reſembled the Vibrations of a Sword, who was appointed with the *Cherubims* to guard the Entrance of the Garden, and whoſe Motion was ſo very ſwift and glittering, that devouring Flames ſeem'd to come ſtreaming out on every Side. The Deſign of all this was (as the *Scripture* ſaith) *to keep the way of the tree of life*, or to ſecure the Paſſage into the Garden of *Eden*, where this Tree was, that none ſhould dare to attempt a Reentrance, thinking that thereby they might have an Opportunity by eating thereof to live for ever.

25. It is the conſtant Opinion of the Eaſtern Writers, that *Adam* was reſtor'd again into Favour with GOD, and agreeably thereto *Mahomet* (*r*) places him in the firſt Heaven with *Noah*, *Joſeph*, *Moſes*, *John* the Baptiſt, and CHRIST himſelf. Accordingly the Tradition runs very current, that when our firſt Parents had forfeited their original happy State, and found themſelves condemn'd to ſuch a World of Labour and miſery, and that Death in due Time would unavoidably follow, they plung'd themſelves into the deepeſt Sorrow for a long Space, bewailing their Sins with the utmoſt Signs of true Contrition, and the loweſt Poſtures of an humble Penitent. *Joſephus* (*s*) ſaith in ſhort, that he *begg'd Pardon.* Another ſaith, (*t*) that *he did great Pennance.* And (*u*) a third adds, that he continu'd a whole Week in very diſmal and deplorable Circumſtances. The (*x*) *Targums* put theſe Words into his Mouth. O LORD, *I beg Mercies*

(*f*) Gen. 3. 17, 18, 19. (*g*) Zophar, Sepher heemunoth, *Rabbi* Moſes Gerundinenſis. Buxtorfii *Diſſertatio de* Linguarum Confuſione. (*h*) *Lib.* Zohar. (*i*) Maimonides, More Nebochim, *lib.* 2. *cap.* 30. (*k*) Gen. 2. 15, (*l*) Targum Jonathanis Ben Uzziel *in* Gen. 3. 24. (*m*) Eutychii Annales *pag.* 14. (*n*) Gen. 4. 16. (*o*) *Lib.* 6. *cap.* 27. (*p*) *From the* Arabick *Verb* ﺭﻬﺒ to bring Anxiety and Trouble upon the Beholders. (*q*) Pſal. 104. 4. Heb. 1. 7. (*r*) Prideaux *his* Life of Mahomet, *page* 55, 56, 57, &c. (*s*) Jewiſh Antiquities, *book* 1. *chap.* 2. (*t*) Rabbi Gedaliah *pag.* 92. (*u*) Rabbi Elias *chap.* 20. *Adam* on a certain Sabbath went into the Waters of the upper *Gihon*, until they were as high as his Neck, and in this Poſture he ſupplicated the Divine Majeſty for a Week, until his whole Body was emaciated, and became like a Sieve. (*x*) Targum Hieroſolymitanum, *et* Jonathanis Ben Uzziel *in* Gen. 3. 8.

from

from before thy Face, let us not be accounted like the Beaſts to eat the Graſs of the Earth. We will ariſe now and labour with our Hands, and we will eat the Fruit of what we thus labour for, that in this Reſpect there may be a Diſtinction between us and Beaſts. And accordingly GOD (*y*) granting him this Petition, that he might eat Bread, gave him thereby ſome Hope of future Favours, if he continu'd humbly and heartily to ask for them. Another (*z*) makes him pray after this Manner, *O thou* LORD *of the whole Univerſe, I pray thee, let my Sin paſs from me, and receive my Repentance, that all Ages may learn what it is to repent, and that thou wilt accept the Repentance of thoſe, who truly turn to thee.* Which Prayer they tell us that GOD accepted of, put forth his Hand, took him up, and accepted of his Repentance, according to the ſaying of the *Pſalmiſt*, (*a*) *I acknowledged my ſin unto thee, and mine iniquity have I not hid. I ſaid, I will confeſs my tranſgreſſions unto the* LORD, *and thou forgaveſt the iniquity of my ſin.* Others (*b*) ſay, that leſt *Adam* ſhould be wholly deſtitute of all Comfort, the moſt merciful GOD immediately diſpatch'd an Angel to comfort him, and to aſſure him of his future Favour, and (*c*) ſome are ſo particular as to affirm, that the Name of the Angel, which was ſent on this Errand, was *Raziel*. And thus as *Adam* fell by the ſubtle Inſinuation of evil Angels; ſo he was comforted and aſſur'd of Favour by the Miniſtry of good ones. The *Syrian* Writers ſay (*d*) that the *Cherubims* and *Seraphims* and the reſt of thoſe noble Orders were grievouſly troubled at the Fall of *Adam*, and that (*e*) the Trees themſelves did bow down their Heads, becauſe a Prince of the Creatures, and the Head and Chief of all Nations and Families had thus made Shipwrack of himſelf in the very Haven of Happineſs.

26. However, there is greater Reaſon to believe, that *Adam* after a due Repentance and Humiliation, did not only betake himſelf to Husbandry, as GOD had appointed; but did alſo ſoon ſet up the Worſhip of his Creator in his Family, that ſo he and they might obtain an eternal Happineſs, inſtead of the temporal Paradiſe, which they had loſt by his Diſobedience. A certain (*f*) Author endeavours to prove from the Teſtimony of the *Jewiſh* Writers, that *Adam* was well skill'd in all human Learning, that he was a *Divine*, a *Philoſopher*, a *Phyſician*, an *Aſtrologer*, a *Chymiſt*, and a *Mathematician*, and that he was taught theſe Things by an Angel; and (*g*) that he had receiv'd of GOD the Knowledge of the *Emboliman* Year, that (*h*) he had ſix Precepts given him, which he taught his Son *Seth*, who was born after his own Image and Likeneſs, and the reſt of his Children, and ſo they were handed down to *Noah*, to whom (*i*) the ſeventh Precept, (*viz.* of abſtaining from Blood) was given immediately after the Deluge, and thus the Law was handed down to *Abraham* and the ſucceſſive Generations, until the Time of *Moſes*. And for this Purpoſe GOD was pleas'd to lengthen the Time of the *Antediluvian Patriarchs*, and of others, who liv'd immediately after the Flood, inſomuch that *Adam* liv'd two hundred and forty three Years in the Time of *Methuſelah*, and *Methuſelah* liv'd three hundred and ſixty nine Years in the Time of *Noah*, and *Noah* died but two Years before the Birth of *Abraham*. Thus *Adam* inſtructed his Family in all thoſe Duties, which GOD had giv'n him in Charge, and in the Knowledge and Expectation of the MESSIAH, who was to conquer the Devil, and deliver all Mankind out of the State of Sin and Miſery, into which they were thus unhappily plung'd.

Anno Mundi 1.

27. Now there are three Things neceſſary to keep up the publick Worſhip of GOD, *viz.* A Perſon to officiate, and the Time and Place for ſuch an Exerciſe. The Perſon officiating was *Adam* himſelf, who being the Father of all Mankind acted at ſuch a Time both as Prieſt and King, and was ſucceeded in theſe Offices by the Father and eldeſt Perſon in each reſpective Family. The Time was before ſettled by GOD himſelf, being the ſeventh from the Beginning of the Creation, or the firſt Day of the Week, which was appointed as (*k*) a Day to be *kept holy*, and that no manner of Work ſhould be done in it. Becauſe *in ſix days the* LORD *made heaven and earth, the ſea, and all that in them is, and reſted on* this as on *the ſeventh day. Wherefore the* LORD *bleſſed the ſeventh day, and hallowed it.* As for the Place, it was in all Probability, on the Eaſt Side of the Garden of Paradiſe, and not at ſo great a Diſtance, but that the *Cherubims*, which were plac'd there, were viſible to him, and from thence it is probable, that the GOD of Glory or the Divine SHECHINAH appear'd to him, who is often repreſented, as (*l*) ſitting, or (*m*) being converſant among the *Cherubims*, and as a Repreſentation whereof the (*n*) *Cherubims* were plac'd with their Wings as covering the Mercy Seat.

28. This ſeems to be the firſt Original of Worſhipping the Divine Majeſty toward ſome Particular Part of the World, and was an excellent Method to prevent in the Family of *Seth*, that Idolatry of worſhipping the Sun,

(*y*) Gen. 3. 19. (*z*) Rabbi Eliezer. *cap.* 20. (*a*) Pſal. 32. 5. (*b*) Reuchlin de Arte Cabbaliſticâ, *pag.* 8. (*c*) Cabbal. Comment. in lib. Jetziræ. (*d*) Bethgaza. *pag.* 127. (*e*) *Pag.* 88. (*f*) Kircheri Oedipus Ægyptiacus. *Tom.* 2. *p.* 1. *clas.* 2. *quæ Grammatica vocatur, p.* 42. (*g*) Juchaſin. *p.* 5. *Pirke* Eliezer. c. 8. (*h*) Shalſheleth. (*i*) Gen. 9. 4. (*k*) Gen. 2. 2, 3. Exod. 20. 8, 9, 10, 11. Deut. 5. 12, 13, 14, 15. (*l*) Pſal. 99. 1. (*m*) Iſai 6. 1, 2, 3, 4. Ezek. *chap.* 1. *and chap.* 3. 23. (*n*) Exod. 25. 17. *to* 23. Exod. 37. 6, 7, 8, 9. 1 Kings 6. 23, *to* 29, *and chap.* 8. 6, 7, 8, 9.

 eſpecially

especially at its Rising, so soon began in the Race of *Cain*, and which so much prevail'd in the early Ages of the World. Thus when the *Israelites* were in the Wilderness, tho' they travail'd different Ways, yet the *Holy of Holies*, toward which the People worshipp'd, was always plac'd at the west Side of the Tabernacle, and when the Temple was built, it had the same Situation. And as this was look'd upon as the Place, in which GOD was (*o*) *pleased to dwell, because he had a delight therein*; so they who worshipp'd GOD at a Distance from thence, did usually direct their Faces that Way. Thus *David* declar'd his Resolution, (*p*) that he would not only *come into the house* of GOD *in the multitude of his mercy*, but at a great Distance he would *in* his *fear worship toward* his *holy temple*. *Solomon* desires GOD (*q*) fix Times to *hear the supplication* of those, who *shou'd pray toward the house*, which he had built. When (*r*) *Daniel* was in *Babylon*, which lay eastward from *Jerusalem*, *his windows* were *open toward* that City and the Temple, whilst it was his constant Custom to *pray and make supplication before his* GOD *three times a day*. And the Prophet (*s*) speaking of a Reformation in the *Israelites* from Idolatry, describes it thus, *They shall go and seek the* LORD *their* GOD. *They shall ask the way to Zion with their faces thitherward, saying, Come and let us joyn our selves unto the* LORD *in a perpetual covenant, which shall not be forgotten.* In the Time of the Law the holy Place was toward the West and the People worshipp'd that Way, to put them in Mind of the Progress of Religion in that Quarter, and the Situation of the Church in the Time of the Gospel: But our Chancels are toward the East, and we turn that Way, when we repeat the Creed, to put us in mind of that Place, from whence the Gospel came. They look'd forward towards us, and we look backward toward them. They look'd to the Fulfilling of the Prophesies in our Days, and we look to the Prophecies which were given to them of us. We all look toward *Jerusalem*, to shew that we are the same Church, and since the earthly *Jerusalem* hath been long since destroyed, we should now raise our Minds to heavenly things, and think on that (*t*) City, *which is above*, and *which is the mother of us all.*

29. But to return from this Digression, Our first Parents living in this religious Manner had (*u*) several Sons and Daughters. For having a Command from GOD (*x*) to *be fruitful and multiply, and replenish the earth, and subdue it*, they could not be long without Issue, (*y*) *lest the beasts of the earth should increase upon them.*

30. An (*z*) *Arabick* Historian tells us, that *Cain* was born thirty Years after *Adam* was expell'd out of *Paradise*; but it is not probable, that the Distance was so long. The Name קין signifies an *Acquisition* or *Obtaining*, and therefore he in all Probability was the eldest Son, and the Words of *Eve* in our *English* Translation, (*a*) *I have gotten a man from the* LORD, can imply no less. The (*b*) same Historian saith, that *Eve* brought forth Twins, a Son and a Daughter, and she call'd the Son *Cain*, and the Daughter *Azrûn*. Another (*c*) calls her *Clinia*, and adds, that after thirty Years more (which is more than can well be allow'd) she brought forth two other Twins, *Abel* and *Lebuda*, whom the first Author calls *Owain*, which (saith he) in *Greek* is *Lapkura*. And (*d*) when they were of riper Years, *Adam* said to *Eve*, Let *Cain* marry *Owain*, who was born at the same Time with *Abel*. And let *Abel* marry *Azrûn*, who was born at the same Time with *Cain*. But *Cain* said to his Mother, I will marry my Sister, and let *Abel* marry his Sister. For *Azrûn* was more beautiful than *Owain*. Which when *Adam* heard he was much displeas'd at it, and said, That it was against the Command of GOD, that either of these should marry with the Sister of the same Birth. How true this Story is let others judge. It is plain that the (*e*) Eastern Nations were sensible that Marriages ought not to be in the nearest Degree of Consanguinity; and tho' *Cain* and *Abel* could marry none but two of their own Sisters, and consequently Necessity might plead for the Lawfulness of it; yet they took Care to have it thought, that even *Cain* and *Abel* did not marry those, who, as Twins, were nearest of Kin to them, but such as were at a remoter Distance, and that *Cain*'s Desire to have it otherwise, was the first Sign of his Stubbornness and Impiety. Thus (*f*) these two Brethren were of two different Tempers. *Abel* was a righteous Man and a keeper of Sheep, that so he might breed up fit Sacrifices to be offer'd to GOD, and have proper Cloaths to be made of the Skins, or perhaps of the Wool of those Creatures. *Cain* was a Tiller of the Ground, that so he might provide Bread for the Sustenance of human Life. *Abel* was a virtuous Man, and set GOD before his Face in whatsoever he said or did. But *Cain* was a wicked and Graceless Person. Now when both these Brethren were grown up to be Men, and had exercis'd these Callings for some Time, *Adam* said unto them, (*g*) Take of the Fruits of the Earth and of the Lambs among the Sheep, and go up unto the Top of this

Anno Mundi II.

Anno Mundi 130.

(*o*) Psal. 132. 14. (*p*) Psal. 5. 7. (*q*) 1 Kings 8. 29, 35, 38, 42, 44, 48. (*r*) Dan. 6. 10. (*s*) Jer. 50. 5. (*t*) Gal. 4. 26. (*u*) Gen. 5. 4. (*x*) Gen. 1. 28. (*y*) Deut. 7. 22. (*z*) Abul Pharagius, *pag.* 6. (*a*) Gen. 4, 1. (*b*) Abul Pharagius, *page* 6. (*c*) Eutychius, *pag.* 16. (*d*) Eutychius, *pag.* 14. (*e*) Eutychius, *page* 16. (*f*) Selden, *lib.* 5. *de jure naturali et gentium, cap.* 8. *et* Plato *lib.* 8. *de legibus.* (*g*) Josephus's Jewish Antiquities, *book* 1. *chap.* 3. (*t*) Gen. 4. 1, 2, 3, 4.

Mount (which was the Place appointed for religious Worſhip) and offer your Gifts to GOD, and then each of you ſhall take your Wives. Upon this *Cain* brought of the Fruit of the Ground, and *Abel* took of the firſt and principal of his Flock, as their reſpective Oblations unto GOD. They brought them to the Place appointed for publick Worſhip, and to *Adam*, that he ſhould offer them up accordingly. But (*h*) whilſt they went up to the Top of the Mount, *Satan* put into the Mind of *Cain*, that he ſhould kill his Brother *Abel* for the Sake of his Siſter *Azrun*. And the LORD was pleas'd graciouſly to accept of *Abel*, and his Offering was alſo the more acceptable, becauſe he himſelf was accepted. There (*i*) came a Fire from Heaven, or rather a Stream of Light, or a Flame from the glorious Preſence of GOD, to whom it was offer'd, which burnt up his Sacrifice. But he did not ſo much as ſhine upon the Sheaves which *Cain* brought, much leſs make them aſcend up to Heaven in a Smoak, tho' he was the elder Brother, and brought his Offering firſt, which was of a more combuſtible Matter. Upon this *Cain* was very angry at *Abel*, and look'd upon GOD himſelf as partial, if not unjuſt, not conſidering that he could not have a Title to GOD's Favour by his Birthright, but by his Piety. And when he ſhould have made ſevere Reflections upon himſelf, and have conſider'd what it was which provok'd GOD to ſlight his Sacrifice, that ſo he might amend his Life, he was then meditating Revenge. (*l*) He hung down his Head with Shame and Diſcontent, and reſolv'd to kill his Brother, when he ſhould find a fit Opportunity for ſuch a wicked Purpoſe.

31. But after he had (*m*) diſſembled and conceal'd his Deſign for ſome Time, inſomuch that *Abel* thought no Harm was intended, (*n*) *Cain* ſaid unto *Abel* his Brother, *Let us go into the Field.* And when they were alone in the Field, *Cain* ſaid unto *Abel* his Brother, *I know that the World was created by the Mercy of* GOD: *but it is not govern'd according to the Fruit of our good Works, and there is Reſpect of Perſons in Judgment. Why was thy Oblation favourably accepted, when mine was rejected?* And *Abel* anſwer'd and ſaid unto *Cain, The World was created in Mercy, and is govern'd according to the Fruits of our good Works, and there is no Reſpect of Perſons in Judgment, and my Oblation was more favourably receiv'd, becauſe the Fruit of my Works were better, and more precious than thine.* And *Cain* anſwered and ſaid unto *Abel, There is no Judgment nor Judge, nor any other World; neither ſhall good Men receive any Reward, nor wicked Men be puniſh'd.* And *Abel* anſwer'd and ſaid unto *Cain, There is a Judgment, and a Judge, and another World, in which good Men ſhall receive a Reward, and wicked Men ſhall be puniſh'd.* Upon this Debate there aroſe a Quarrel in the Field, and *Cain* roſe (*o*) up againſt *Abel* his Brother, and gave him a violent Stroke upon the Forehead with a Stone, and kill'd him, (*p*) and bury'd his Body in hopes of concealing the Murder. GOD that knew what had paſs'd, came upon this to *Cain*, enquir'd after his Brother, and what was become of him, becauſe he had not been ſeen for ſeveral Days laſt paſt, whereas they two us'd to be frequently together. This Queſtion at firſt put *Cain* to a little Stand, 'till upon Recollection he gave this Anſwer, that he had not ſeen his Brother for a great While, and could not imagine what ſhould be the Reaſon of his Abſence. Upon this Pretence the Matter was ſtill laid cloſer to him, to which he had the Inſolence to reply, That he was none of his Brother's Keeper, and none of his Council. Upon this Expoſtulation and Affront GOD was pleas'd to charge him downright with his Brother's Murder, telling him how wonderful a Thing it was, that he ſhould not be able to give any Account of his Brother, when he himſelf had kill'd him. The Fact was now no longer to be deny'd, and therefore GOD proceeds to paſs upon him for it a Sentence of perpetual Baniſhment from that Country, which was thus ſtain'd by the Blood of his Brother. And tho' he might propoſe to go into a more fruitful (*q*) Land than that where he was at that Time; yet it ſhould prove otherwiſe. GOD oftentimes (*r*) *turns a fruitful land into barrenneſs, for the wickedneſs of thoſe that dwell therein.* And therefore wherever he ſhould flee, the Earth, which he tilled, ſhould be barren, and not bring forth anſwerable to his Labour. And in that ſtrange Country he ſhould have no Reſt, but wander unquietly up and down for a conſiderable Time, and not know where to ſettle. And *Cain* anſwer'd GOD, and ſaid, *This is too heavy a Puniſhment, for I ſink down under the Apprehenſion of it*, Or as others will have it, *My Sin is greater, than that it can be forgiven. Behold, thou haſt baniſhed me from my native Country, and more than that, I am baniſh'd from thy*

(*h*) Eutychius, *page* 17. (*i*) *Thus* Theodotian *tranſlated it*, He look'd upon *Abel*'s Sacrifice, and ſet it on Fire. *And St.* Hierome *and others approve of this. See* Gen. 15. 17. Lev. 9. 24. Jud. 6. 21. 1 Chron. 21. 26. 2 Chron. 7. 13. 1 Kings 18 38. Pſal. 20. 4. Accept thy burnt Sacrifice, *in* Hebrew, *Turn it into Aſhes, Thus* Homer Iliad. 2. *verſe* 354. *repreſents* Jupiter, *promiſing to the* Greeks *good Succeſs*, Ἀστράπτων δεξιὰ ἀναίσιμα σήματα φαίνων, ſending Lightning on the right Hand, *or* ſhining graciouſly upon them, and making favourable Tokens appear to them, *as the* Scholiaſt *tranſlates it. And thus* Iliad. 10. *verſe* 236, 237. *he gives the ſame Encouragement to the* Trojans, *when they were going to ſet upon the* Greeks, Ζεὺς δὲ σφιν Κρονίδης ἐνδέξια σήματα φαίνων Ἀστράπτει. (*l*) Gen. 4, 5. (*m*) Gen. 4. 8, 9, 10, 11, 12, 13, 14. 15, 16. (*n*) *The Words* Gen. 4. 8. *in the* Hebrew Bible, *which we render*, And Cain talked with Abel his brother, *have a large blank Space immediately following, which the* Samaritan Verſion *fills up with theſe Words*, Let us go out into the Field. (*o*) Targum *of* Jonathan Ben Uzziel, *and the* Jeruſalem Targum *on* Gen. 4. 8. (*p*) Joſephus's Jewiſh Antiquities, *book* 1. *chap.* 3. (*q*) Gen. 4. 11. (*r*) Pſal. 107. 14.

gracious

gracious Preſence, excluded from thy Favour and Protection, and ſhall not have the Liberty to come before thy glorious Majeſty, and therefore (*s*) *I wiſh, that any Perſon, who lights upon me may kill me.* But GOD ſaid unto *Cain*, That (*t*) becauſe he had committed ſuch a barbarous Murder, any Perſon might in Juſtice be the Murderer of *Cain*, and Blood did require Blood, and the World being now of near an hundred and thirty Years ſtanding, and *Adam* had a numerous Offspring, any one of which might kill him; yet it ſhould not be ſo at this Time, his Life ſhould be prolong'd in a miſerable State, as an Example of divine Vengeance, and to deter others from committing the like Murder. Accordingly GOD was pleas'd to declare, that whoever did kill *Cain*, ſhould ſuffer very ſeverely for ſuch a Fact; and thus GOD was pleas'd (*u*) to take *Cain* under his immediate Care and Protection, and ſtrike (*x*) Terror upon others, as he did afwards in the Caſe of *Jacob* and the *Shechemites*, that they who met with him, ſhould not kill him. Thus *Cain* went away from the Reſt of his Relations by the Force of that Divine Curſe. He went from that divine Glory, which was viſible in the Weſt or in the Place appointed for divine Worſhip, and as *Cain* went eaſtward; ſo he never afterward enjoy'd the Sight of it again, but was baniſh'd from it. And tho' no one could hurt him; yet he being conſcious of his own Guilt, wander'd about (*x*) fearful and trembling, and apprehenſive of every thing, which he ſaw or heard. Some (*y*) farther add, that GOD ſtigmatiz'd him with a Letter of his Name in his Forehead, or ſet ſuch a Brand upon him, as ſignified him to be accurs'd. Others ſay, that he look'd moſt frightfully, ſo that every Body avoided him, or that his Head ſhak'd continually, or that he had a Trembling in his whole Body, or that his Face was blaſted by Lightning from the Preſence of the LORD, and that he had ſome ſuch notorious Mark of GOD's Diſpleaſure. Some add, that (*z*) the very Ground ſhoke under him, which made People ſhun him, and run away from him, ſaying, *This is the cruel Man, who kill'd his Brother*. However, *Cain* (*a*) took to him his Siſter *Azrûn* for a Wife, and liv'd in this Manner in (*b*) the Country of *Suſiana*, which is on the Eaſt Side of the Garden of *Eden*, either hoping to have an early Opportunity to bring his Offspring into Paradiſe, or at leaſt, that this being a plain level Country he might in ſome meaſure avoid the Curſe, and receive the Fruits of his Tillage, and all his other Labours, in a greater Meaſure, than could be expected in a leſs fruitful Soil.

32. The Year after this Murder of *Abel*, *Adam* had a Son by (*c*) *Eve*, whom ſhe call'd *Seth*, which in *Hebrew* ſignifies *Appointed*. As the Murder of *Abel* was freſh in her Memory; ſo ſhe look'd upon this Son as a Perſon appointed and ſent by GOD to make up the other Deficiency; and therefore ſhe ſaid, GOD *hath appointed me another ſeed inſtead of Abel, whom Cain ſlew*. The *Arabick* Hiſtorian (*d*) deſcribes him to be of a beautiful Aſpect, a ſtrong Man, and of a perfect Stature, and the Father of the Giants, which were before the Flood. But the *Scripture* ſaith of him, (*e*) *Adam begat* this *ſon in his own image, and after his own likeneſs*, which he had ſince the Fall, and not (*f*) *in the likeneſs* and *after the image of* GOD, in which he was at firſt created. He was a ſinful and corrupt Offspring of ſinful and corrupt Parents. And as it was with him; ſo it is with all Mankind, who are deſcended from him. Anno Mundi 131.

32. But notwithſtanding all this Defect, which *Seth* and all Mankind have by Nature, it is (*g*) univerſally agreed upon, that he was a good Man, that he was (*h*) carefully brought up under the Tuition of his Parents, and that as ſoon as he was able to diſtinguiſh between Good and Evil, he deliver'd himſelf up only to the Study of Virtue. That he prov'd to be a wonderful Man, and his Children were the lively Images of ſo excellent a Father, and were all of them well bred and well diſpos'd, and liv'd happily and peaceably with Reſpect to the Publick, and in a perfect Agreement with one another, and that (*i*) he inſerted into his Offspring the Deſire of that happy Life, which their Parents had in Paradiſe. Thus (*k*) they were devoted to the Worſhip of GOD, to Piety and Temperance. At this Time they had (*l*) no Labour, no Plowing nor Harveſt, and the Fruits of the Trees were their Food. There was no Place among them for Injuſtice, Contention, Envy or Lying, and they daily worſhipp'd GOD in the devouteſt Manner; ſo that this in Reality ſeems to be the golden Age, which the Poets deſcrib'd. *Seth* (*m*) is alſo ſaid to be the Inventor of Letters and Writing, which ſo much exceeded all other Inventions, that for this he was reckon'd one of the higheſt Benefactors to Mankind. *Joſephus* farther adds, that (*n*) he and his Family were the firſt that made their Obſervations upon the Motions of the Heavens, and the Courſes and Influences of the Stars; and having been foretold by

(*s*) Gen. 4. 14. *The Word in the* Hebrew *is* והיה, *and is the ſame in Senſe with* מי יתן *or* I wiſh that, *and ſo the learned Dr.* Lightfoot *underſtands it, Vol.* 1. *pag.* 3. (*t*) *Gen.* 4. 15. לכן כל הורג קין, *which may be thus tranſlated*, Therefore any Man may kill Cain, but, &c. (*u*) Gen. 4. 15. *Thus* the ſetting a Mark *is* alſo us'd Ezek. 9. 4, 6. *and* Rev. 7. 1, 2, 3. (*x*) Gen. 35. 5. (*y*) Patrick *upon* Gen. 4. 15, 16. (*z*) *Rabbi* Solomon Jarchi *ibid.* (*a*) Eutychius, *page* 17. (*b*) *See this Book in the end of the eighth Chapter.* (*c*) Gen. 5. 3. (*f*) Gen. 1. 26. (*g*) Abul Pharagius, Joſephus *and* Eutychius. (*h*) Joſephus's Jewiſh Antiquities, *book* 1. *chap.* 4. Abul Pharagius, *page* 7. (*i*) Abul Pharagius, *pag.* 7. *and* Eutychius, *page* 19. (*k*) Abul Pharagius, *page* 7. (*l*) Eutychius, *page* 21. (*m*) Elmachinus, *page* 7. (*n*) Jewiſh Antiquities, *book* 1. *chap.* 3.

Adam

Adam of an univerſal Deluge and Conflagration to come, they erected two Pillars, one of Brick and the other of Stone, which they were ſure would be Proof either the one or the other of them againſt both Fire and Water. Upon theſe Pillars they engrav'd the Memorials of their Diſcoveries and Inventions, there to remain for the Benefit of Ages to come, leſt the Traditions of the Sciences, which they invented, ſhould be loſt for want of fit Records. And (as the ſame Author ſaith) this their foreſight and Providence was not in vain; for the Stone Pillar was to be ſeen in *Syria* in his Time. But the learned Biſhop *Stillingfleet* (*m*) hath fully confuted this Notion, and prov'd, that it was only one of the *Egyptian* Pillars, and that *Joſephus* mentions *Seth* inſtead of *Thoyth*; the Inventions of the Patriarchs, inſtead of the fabulous Hiſtory of *Egypt*; and *Syria*, a Country too large for any one to know where to find theſe Pillars, inſtead of *Seriadica*.

34. But *Cain* (*n*) after a tedious Wandering up and down about the Country, began at laſt to ſettle in the Land of *Nod*, which lay Eaſtward not only from Paradiſe, but alſo from the Family of *Seth*, tho' bordering upon them; and here he had ſeveral Children. But he was ſo far from mending his Life after his Afflictions, that he rather grew worſe and worſe, abandoning himſelf to his Luſts, and to all manner of Outrage, without any Regard to common Juſtice. He enrich'd himſelf by Rapine and Violence, and made Choice of the moſt profligate of Monſters for his Companions, inſtructing them in the very Myſtery of their own Profeſſion. He corrupted the Simplicity and plain Dealing of former Times with a novel Invention of Weights and Meaſures, and exchang'd the Innocency of that primitive Generoſity and Candour, for the new Tricks of Policy and Craft, and he was the firſt that invaded the common Liberties of Mankind by Bounds and Incloſures. And as this was his Manner of Life; ſo nothing but the utmoſt Severity of the Curſe, (with which (*o*) *Adam* was firſt, and he was (*p*) afterward threatned) could be expected. And therefore when he was ſettled in this ſtrange Country, and betook himſelf to all the Parts of Husbandry, (*q*) the Earth did not produce what might have been expected in ſo champion and rich a Soil, or in Proportion to the Pains, which were beſtow'd upon it.

35. But the Glory of the LORD not appearing unto *Cain*, as it did when he was with *Adam*, and he being under an expreſs Curſe from the Mouth of GOD himſelf, and not expecting that it would be revok'd, he looks upon GOD as his Enemy, and concluding it to be to no purpoſe to call upon him, he reſolves to ſet up ſome other Being in Oppoſition to him. The firſt Being, which in his Opinion ſtood in Competition with its Creator, was the Sun, by whoſe Heat we are daily warm'd, and by whoſe Light we are capable of tranſacting the common Concerns of human Life, whoſe Preſence rejoyces us, and whoſe Abſence we lament, whoſe kind Influence cauſeth all Things to grow for our Uſe, and whoſe ſcorching Rays doth blaſt our Expectations, and which is in reality the moſt glorious Creature in the World, and was the beſt Reſemblance that he could find of *the Glory of the* LORD, which was wont to appear in a flaming Light. And in after Times the *Magi* among the *Perſians*, who liv'd in the ſame Country, worſhip'd Fire, as the beſt Emblem of the Sun, when it was abſent, and built Temples, where Fires, which were before kindled only by the Sun Beams, might be continually preſerv'd. So that, as *Sachoniatho* mentions (*r*), when great Droughts came, he ſtretch'd forth his Hands to Heaven toward the Sun, being now willing to own him as the only LORD of the Univerſe. This was the Beginning of all that Superſtition, which, after the Flood, ſpread itſelf in the eaſtern Nations, and eſpecially (*s*) among the *Perſians*; for Idolatry or the Worſhipping of Images was a later Invention. In this Poſture he prays to the Sun to abate thoſe violent Heats, which were the natural and immediate Cauſe of theſe Misfortunes, and having about that Time three Sons, he gives them the Names of (*t*) *Light*, *Fire*, and *Flame*, thereby plainly to ſhew thoſe Deities, which they then began to worſhip: And as it is natural for wicked Men, and ſuch as are juſtly forſaken of GOD for their Sins, (*u*) to *wax worſe and worſe, deceiving and being deceived*; ſo *Cain* proceeds farther, and dedicates the Plants of the Earth to the Sun, as the beſt Method which he could think of, to ſecure them from ſuch Calamities for the Time to come. And the better to keep up the Remembrance thereof, he call'd the Name of a Son, who was born to him at that Time, *Enoch*, which Name in *Hebrew* ſignifies a *Dedication*. And now having rambled up and down like a *fugitive* and a *vagabond* in the land of *Nod*, now call'd *Suſiana*, on the Eaſt Side of the Garden of *Eden*, and having a numerous Poſterity, they people all theſe Parts, and whilſt they employ themſelves in Manuring and improving the Land, he ſtill keeps himſelf on the eaſtern Side of the inhabited World, to be as far off as poſſible from (*x*) the *Preſence of the* LORD, whom he had renounc'd, and as near as poſſible to the riſing Sun, whom he had reſolv'd to adore, and

(*m*) Origines Sacræ *book* 1. *chap.* 2. (*n*) Joſephus Jewiſh Antiquities *book* 1. *chap.* 3. (*o*) Gen. 3. 17, 18. (*p*) Gen. 4. 11. (*q*) Sanchoniatho Geneal. 2. (*r*) *Ibid.* (*s*) Juſtin. Hiſt. *lib.* 1 *cap.* 10. Solem unum eſſe deum Perſæ credunt. (*t*) Sanchoniatho Geneal. 3. (*u*) 2 Tim. 3. 13. (*x*) Gen. 4. 16.

gracious Preſence, excluded from thy Favour and Protection, and ſhall not have the Liberty to come before thy glorious Majeſty, and therefore (s) I wiſh, that any Perſon, who lights upon me may kill me. But GOD ſaid unto *Cain*, That (*t*) becauſe he had committed ſuch a barbarous Murder, any Perſon might in Juſtice be the Murderer of *Cain*, and Blood did require Blood, and the World being now of near an hundred and thirty Years ſtanding, and *Adam* had a numerous Offſpring, any one of which might kill him; yet it ſhould not be ſo at this Time, his Life ſhould be prolong'd in a miſerable State, as an Example of divine Vengeance, and to deter others from committing the like Murder. Accordingly GOD was pleas'd to declare, that whoever did kill *Cain*, ſhould ſuffer very ſeverely for ſuch a Fact; and thus GOD was pleas'd (*u*) to take *Cain* under his immediate Care and Protection, and ſtrike (*x*) Terror upon others, as he did afwards in the Caſe of *Jacob* and the *Shechemites*, that they who met with him, ſhould not kill him. Thus *Cain* went away from the Reſt of his Relations by the Force of that Divine Curſe. He went from that divine Glory, which was viſible in the Weſt or in the Place appointed for divine Worſhip, and as *Cain* went eaſtward; ſo he never afterward enjoy'd the Sight of it again, but was baniſh'd from it. And tho' no one could hurt him; yet he being conſcious of his own Guilt, wander'd about (*x*) fearful and trembling, and apprehenſive of every thing, which he ſaw or heard. Some (*y*) farther add, that GOD ſtigmatiz'd him with a Letter of his Name in his Forehead, or ſet ſuch a Brand upon him, as ſignified him to be accurs'd. Others ſay, that he look'd moſt frightfully, ſo that every Body avoided him, or that his Head ſhak'd continually, or that he had a Trembling in his whole Body, or that his Face was blaſted by Lightning from the Preſence of the LORD, and that he had ſome ſuch notorious Mark of GOD's Diſpleaſure. Some add, that (*z*) the very Ground ſhoke under him, which made People ſhun him, and run away from him, ſaying, *This is the cruel Man, who kill'd his Brother*. However, *Cain* (*a*) took to him his Siſter *Azrûn* for a Wife, and liv'd in this Manner in (*b*) the Country of *Suſiana*, which is on the Eaſt Side of the Garden of *Eden*, either hoping to have an early Opportunity to bring his Offſpring into Paradiſe, or at leaſt, that this being a plain level Country he might in ſome meaſure avoid the Curſe, and receive the Fruits of his Tillage, and all his other Labours, in a greater Meaſure, than could be expected in a leſs fruitful Soil.

32. The Year after this Murder of *Abel*, *Adam* had a Son by (*c*) *Eve*, whom ſhe call'd *Seth*, which in *Hebrew* ſignifies *Appointed*. As the Murder of *Abel* was freſh in her Memory; ſo ſhe look'd upon this Son as a Perſon appointed and ſent by GOD to make up the other Deficiency; and therefore ſhe ſaid, GOD *hath appointed me another ſeed inſtead of Abel, whom Cain ſlew*. The *Arabick* Hiſtorian (*d*) deſcribes him to be of a beautiful Aſpect, a ſtrong Man, and of a perfect Stature, and the Father of the Giants, which were before the Flood. But the *Scripture* ſaith of him, (*e*) *Adam begat* this *ſon in his own image, and after his own likeneſs*, which he had ſince the Fall, and not (*f*) *in the likeneſs* and *after the image of* GOD, in which he was at firſt created. He was a ſinful and corrupt Offſpring of ſinful and corrupt Parents. And as it was with him; ſo it is with all Mankind, who are deſcended from him. Anno Mundi 131.

32. But notwithſtanding all this Defect, which *Seth* and all Mankind have by Nature, it is (*g*) univerſally agreed upon, that he was a good Man, that he was (*h*) carefully brought up under the Tuition of his Parents, and that as ſoon as he was able to diſtinguiſh between Good and Evil, he deliver'd himſelf up only to the Study of Virtue. That he prov'd to be a wonderful Man, and his Children were the lively Images of ſo excellent a Father, and were all of them well bred and well diſpos'd, and liv'd happily and peaceably with Reſpect to the Publick, and in a perfect Agreement with one another, and that (*i*) he inſerted into his Offſpring the Deſire of that happy Life, which their Parents had in Paradiſe. Thus (*k*) they were devoted to the Worſhip of GOD, to Piety and Temperance. At this Time they had (*l*) no Labour, no Plowing nor Harveſt, and the Fruits of the Trees were their Food. There was no Place among them for Injuſtice, Contention, Envy or Lying, and they daily worſhipp'd GOD in the devouteſt Manner; ſo that this in Reality ſeems to be the golden Age, which the Poets deſcrib'd. *Seth* (*m*) is alſo ſaid to be the Inventor of Letters and Writing, which ſo much exceeded all other Inventions, that for this he was reckon'd one of the higheſt Benefactors to Mankind. *Joſephus* farther adds, that (*n*) he and his Family were the firſt that made their Obſervations upon the Motions of the Heavens, and the Courſes and Influences of the Stars; and having been foretold by

(*s*) Gen. 4. 14. *The Word in the* Hebrew *is* והיה, *and is the ſame in Senſe with* מי יתן *or* I wiſh that, *and ſo the learned Dr.* Lightfoot *underſtands it, Vol.* 1. *pag.* 3. (*t*) *Gen.* 4. 15. לכן כל הורג קין, *which may be thus tranſlated*, Therefore any Man may kill Cain, but, &c. (*u*) Gen. 4. 15. *Thus* the ſetting a Mark *is* alſo us'd Ezek. 9. 4, 6. *and* Rev. 7. 1, 2, 3. (*x*) Gen. 35. 5. (*y*) Patrick *upon* Gen. 4. 15, 16. (*z*) *Rabbi* Solomon Jarchi *ibid.* (*a*) Eutychius, *page* 17. (*b*) *See this Book in the end of the eighth Chapter.* (*c*) Gen. 5. 3. (*f*) Gen. 1. 26. (*g*) Abul Pharagius, Joſephus *and* Eutychius. (*h*) Joſephus's Jewiſh Antiquities, *book* 1. *chap.* 4. Abul Pharagius, *page* 7. (*i*) Abul Pharagius, *pag.* 7. *and* Eutychius, *page* 19. (*k*) Abul Pharagius, *page* 7. (*l*) Eutychius, *page* 21. (*m*) Elmachinus, *page* 7. (*n*) Jewiſh Antiquities, *book* 1. *chap.* 3.

Adam

Adam of an univerſal Deluge and Conflagration to come, they erected two Pillars, one of Brick and the other of Stone, which they were ſure would be Proof either the one or the other of them againſt both Fire and Water. Upon theſe Pillars they engrav'd the Memorials of their Diſcoveries and Inventions, there to remain for the Benefit of Ages to come, leſt the Traditions of the Sciences, which they invented, ſhould be loſt for want of fit Records. And (as the ſame Author ſaith) this their foreſight and Providence was not in vain; for the Stone Pillar was to be ſeen in *Syria* in his Time. But the learned Biſhop *Stillingfleet* (*m*) hath fully confuted this Notion, and prov'd, that it was only one of the *Egyptian* Pillars, and that *Joſephus* mentions *Seth* inſtead of *Thoyth*; the Inventions of the Patriarchs, inſtead of the fabulous Hiſtory of *Egypt*; and *Syria*, a Country too large for any one to know where to find theſe Pillars, inſtead of *Seriadica*.

34. But *Cain* (*n*) after a tedious Wandering up and down about the Country, began at laſt to ſettle in the Land of *Nod*, which lay Eaſtward not only from Paradiſe, but alſo from the Family of *Seth*, tho' bordering upon them; and here he had ſeveral Children. But he was ſo far from mending his Life after his Afflictions, that he rather grew worſe and worſe, abandoning himſelf to his Luſts, and to all manner of Outrage, without any Regard to common Juſtice. He enrich'd himſelf by Rapine and Violence, and made Choice of the moſt profligate of Monſters for his Companions, inſtructing them in the very Myſtery of their own Profeſſion. He corrupted the Simplicity and plain Dealing of former Times with a novel Invention of Weights and Meaſures, and exchang'd the Innocency of that primitive Generoſity and Candour, for the new Tricks of Policy and Craft, and he was the firſt that invaded the common Liberties of Mankind by Bounds and Incloſures. And as this was his Manner of Life; ſo nothing but the utmoſt Severity of the Curſe, (with which (*o*) *Adam* was firſt, and he was (*p*) afterward threatned) could be expected. And therefore when he was ſettled in this ſtrange Country, and betook himſelf to all the Parts of Husbandry, (*q*) the Earth did not produce what might have been expected in ſo champion and rich a Soil, or in Proportion to the Pains, which were beſtow'd upon it.

35. But the Glory of the LORD not appearing unto *Cain*, as it did when he was with *Adam*, and he being under an expreſs Curſe from the Mouth of GOD himſelf, and not expecting that it would be revok'd, he looks upon GOD as his Enemy, and concluding it to be to no purpoſe to call upon him, he reſolves to ſet up ſome other Being in Oppoſition to him. The firſt Being, which in his Opinion ſtood in Competition with its Creator, was the Sun, by whoſe Heat we are daily warm'd, and by whoſe Light we are capable of tranſacting the common Concerns of human Life, whoſe Preſence rejoyces us, and whoſe Abſence we lament, whoſe kind Influence cauſeth all Things to grow for our Uſe, and whoſe ſcorching Rays doth blaſt our Expectations, and which is in reality the moſt glorious Creature in the World, and was the beſt Reſemblance that he could find of *the Glory of the* LORD, which was wont to appear in a flaming Light. And in after Times the *Magi* among the *Perſians*, who liv'd in the ſame Country, worſhip'd Fire, as the beſt Emblem of the Sun, when it was abſent, and built Temples, where Fires, which were before kindled only by the Sun Beams, might be continually preſerv'd. So that, as *Sachoniatho* mentions (*r*), when great Droughts came, he ſtretch'd forth his Hands to Heaven toward the Sun, being now willing to own him as the only LORD of the Univerſe. This was the Beginning of all that Superſtition, which, after the Flood, ſpread itſelf in the eaſtern Nations, and eſpecially (*s*) among the *Perſians*; for Idolatry or the Worſhipping of Images was a later Invention. In this Poſture he prays to the Sun to abate thoſe violent Heats, which were the natural and immediate Cauſe of theſe Misfortunes, and having about that Time three Sons, he gives them the Names of (*t*) *Light*, *Fire*, and *Flame*, thereby plainly to ſhew thoſe Deities, which they then began to worſhip: And as it is natural for wicked Men, and ſuch as are juſtly forſaken of GOD for their Sins, (*u*) to *wax worſe and worſe, deceiving and being deceived*; ſo *Cain* proceeds farther, and dedicates the Plants of the Earth to the Sun, as the beſt Method which he could think of, to ſecure them from ſuch Calamities for the Time to come. And the better to keep up the Remembrance thereof, he call'd the Name of a Son, who was born to him at that Time, *Enoch*, which Name in *Hebrew* ſignifies a *Dedication*. And now having rambled up and down like a *fugitive* and a *vagabond* in the land of *Nod*, now call'd *Suſiana*, on the Eaſt Side of the Garden of *Eden*, and having a numerous Poſterity, they people all theſe Parts, and whilſt they employ themſelves in Manuring and improving the Land, he ſtill keeps himſelf on the eaſtern Side of the inhabited World, to be as far off as poſſible from (*x*) the *Preſence of the* LORD, whom he had renounc'd, and as near as poſſible to the riſing Sun, whom he had reſolv'd to adore, and

(*m*) Origines Sacræ *book* 1. *chap.* 2. (*n*) Joſephus Jewiſh Antiquities *book* 1. *chap.* 3. (*o*) Gen. 3. 17, 18. (*p*) Gen. 4. 11. (*q*) Sanchoniatho Geneal. 2. (*r*) *Ibid.* (*s*) Juſtin. Hiſt. *lib.* 1 *cap.* 10. Solem unum eſſe deum Perſæ credunt. (*t*) Sanchoniatho Geneal. 3. (*u*) 2 Tim. 3. 13. (*x*) Gen. 4. 16.

coming to the River (*y*) *Eulæus* formerly call'd *Ulai*, he was ſtopp'd in his Journey Eaſtward, as being unable to paſs that River. Here therefore he fixes, and accordingly builds a City, having the Conveniency of a River on the one Side, that he might by ſupply'd with Water, and the Conveniency of a champion level Country on the other Side, that he might be ſupply'd with Proviſions. This City he probably dedicates alſo to the Sun, and therefore calls its Name *Enoch* or a Dedication, which was the very Name that he had given to his Son before. And it is preſum'd, that ſince the Flood, the City of *Shuſhan* was built upon the Ruins of it, which was afterward the Metropolis of the Empire of *Perſia*.

36. The Family of *Seth* being educated in a true Senſe of Religion, could not but be griev'd for ſuch a Degeneracy in other Parts, altho' they kept themſelves clear from ſuch a Contagion; and therefore *Seth* having a Son at that Time, and it being uſual for Parents to call their Children by ſuch Names, as might ſignify ſome remarkable Occurrences, which then happen'd, he call'd his Name *Enoſh*, which (*z*) ſignifies *ſorrowful* or *infirm*, becauſe of thoſe Times. It being too evident, that (*a*) in theſe Days Men began to err, and made themſelves Gods of their own Invention, and call'd thoſe falſe Gods by the Name of the true one.

Anno Mundi 236.

37. Concerning *Enoſh* there is little mention'd by the *Arabians*, only in general they repreſent him to have been (*a*) well skill'd in natural Philoſophy and Aſtronomy, a Man of ſingular Goodneſs, and one who neglected no Duty, whereby he might draw nigh to GOD; he alſo (*b*) during his Life Time govern'd his Family and preſerv'd them in good Order, he ſet them a lively Example of Juſtice and the Fear of the LORD, which they practis'd accordingly.

38. At this Time the Family of *Cain* ſeems to grow worſe and worſe, at which *Enoſh* being troubled, and * having a Son in the ninetieth Year of his Age, he call'd his Name *Cainan*, which ſignifies Lamentation and Mourning, and ſhew'd, that he was very much affected with the general Corruption of Manners and dreaded the Conſequence. He is (*c*) alſo reckon'd to have been a good Man like his Father, and to have kept his Family in good Order. His cotemporary in the Race of *Cain* is not mention'd in *Scripture*, where it is not recorded, that *Enoſh* begat *Irad*, but in another Style, that (*d*) *unto Enoſh was born Irad*, which might be equally true of a third or fourth diſtant Generation. But the Hiſtory of (*e*) *Sanchoniatho* tells us, that the Parents of this Generation begat Men of vaſt Bulk and Height, whoſe Names are given to the Mountains which they firſt ſeiz'd; ſo that from them were call'd Mount *Caſſius*, *Libanus*, and *Antilibanus* and *Brathys*. In the Days of theſe Men Inſtruments of War were invented, and the Poſterity of *Cain* ſeems to have invaded their Neighbours, which put them upon a Neceſſity of defending themſelves.

Anno Mundi 326.

39. But tho' *Cainan* had his Name to ſignify the great Wickedneſs which was in the Family of *Cain*; yet he was not willing that it ſhould be thought, that the whole World was as bad as that Family, and therefore being willing to leave a publick Teſtimony, that Religion was kept up by him, and having † a Son when he was ſeventy Years of Age, he call'd his Name *Mahalaleel*, which Name in *Hebrew* ſignifies *A Praiſer of the* LORD. It hath been the Opinion (*f*) of ſome, that *Cainan* gave this Name to his Son, becauſe he was born after his Father had liv'd ten Weeks of Years, or when he was ſeventy Years old in the Beginning of the Sabbatical Year, which ended the eighth Jubilee after the Creation. Thus as there were Sacrifices and a Diſtinction of clean Beaſts and unclean at that Time; ſo there might have been a Diſtribution of Years by Sevens, or Sabbatical Years, or Weeks of Years (as there were in after Times) from the Beginning of the World. But this can by no Means be inferr'd from the Age of *Cainan* at that Time, becauſe the *Jubilees* or *Epochas* were not reckon'd from the Birth of any private perſon, but from ſome more remarkable Accident. If *Mahalaleel* had been born three Years after, in the Year of the World 399, this Conjecture had been more probable, becauſe all Computations in thoſe Ages ſeem to have began from the Creation, and the Years both of the Jubilee and the Sabbatical Years would have ended together; but as it happen'd three Years ſooner, ſo the firſt of theſe do not fall right, and the other very wrong, and there can be no Certainty in ſuch a Conjecture. This (*g*) Perſon is reckon'd to have been a King, and that he govern'd his People, walking with them in the Ways of Piety and Juſtice, and that his Father was a King, whoſe Sepulchre, as (*h*) the *Jews* fancy, was ſhewn to *Alexander* the Great in *India*, and when he dyed, he commanded all his Sons to come together to him, whom he bleſſed, and at the ſame Time declared his Son *Jared* to be his Succeſſor. In the Time of *Mahalaleel* Idolatry had made a very great Progreſs (*i*) in the Race of *Cain*. For *Uſous*, who was equidiſtant from *Adam* in the Genealogy, is reported to have conſe-

Anno Mundi 396.

(*y*) Dan. 8. 2. 16. (*z*) Lightfoot, *Vol.* 1. *Page* 4. (*a*) Abu'l Pharagius, *page* 8. (*b*) Elmacinus, *page* 7. (*) Gen. 4. 9. (*c*) Elmacinus, *page* 8. (*d*) Gen. 4. 11. (*e*) *See this Book, chap.* -. *ſect.* 11. *page* 95. (†) Gen. 3. 12. (*f*) Jacobus Capellus. (*g*) Elmacinus, *page* 9. (*h*) Juchaſin. f. 6. 6. Ludovic. de Dieu *in* Gen. 5. 9. (*i*) Elmacinus, *page* 9.

crated

crated the Stones, not ſo well poliſh'd as in after Times, or Pillars to the *Fire* and the *Wind*, which not long before had burnt the neighbouring Wood, and he bow'd down to them, and worſhip'd them, and pour'd out to them the Blood of ſuch wild Beaſts, as had been caught in Hunting.

40. When *Mahalaleel* was (*k*) ſixty five Years old he had a Son, whom accordingly he call'd *Jared*, which ſignifies a *Deſcending*, becauſe (*l*) the World grew worſe and worſe, and true Piety in his Time began very much to decline. But *Jared* being a good Man, and having a Name, which ſignify'd a general Corruption of Manners, had a (*m*) Son, when he was an hundred and ſixty two Years old, and not being willing to give Occaſion to think, that all Mankind grew worſe and worſe, or that the Family of *Seth* were as bad as the Family of *Cain*, was willing to call his Son by a Name of a different Signification, and therefore he nam'd him *Enoch*, which Word ſignifies *A Dedication*. As *Enoch* the Son of *Cain* was ſo call'd, becauſe at that Time the Plants and Fruits of the Earth were dedicated to the Sun, to preſerve them from the Heat, and thus Superſtition and Creature-Worſhip began; ſo *Enoch* the Son of *Jared* ſeems to be ſo call'd, becauſe he was dedicated or devoted to the Service of GOD and the Exerciſe of Religion from his Childhood, as the *Nazarites* were in after Ages. Here we may (*n*) obſerve, that there is but little Difference between the Names of ſome of the Poſterity both of *Seth* and *Cain*, that we ſhould not fancy, there is an unaccountable fatal Omen in proper Names. The Wickedneſs of *Judas Iſcariot* did not make the other *Judas* call'd by that Name, think the worſe of it, or endeavour to change it for another, as had been done on other Occaſions. *Irad* in one Family, and *Jared* in the other, have a great Reſemblance; And *Jared* fear'd not to call his Son by the very Name of *Cain*'s eldeſt Son. And *Methuſelah* alſo gave his Son *Lamech* a Name which was us'd among the Poſterity of *Cain*. However it is certain, that *Enoch* being thus dedicated betimes to the true Worſhip of GOD did lead the reſt of his Life according to this Beginning. The *Scripture* ſaith of him, that (*o*) *he walked with* GOD, he (*p*) liv'd *by faith*, and *had this teſtimony, that he pleas'd* GOD. He was not only ſincerely obedient to GOD, as we ſuppoſe his Forefathers to have been, but he was of an extraordinary Sanctity beyond the Rate of other holy Men, and he alſo perſever'd in ſuch a Courſe of ſingular Piety to the end of his Days, notwithſtanding the Wickedneſs of the Age in which he liv'd. And (*q*) the very ſame Character being given of *Noah* may incline us to believe, that as *Noah* was (*r*) *a preacher of righteouſneſs*; ſo *Enoch* being a Prophet was not only exemplary in his Life, but alſo ſeverely reprov'd the Wickedneſs of that Age by his Word. As Writing is ſuppos'd to have been invented by Seth the Son of *Adam*; ſo *Enoch* is reported to have written ſeveral Books. The (*s*) *Chaldee Paraphraſe* ſaith, that his Name was call'd *Metatron*, and ſeems to interpret it by the following Words *a great Scribe*: tho' (*t*) the learned *Buxtorf* is more inclin'd to interpret it by *The Ambaſſador of* GOD. *Mahomet* in his *Alcoran* (*u*) twice calls him *Edris*, and from him other *Arabians* call him by the ſame Name. The Word comes from a Verb, which properly ſignifies *to fan or winnow Wheat*, and Metaphorically to *diſpute* or *diſcourſe critically* on any Subject, and therefore ſignifies a learned and a judicious Perſon, an exact Diſputer, and an accurate Searcher into difficult Truths, and the Reaſon of it (*x*) is given becauſe of his manifold Knowledge. For the moſt high GOD ſent thirty Volumes from Heaven to him, and he was the firſt who wrote with a Pen, and ſearch'd into the Nature of the Stars. And another (*y*) ſaith, There are thoſe, who affirm *Enoch* to be *Edris* the Prophet, to whom the Volume of the Law was ſent down from Heaven, which goes by his Name. *Origen* (*z*) tells us, that ſome Part of *Enoch*'s Works, which contain'd the Courſe of the Stars, their Names and Motions, were afterward found in *Arabia fælix*, in the Dominion of the Queen of *Sheba*. And *Tertullian* affirms, that he had ſeen and read ſome whole Pages of them, and that there was a Book intitul'd *The Revelation of Enoch*, in which the Words were written, which were quoted by St. *Jude*. *Celſus* the Heathen quoted the ſame Book, and relates a Part of it, which (*a*) is mention'd by *Origen*, and (*b*) another Quotation is mention'd by *Iræneus*, and (*c*) later Authors of conſiderable Note do teſtify their Belief, that ſuch Books were really extant. *Tertullian* (*d*) ſaith, that *Enoch* was before all other Writers, who foretold, that the Devils and the Spirits of the Apoſtate Angels, did turn into Idolatry all the Elements, and every thing elſe which is contain'd in the World, *viz.* the Heavens, the Seaand the Earth, and that they ſhould be conſecrated for Gods to the Diſhonour of their Maker. And (*e*) he farther adds, That *Enoch* commanded his Son *Methuſelah* to deliver to Poſterity the Knowledge of thoſe things, which we had learn'd by hereditary Tradition. Another Author (*f*) affirms, that he had ſeen the whole Book, and that therein he

Anno Mundi 461.

Anno Mundi 623.

(*k*) Gen. 3. 15. (*l*) *See this Book, chap.* 7. *ſect.* 12. *page* 96. (*m*) Gen. 5. 18. (*n*) Patrick *on* Gen. 5. 11. (*o*) Gen. 5. 24. (*p*) Heb. 11. 5. (*q*) Gen. 6. 9. (*r*) 2 Pet. 2. 5. (*s*) Targum Ben Uzziel *in* Gen. 5. 24. (*t*) Lexicon Talmudicum. (*u*) *Chap.* 18. *et* 20. (*x*) Bidavius *in* Alcoranum *ut prius*. (*y*) Elmachinus, *pag.* 10. (*z*) Hom. 1. *in* Num. (*a*) Contra Celſum, *lib.* 5. (*b*) *Lib.* 4. 30. (*c*) Auguſtine, Beda, Procopius, Gazeus, *&c.* (*d*) De Idololatriâ. (*e*) De Cultu Fæminarum, *lib.* 1. (*f*) Clemens Alexandrinus in Excerptis, ὃ εἶδον τὰς ὕλας πάσας.

aſſerts, that the Angels were *Apoſtates*, who firſt taught Men Aſtrology, Divination and other Arts. The *Jews* believ'd that there was ſuch a Book, it being cited by one of (*g*) their moſt ancient Writers. *Georgius Syncellus* had a *Greek* Book, which went under that Name, from whence *Scaliger* hath given us a large Account of it, in his learned Notes upon *Euſebius*, in which he ſpeaks of thoſe Arts which Men were taught by the Miniſtry of Angels. That (*h*) which ſhock'd the Authority of that Book, which was afterward extant, was becauſe of its great Antiquity and of the Fables of Giants ſuppoſed to be begotten of Angels and others, and it was the more ſuſpected, becauſe, as (*i*) *Tertullian* (who affirms, that this Book might have been preſerv'd by *Noah*) ſaith, that no ſuch Book was found among the Canonical *Scriptures*, which were kept by the Diligence and Care of the *Hebrew* Prieſts. However, the Opinion of a (*k*) learned Commentator is moſt probable, who ſaith, that he believes the Book at firſt was very ſmall, but that in Length of Time every one added to it, what they thought fit, to make their own private Notions paſs the more current, as the *Rabbins* and others frequently did by Authors of Antiquity and Authority. But that there was ſuch a Book written by *Enoch* is plain from the Authority of St. *Jude*, who (*l*) ſpeaks of it as of a Book extant and undiſputed in his Time, and that he ſpoke of the Judgments of GOD, which ſhould fall upon the ungodly Men in ſuch Expreſſions as might relate either to the Flood, or to the Deſtruction of *Jeruſalem*, or the End of the World. *And Enoch alſo the ſeventh from Adam propheſied of theſe, ſaying, Behold the* LORD *cometh with ten thouſand of his ſaints, to execute his judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt them.*

41. But that *Enoch* was a Prophet, and that it was reveal'd to him in particular not only that the World ſhould be deſtroyed by a Flood, but alſo the Time when, is evident, becauſe when (*m*) he was ſixty five Years old he had a Son, whom he call'd *Methuſelah*. For the firſt Part of the Name *Methu* evidently carries in it the Name of Death, ſignifying only *He dies*, and *Selah* ſignifies (*n*) *The ſending forth of Water*. And therefore the Name *Methuſelah* did plainly ſignify, that *when he is dead, there ſhall happen an Emiſſion or Inundation of Waters* to the Deſtruction of the whole Earth, which is the Derivation us'd by (*o*) ſeveral Learned Men, and which happen'd accordingly. Since the Birth of *Methuſelah* there is nothing remarkable concerning the Life of *Enoch*, but that (*p*) he carried on very grievous Wars againſt the Family of *Cain*. There is a long Story of him, which I ſhall ſet down in the Words of (*q*) the Author, and which muſt ſtand or fall by his ſingle Credit, and it is thus. This *Enoch* was an obſerver of the pure Commands of GOD, and punctually perform'd them, he did that which was good, and avoided that which was evil, and continu'd in the Worſhip of GOD to the End of his Life. The Ancient *Greeks* (as he adds) are of the Opinion, that this *Enoch* was *Hermes*, who is call'd *Triſmeziſtus* or the Author of a threefold Doctrine, becauſe he deſcrib'd GOD by his three eſſential Attributes, his Exiſtence, Wiſdom and Life. But the *Arabians* call him *Edris*. And it is reported, that there were three Men, who were call'd by the Name of *Hermes*, of whom this is the firſt, who dwelt in *Sais* a Town of upper *Egypt*, and was the firſt of all Men, who treated of the heavenly Subſtances, and admoniſh'd the old World concerning the Flood, and fearing leaſt Learning ſhould periſh, and the Arts ſhould be forgotten, he built the Pyramids in which he engrav'd all the Arts, and the Inſtruments of each Art, and engrav'd on them the Orders of the Sciences, being deſirous to preſerve them intire to future Generations. The Second was the *Babylonian Hermes*, who dwelt in *Calvada* a City of the *Chaldeans* and flouriſh'd after the Flood, and was the firſt after *Nimrod* the Son of *Cuſh*, who built the City of *Babylon*. The third is *Hermes* (*r*) the *Ægyptian* who is call'd *Triſmegiſtus*, that is, poſſeſſing the third Part of Wiſdom, becauſe he was the third of the Wiſemen, and a little of his Books have been tranſlated, particularly his Speeches to his Diſciple *Tatius*, being compos'd of Queſtions and Anſwers without any Connexion or Order, becauſe the original Copy is worn out by the Injury of Time. But there is a Copy ſtill extant in the *Syriack* Language. And it is now reported, that the firſt *Hermes* built an hundred and eighty Cities, of which *Roha* was the leaſt, and that he preſcrib'd to Men the Worſhip of GOD, Faſting, Prayers, and Alms, and that they ſhould offer the beſt of all their firſt Fruits, of their Incenſe and Wine, and ſhould abſtain from Drunkenneſs and unlawful Food. But the *Zabii* think, that *Seth* the Son of *Adam* was the *Ægyptian Agathodæmon* and inſtructor of this *Hermes*, and that *Aſclepiades* was one of thoſe Kings, who were inſtructed by *Hermes*, and that he was made by him a Governour of the fourth Part of the then habitable World, and which the *Greeks* poſſeſs'd after the Flood.

Anno Mundi 688.

42. Concerning *Methuſelah* I find nothing remarkable, but that as his Father *Enoch* liv'd the leaſt Time of any in the *Antediluvian*

(*g*) Liber Zohar. (*h*) Sir Walter Raleigh's Hiſtory of the World, *book* 1. *chap.* 5. *ſect.* 6. (*i*) De habitu mulierum. (*k*) Grotius in Jude *verſe* 14, 15. (*l*) Jude *verſe* 14, 15. (*m*) Gen. 5. 21. (*n*) *As particularly in* Job 5. 10. (*o*) Bocharti Phaleg. *lib.* 2. *cap.* 12. Patrick *in* Gen. 5. 21. Lightfoot, *Vol.* 1. *Page* 4. (*p*) Hottinger Smegma Orientale. *pag.* 240. (*q*) Abu'l Pharagii *Hyſtoria* Dynaſtarum, *pag.* 9. (*r*) *His Works are now extant in* Greek, *which I formerly ſaw in the* Bodleian Library *in* Oxford.

Age; ſo he liv'd the longeſt, even (*a*) nine hundred and ſixty nine Years, and died in the Year, or as ſome ſay, in the very Week before the Flood, of which in its due Place. But when he was (*b*) an hundred and eighty ſeven Years of Age, he had a Son, whom he call'd *Lamech*, whoſe Name ſignifies, (*c*) a Man poor, humbled or ſmitten with Grief for the preſent Corruption and Fear of future Puniſhment. The *Arabians* frequently tranſpoſe (*d*) the Letters of his Name, and therefore call him *Melek* or a King. He was of the ſame Name with (*e*) one of *Cain*'s Poſterity, and therefore the acts of one are frequently aſcrib'd to the other. But as this *Lamech* was of another Race; ſo he was the Grandchild and the Father of the beſt of Men in thoſe Days, namely, *Enoch* and *Noah*, and his Father was the oldeſt Man mention'd in *Scripture* eſpecially before the Flood, which was a Bleſſing ſuppos'd to be given him for his extraordinary Piety.

Anno Mundi 875.

44. Tho' I rather incline to the Hiſtory of *Sanchoniatho*, who makes but ten Generations before the Flood, and (*f*) conſequently that there were two omitted between *Enoch* the Son of *Cain* and *Irad*, and that there was the the Space of many Years between the fifth and ſixth Genealogy; yet I cannot omit the Story of ſome of the *Arabians*, who make *Lamech* of the Race of *Cain*, like *Enoch*, the ſeventh from *Adam*, and conſequently to be born about the Year 623, and tell us, that (*g*) when *Adam* was 30 Years old he was the Father of *Cain*, and (*h*) when *Cain* was 730 Years old, being old and weary, he frequently hid himſelf among Thickets and Thiſtles, and was dimſighted, and being always terrify'd at the Thoughts of his former Murder, he wander'd about and could not ſtay long in one Place. And *Lamech* alſo was dimſighted and was led about by a Boy, but being a Shepherd was us'd to caſt Darts at a Mark, at which he was very expert. And being inform'd by this Youth, when he went a hunting, that he had ſeen ſomething at a Diſtance, which appear'd to him to be like a wild Beaſt, and adviſ'd by him to ſhoot at it with his Bow, he ſhot at it with ſuch Force, that the Arrow went through the Heart of *Cain* and kill'd him. And when he came to know the Truth, and that he had thus kill'd his great Grandfather *Cain*, he in a Rage for what he had done took up a Stone and fell upon the Youth, which had occaſion'd the Miſtake, with ſuch Violence, that he beat him to Death. This *Lamech* was the firſt who (*k*) brought Polygamy into the World, and ***took unto him two wives, the name of the one was Adah, and the name of the other Zillah.*** And as the Uſe of Weapons was found out by one his Sons and grown common, and his Wives apprehended that ſome Body or other might make Uſe of them to ſlay him, he being in a vapouring Humour vindicates himſelf, and bids them be comforted and fear no Harm. *He ſaid unto his two Wives, Hear my voice ye wives of Lamech, and hearken unto my ſpeech, for have I ſlain a man* wilfully? *or ſo much as a boy* without a juſt Provocation that you ſhould be afraid of my Life? *If* GOD *hath guarded Cain ſo ſtrongly, who was a deliberate and a wilful murderer, as to threaten long and great Puniſhments to thoſe, who ſlay him, he would puniſh them far more, and purſue them with a longer Vengeance, who ſhall ſlay me, being a guiltleſs Perſon.* If this Hiſtory could be well atteſted, which St. *Hierom* ſaith, that ſeveral *Chriſtians* in his Time believ'd to be true, it would clear up all the Difficulties in the Text; but ſince it is hard to find out the Occaſion of that Speech of *Lamech*, every one is at Liberty to chooſe which he thinks beſt of the various Interpretations.

Anno Mundi 761.

45. But as GOD at the Fall of our firſt Parents had (*m*) *paſſed* the Sentence of *Death upon all men, becauſe all had ſinn'd*, and had particularly told to *Adam* (*n*) that he muſt expect to *return to the ground from whence* he *was taken*; and that as he was *duſt* at firſt, he ſhould alſo *return* to the *duſt* again; ſo now the Time comes that *Adam* muſt die. And (*o*) being himſelf ſenſible of it, he ſends for *Seth*, *Enoſh*, *Canaan*, and *Mahalaleel*, and charges them ſolemnly, that this was his Will, which he deſir'd might be obſerv'd by all his Children, that when he was dead, they would embalm his Body with Myrrhe, Frankincenſe and Caſſia, and place it in the Grave, which was call'd *Alcanuz*, which was in the Mountains near to Paradiſe. And that whoever of their Sons remain'd alive when they went away from the Borders of Paradiſe, they ſhould alſo carry away his Body with them, and place it in the Midſt of the Earth (or in *Canaan*, which lay in the Middle between *Europe*, *Aſia*, and *Africa*, the former Diviſion of the known World) For (ſaith he) from thence ſhall come my Salvation, and the Salvation of all my Poſterity. Another Writer (*p*) adds to the Story thus, When the Death of *Adam* was near, he commanded his Son *Seth* to be preſent, and his Brethren and their Children and their Wives, to whom he gave a Charge, that they ſhould dwell in the holy Mountain, which was oppoſite to Paradiſe, and that they ſhould not go

Anno Mundi 931.

(*a*) Gen. 5. 17. (*b*) Gen. 5. 25. (*c*) Lightfoot, *vol.* 1. *pag.* 4 *from* מוך or מכך (*d*) Hottingeri Smegma Orientale. *pag.* 245. (*e*) Gen. 4. 18. (*f*) Gen. 4. 18. (*g*) Abu'l Pharagius, *pag.* 6. (*h*) Eutychius, *pag.* 22. (*i*) Avicenna in Gen. 4. 23. Rabbi Godaliah in Schalſheleth hakab. Eutychius *pag.* 22. Elmachinus, *pag.* 7. (*k*) Gen. 1. 19. (*l*) Onkelos *et* Targum Jonathanis Ben Uzziel *et* Ludov. de Dieu *in* Gen. 4. 23, 24. (*m*) Rom. 5. 12. (*n*) Gen. 3. 19. (*o*) Eutychius, *pag.* 18. (*p*) Seder Olam. Lib. Juch. *p.* 5. *f.* 1.

down from thence, or mix themſelves with the Seed of *Cain* the Murderer, and he appointed *Seth* to be his Succeſſor to govern his Sons and Grandchildren after his own deceaſe; who embalm'd his Body as he was commanded, bury'd it in the Top of the Mount, and mourn'd for him forty Days. Some of the *Jews* (*p*) tell us, that GOD himſelf buried *Adam*, and ſeem to intimate, that no Man knew, where his Sepulchre was, leſt his Poſterity ſhould abuſe his Body, and make an Idol of it. But others, to make their own Country very famous, ſay that *Adam* was bury'd in the Cave of *Machpelah*, or the *Doubl'd Cave*, as the Word may be render'd, becauſe the Pairs of Men and their Wives, namely *Adam* and *Eve*, *Abraham* and *Sarah*, *Iſaak* and *Rebecca*, and *Jacob* and *Leah* were buried there, and that from theſe four Patriarchs (*r*) *Hebron* was anciently call'd *Kirjath Arba*, or *the City of the four*.

46. Immediately upon the Death of *Adam*, *Seth* (being weary'd with the Wickedneſs of the Family of *Cain* his Neighbours, and fearing that now they would prove worſe and worſe, and commit more publick and open Hoſtilities) retires from (*s*) the Plain, where they had liv'd before, and from the Family of curſed *Cain*. And *Seth* took his eldeſt Son *Enoſh*, and *Cainan* the Son of *Enoſh*, and *Mahalaleel* the Son of *Cainan* and their Wives, and brought them up into that high Mountain on the Top of which *Adam* was bury'd. But *Cain* and all his Poſterity liv'd beneath in the Valley, where *Abel* was kill'd, and ſo they took Poſſeſſion of thoſe Countries which were forſaken by *Seth*. Upon this *Seth* was made the Ruler and Governour of thoſe People, who went with him. And theſe Inhabiters of the Mountains became very famous for their Holineſs and Juſtice and Purity. They were continually employ'd in the Praiſes of GOD, and (if my Authors can be believ'd) they were ſo nigh to the heavenly Paradiſe, when they were remov'd to a greater Diſtance from the earthly, that they heard the Voices of Angels celebrating the Praiſes of GOD, and joyn'd with them in thoſe ſacred Hymns, and heavenly Benedictions, and they with their Wives and Children were call'd by one common Name, *The Sons of* GOD. And whilſt *Cain* and his Poſterity did live upon the Fruits of the Earth, which they ſow'd, theſe were detain'd by no ſervile Labours, they were not employ'd by Plowing nor Harveſt, they liv'd contented with the Fruits of the Trees alone, which grew in theſe holy Mountains. They were abſolutely free from all Envy and Deſire of Contention. Their only Oath was *by the Blood of Abel*. They daily frequented the Top of the holy Mountain, where they prais'd GOD, and بجسد ادم يتباركون they bleſs'd one another by the Body of *Adam*.

47. But as GOD had ſhewn an Example of (*t*) Mortality by the Death of *Adam* ſo he afterward ſhew'd an Example of Immortality by the Tranſlation of (*u*) *Enoch*. This *Moſes* expreſſeth thus, *And Enoch walked with* GOD, *and was not, for* GOD *took him*. Concerning this Tranſlation there were various Opinions. One ſaith, (*x*) that GOD choſe *Enoch*, and tranſlated him unto himſelf. Another adds, (*y*) that when *Enoch* was exalted into Heaven, he meaſur'd the circular heavenly Orb, and view'd all the Conſtellations, and the twelve Signs, in which the Planets did move, and came down to the Earth again. And the ſame Author ſpeaks as his own Opinion, (*z*) that *Enoch* abode in the Earth, after the Birth of *Methuſelah* worſhipping GOD in Purity. And he ask'd of GOD that he would tranſlate him into the Paradiſe, in which *Adam* had been, and his Petition was granted; for GOD took him thither alive after he had liv'd 365 Years. The Author of the Book of * *Eccleſiaſticus*, as it is in the Vulgar Tranſlation ſaith, he went into *Paradiſe*, and upon this Suppoſition the *Æthiopick* Interpreter hath added theſe Words to the Text, GOD *tranſlated him into Paradiſe*. And accordingly we find in the *Kalendar* of that Church, a Feſtival upon *July* XXV, call'd, The Aſcenſion of *Enoch* into Heaven. As to the Manner of his Tranſlation: Some ſay that he was taken out of the World by Death, and according to (*a*) the common Fate; others, that he was carry'd off both with Body and Soul, and ſtill lives, as he did before; and others, that he was tranſlated by the Change of a corruptible Nature into an incorruptible. This was certainly the Opinion of (*b*) St. *Paul*, the beſt of all the Commentators on *Moſes*, who ſaith, that *By faith Enoch was tranſlated, that he ſhould not ſee death, and was not found, becauſe* GOD *had tranſlated him, for before his tranſlation he had this teſtimony, that he pleaſed* GOD. The learned (*c*) *Bochartus* hath prov'd, that the *Greeks* by *Atlas* meant *Enoch*. His Story was not therefore unknown to the *Greeks* inſomuch that they had a Proverb (*d*) Τὰ Κάνναχα or Τὰ Καννάχυ, *The things of Enoch* or *Chanoch*, which is the ſame in the *Hebrew*, to ſignify ſomething of the greateſt Antiquity, or a very great Lamentation. It is ſaid of him (*e*) that he foreſaw the Flood, and therefore took that Occaſion to admoniſh the Men of that Age to Mourning and Repentance. Another Author ſaith, (*f*) that

Anno Mundi 988.

(*q*) Pirke Eliezer, *cap.* 20. (*r*) Gen. 23. *throughout*, Joſ. 14, 15, *and* 15. 54. *and* 20. 7, *and* Judg. 1. 10. (*s*) Rabbi Gedaliah, *pag.* 92. Elmachinus, *pag.* 6. Eutychius, *pag.* 19. (*t*) Gen. 5. 5. (*u*) Gen. 5. 24. (*x*) Eutychius, *pag.* 30. (*y*) Elmachinus, *pag.* 10. (*z*) *Pag.* 9. (*) Ecclus. 44. 16. Ludolph. *lib.* 3. Commentar. in Æthiop. Hiſt. *Cap.* 5. *num.* 40. (*a*) Aben Ezra *et* Genebr. *pag.* 13. et 14. *See* Cunæus de Republicâ Hebræorum. *lib.* 3. Juchaſin. (*b*) Heb. 11. 5. (*c*) *Lib.* 2. *cap.* 13. (*d*) Eraſmi Adagiorum *Chiliad.* 2. *Cent.* 8. *Adag.* 19. (*e*) Bochartus *as before*. (*f*) Stephanus de Urbibus *in* Iconium.

Enoch

Enoch liv'd above three hundred Years, and when the Inhabitants of that Place inquir'd of the Oracle how long he ſhould live, they had this Anſwer return'd, that when he died they ſhould all periſh. And therefore on his being taken from them, they made ſo great a Lamentation, that to weep for *Enoch* became a Proverb. It is certain that *Enoch* foreſaw the Flood, and therefore call'd his Son *Methuſelah*, which ſignifies, *When he is dead, an Inundation ſhall be ſent*, and therefore they did interpret that of the Father, which was meant of the Son, and conſequently did lament his ſo miraculous a Tranſlation as a certain Sign of an univerſal Ruin and Deſtruction.

48. When *Enoch* was tranſlated, the World immediately grew much worſe than it was before. Perhaps when they ſaw not thoſe Judgments come upon them, which at firſt they fear'd, they harden'd their Hearts and grew more ſecure in Sin. *Joſephus* (*g*) ſaith, that for ſeven Generations (meaning 'till the Death of *Enoch*) Men liv'd in the Exerciſe of Virtue, and in the Love and Fear of one GOD the LORD of all things; but from thence forward they degenerated from the Ways of their Fathers, leading their Lives without any Reverence or Regard either to religious Duties or human Juſtice, and taking twice as much Pains to outſtrip others in Wickedneſs, as they had formerly done to make themſelves eminent for Goodneſs. This abominable Impiety drew down the Wrath of Heaven upon them, and (as he erroneouſly ſaith) the (*h*) Angels of GOD mixing with the Women begat an inſolent Race, not much unlike (*i*) that of the Giants in the *Greek* Fables, overbearing Right with Power. Some of the *Arabians* ſay, that immediately after the Death of *Adam*, when the Family of *Seth* had withdrawn themſelves from the Plain, and had dwelt in the holy Mountain, which they call'd *Hermon*, their Lives and Converſations were unblameable in all Godlineſs and Honeſty. But that (*k*) in the fortieth Year after the Death of *Enoch*, the Sons of GOD, or ſeveral of the Poſterity of *Seth*, went down from this Mountain, when they deſpair'd of their Return into Paradiſe, and deſir'd Wives, and when they, who were nearly related to them, deſpis'd them, and refus'd to give them Wives, the Family of *Cain* invited them to marry with them, offering their Daughters of their own accord, and accordingly Giants were produc'd of this Mixture, who were remarkable for Wars and hoſtile Engagements. *Elmacbinus* (*l*) expreſſes it thus. In the Days of *Jared*, a Defection happen'd to a great Number of the Sons of *Cain*, who publickly had corrupted themſelves; inſomuch that the Noiſe of their Revellings was heard in the holy Mountains among the Poſterity of *Seth*. Upon this an hundred Men of them being gather'd together were willing to go down from the Mountain to the Sons of *Cain*, at which *Jared* was very much concern'd, and endeavour'd to diſſwade them from it. But they deſpiſing his kind Admonitions, went down, and joyn'd themſelves to the Daughters of *Cain*. But *Eutychius* gives us the Story more at large (*m*) thus. As to the Poſterity of *Cain* the Murderer, the Men did violently burn in Luſt towards the Women, and in the ſame Manner, the Women without any Shame committed Fornication with the Men, ſo that they were guilty of all Manner of filthy Crimes with one another, and meeting together publickly for this Purpoſe, two or three Men were concern'd with the ſame Woman, and the ancient Women were, if poſſible, more luſtful, bruti ſh and wanton than the Younger. Thus the Fathers liv'd promiſcuouſly with their Daughters, and the young Men with their Mothers, inſomuch, that neither the Children could diſtinguiſh their own Parents, nor the Parents could know their own Children. Beſides, they us'd all manner of muſical Inſtruments, ſo that the Sound of their Noiſe and Mirth aſcended to the Top of the holy Mountain, which when the Poſterity of *Seth* had heard, an hundred of them agreed together, that they would go down to the Poſterity of curſed *Cain*, whilſt *Jared* endeavour'd to make them ſwear by the Blood of *Abel*, that they would not go down from the holy Mountain. But they little regarding his Words, follow'd their own Inclinations, and when they were in the Plains, they beheld the Daughters of curſed *Cain*, that they were fair to look on, and naked without Shame, and they burn'd with Luſt toward them. Alſo the Daughters of *Cain* beholding theſe Men, that they were of a beautiful Aſpect, and of a very large and *Gigantick* Stature, and being more bruti ſh than the Beaſts, defil'd their Bodies with them, and thus the Sons of *Seth* periſh'd by committing Fornication with the Daughters of *Cain*. And afterward theſe Daughters of curſed *Cain* brought forth Giants to the Sons of *Seth*. And in Proceſs of Time when the Sons of *Seth*, who had joyn'd themſelves to the Daughters of curſed *Cain*, were willing to go back again to the holy Mountain,

Anno Mundi 1028.

(*g*) *Book* 1. *chap.* 4. (*h*) Lactantius *favours this Opinion*; *but* St. Auguſtin *and others reject it. See* Selden *de* Diis Syris, *cap.* 3. (*i*) *Thus alſo* Ovid *in his* Metamorphoſis, *lib.* 1. *ver.* 151.

Néve foret terris ſecurior arduus æther:
Affectâſſe ferunt regnum cæleſte gigantes,
Altaque congeſtos ſtruxiſſe ad ſidera montes.——
And a little after,
Perfuſam multo natorum ſanguine terram
Immaduiſſe ferunt, calidumque animâſſe cruorem;
Et, nè nulla feræ ſtirpis monumenta manerent,
In faciem vertiſſe hominum; ſed et illa propago
Contemptrix ſuperûm, ſævæque avidiſſima cædis,
Et violenta fuit. Scires e ſanguine natos.

(*k*) Abu'l Pharagius *ſaith*, page 8. *that this was in the fortieth Year of* Jared; *but it is moſt probable, that it was forty Years after the Death of* Enoch. (*l*) *Page* 9. (*m*) *Page* 25.

the

the Stones of the Mountain were turned into Fire, ſo that it was abſolutely impoſſible for them to return to their Anceſtors. And after that Time ſeveral of the ſame Family began one after another to go down from the Mountain to the Daughters of curſed *Cain*. This ſeems to be but a Comment upon (*n*) the Words of *Moſes*. *And it came to paſs, when men began to multiply upon the face of the earth, and daughters were born unto them, That the ſons of* GOD *ſaw the daughters of men* (the Sons of *Seth*, who were call'd the Sons of GOD becauſe of their Holineſs, ſaw the Daughters of *Cain*) *that they were fair; and they took them wives of all, which they choſe. There were giants in the earth in thoſe days; and alſo after that, when the ſons of* GOD *came in unto the daughters of men, and they bare children unto them; the ſame became mighty men, which were of old, men of renown.*

49. About this Time in the Race of *Cain*, *Agreus* and *Halieus*, (*o*) the Inventors of Hunting and Fiſhing, had other Children, and two of them were Brethren, who firſt invented the Caſting and Forging of *Iron*. One of theſe was call'd *Chryſor*, (which Name ſignifies, *A Worker in the Fire*, and *Sanchoniatho* affirms him to the ſame with *Hephæſtus* or *Vulcan*) who exercis'd himſelf in Words, and Charms, and Divinations, and he found out the Hook, Bait and Fiſhing Line, and Boats ſlightly made, and he was alſo the firſt of all men that ſail'd. And for theſe his Benefactions to Mankind he was alſo worſhipp'd after his Death for a GOD, and they call'd him *Diamychius*; and ſome ſay, that his Brethren invented the Way of making Walls of Brick. In *Scripture* we have no more of this Generation than the Name of one of them, who was call'd (*p*) *Mehujael*.

50. And now the Time comes, when *Seth* the Son of *Adam* muſt alſo die, who (*q*) a little before his Death ſends for *Enoſh*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*, and their Children, and their whole Families, whom he bleſſed, and commanded them by his laſt Words, that they ſhould worſhip the GOD of their Father *Adam*, and caus'd them to ſwear *by the Blood of Abel*, that none of them ſhould go down from that holy Mountain, or ſuffer any of their Children to go down, or eſpecially to be joyn'd in Marriage with the Children of *Cain* that accurſed Murderer. He alſo made his Son *Enoſh* his Succeſſor over his Children, and after that he died on the third Day of the Month *Ab*, which anſwers to our *July* or *Auguſt*, in the nine hundred and twelfth Year of his Life. And his Sons embalm'd his Body, bury'd him in the private Cave, where *Adam* was buried, in the holy Mountain, and mourned for him forty Days.

Anno Mundi 1043.

51. When *Lamech* was (*r*) an hundred and eighty two Years old he had a Son. And as it was revealed to *Enoch*, at the Birth of *Methuſelah*, that at his Death the whole Race of Mankind ſhould be deſtroy'd for their Wickedneſs; ſo it was reveal'd to *Lamech* at the Birth of his Son, that he and his Family ſhould be preſerv'd from the common Deſtruction for his Piety, and ſo he ſhould be the Father of the new World. Accordingly he calls his Name *Noah* (which in *Hebrew* ſignifies a *Comforter*) and gives this Reaſon for it. That this very Man ſhould be a Comfort to them. Some think *Lamech* expected, that *Noah* ſhould be the bleſſed Seed promiſed to *Adam*, which ſhould bruiſe the Serpent's Head, or that it ſhould ſpring immediately from him. But it is the Opinion of moſt, that *Lamech* expected ſome inferior Conſolation from *Noah*. He ſhould *comfort them concerning the work and toil of* their *hands, becauſe of the ground, which the* LORD *hath curſed*. And the *Hebrew* Interpreters generally expound it thus. *He ſhall make our labour in tilling the earth leſs toilſome and more eaſy to us*. There was a general Curſe upon the Earth for the Sin of *Adam*, and a particular Curſe upon ſome Part of it for the Sin of *Cain*; and now GOD foretells that he would take them both off in a great Meaſure, and bleſs the Earth to the Poſterity of this Man, who perfected the Art of Husbandry, and found out fitter Inſtruments for plowing the Earth than had been known before. When Men were chiefly employ'd in digging and throwing up the Earth with their own Hands, their Labour was more difficult, which was afterward much abated, becauſe the Work did then lay more upon Beaſts than Men. And indeed *Noah* is call'd (*s*) *a man of the earth*, which we tranſlate *An Husbandman*; becauſe he improv'd Agriculture, as other famous Men had improv'd Paſtorage, and found out other Arts. Beſides we (*u*) read alſo, that *Noah planted a vineyard*, and the Text ſeems to intimate, that he was the firſt Inventor of making Wine, and in this Reſpect he might well be ſaid to comfort them *concerning the work and toil of their hands*; becauſe Wine chears the Heart, and revives the Spirits of Men, that are ſpent with Labour.

Anno Mundi 1057.

52. But as *Enoch* the Grandfather of *Lamech* had foretold, that GOD would curſe the Ground, by ſending a Flood upon it; ſo in this Senſe alſo *Noah* might very properly be call'd a Comforter, becauſe he ſhould be the Reſtorer and Father of the whole World, after it had been diſpeopled by that dreadful Inundation. He ſhould comfort them (*x*) in Reſpect to both Curſes. He ſhould give Men Reſt from that Curſe, which GOD had already inflicted, and which he intended farther to inflict upon the Earth.

(*n*) Gen. 6. 1, 2, 3, 4. (*o*) *See the ſeventh Chapter of this Book, Sect.* 14. (*p*) Gen. 4. 18. (*q*) Eutychius, *p g.* 20. Elmachinus, *pag.* 7. (*r*) Gen. 5. 28, 29. (*s*) Gen. 9. 20. (*t*) Gen. 4. 20, 21, 22. (*u*) Gen. 9. 20. (*x*) Jacobus Capellus, *Hiſt. Sacra et Exotica ad* A. M. 1053.

53. From

53. From the next Generation in the Race of *Cain* (*y*) ſprung up two Brothers, one of which was call'd *Technites*, that is, *The Artiſt*, and the other was call'd *Geinus* or *Autochthon*, that is, *The Home born Man of the Earth*. Theſe found out the Way to mingle Stubble or ſmall things with the bricky Earth, and to dry them with the Sun, and ſo made Tiling. In *Scripture* we have no more of this Generation than the Name (*z*) *Methuſael*.

Anno Mundi 1102.

54. *Enoſh* the Grandſon of *Adam* finding that his Death was now approaching, (*a*) calls to him his Children, Grandchildren, and Great grandchildren, that ſo he might give them his Bleſſing, and when they were gather'd to him he commanded them, that they ſhould live holily, and particularly cautions them, that they ſhould not joyn themſelves with the Offspring of *Cain* the Murderer. And after he had appointed *Cainan* to be his Succeſſor, he died and was buried in the ſame Cave with *Adam* and *Seth*.

Anno Mundi 1141.

55. In the ſame Manner (*a*) when the Death of *Cainan* was near, he orders his Son *Mahalaleel* to be brought to him, whom he adjur'd *by the Blood of Abel*, that he would not ſuffer any of his Children to go down to the Poſterity of *Cain*, and when he (*b*) had appointed his eldeſt Son *Mahalaleel* to be his Succeſſor, he died in the fourth Day of the Month *Cheziran*, and was embalm'd and bury'd in the ſame Cave with his Anceſtors, and they mourn'd for him forty Days according to Cuſtom.

Anno Mundi 1236.

56. From the next Generation in the Race of *Cain* ſprung up two other Perſons, (*c*) one of which was call'd *Agrus*, a Field, and the other *Agrouerus* or *Agrotes* an Husbandman, who had a Statue, which was very much worſhipp'd, and a Temple carried about by one or more Yoak of Oxen in *Phœnicia*. And among the People of *Byblus* he is eminently call'd *Hypſiſtus* or the greateſt of the Gods. Theſe found out how to make Courts about Men's Houſes, and Fences, and Caves and Cellars. Husbandmen, and ſuch as us'd Dogs in Hunting, deriv'd their Skill from theſe; and ſeem'd to own them as their tutelar Deities. And they are alſo call'd *Aletæ* or *Titans*. And *Hypſiſtus* dying in a Fight with wild Beaſts was conſecrated and made a God, and his Children offer'd Sacrifices and Libations to him. Here Idolatry makes a very great Progreſs in the World, eſpecially in the Family of *Cain*. And ſuch as had found out any uſeful Inventions, or had done any ſignal Service to the Publick in their Life Time, were afterward honour'd as Gods, whilſt the Worſhip due to the true GOD was generally neglected by them.

Anno Mundi 1289.

57. *Mahalaleel* the Son of *Cainan* finding that his Death was approaching, (*d*) commands his Sons to be brought before him, and appoints *Jared* to be their Governour after he had given them his Bleſſing, and (*e*) adjures his Son *Jared by the Blood of Abel*, that he would not ſuffer any of his Poſterity to go down from the Mountain to the Poſterity of *Cain* that curſed Murtherer. And it is alſo reported of *Jared*, that (*f*) when the Time of his Death was near, he call'd to him *Enoch*, *Methuſelah*, *Lamech*, and *Noah* and their Children, and ſaid to them, *Ye know very well what your Children have deſign'd, and how that laying aſide the Commandments of their dying Parents, they have gone down from the Mountain, and being joyn'd with the Daughters of Cain they have defil'd themſelves. Therefore take heed to keep yourſelves undefiled, and go not down from this holy Mountain.* And after he had bleſſed them, he appointed his eldeſt Son *Enoch* to be his Succeſſor; (*g*) concluding with theſe Words. *I know very well, that the great and good* GOD *will not leave you always in this Mountain. Whoever therefore of you ſhall go down from hence* to the Place appointed for him, *let him take with him the Body of* Adam, *together with proper Oblations, and bury him in the Place, where* GOD *ſhall command him to be buried*. And after this he died on the twelfth Day of the Month *Adar*, which anſwers to our *February* or *March*.

Anno Mundi 1291.

Anno Mundi 1423.

58. From the next Generation in the Race of *Cain* (*h*) ſprung up two other Perſons who were call'd *Amynus* and *Magus*, who taught Men to conſtitute Villages and Flocks; and about this Time was firſt invented the building of a compleat Ship. Theſe might therefore be cotemporary with the Children of *Lamech* of the Race of *Cain*, who introduc'd Polygamy into the World, and was the firſt that adventur'd to tranſgreſs the (*i*) original Inſtitution, which was for one Man to cleave to one Wife, and which ſeems to be obſerv'd by the Family of *Cain* until this Time. But when Men profeſſedly break the ſolemn Commands of the firſt Table, it is not likely that they ſhould obſerve the ſolemn Obligations of the ſecond, and they who were ſo eagerly bent upon a ſtrange Worſhip, did alſo as eagerly purſue other ſtrange Impurities. There have been ſome of Opinion, that his earneſt Deſire of ſeeing that *bleſſed Seed*, which was promiſed to *Eve*, might induce him to take more Wives than one, hoping that by the multiplying his Poſterity, one or other of them might prove ſo happy as to produce that Seed. And this he might poſſibly think to be the more likely, becauſe he might conclude, that the Right, which was originally in *Cain* the firſt born, might

Anno Mundi 1471.

(*y*) *See the ſeventh Chapter of this Book, Section* 15. (*z*) Gen. 4. 18. (*a*) Elmachinus, *pag.* 7. (*a*) Eutychius, *pag.* 23. (*b*) Elmachinus, *pag.* 8. (*c*) *See the ſeventh Chapter of this Book, Section* 16, 21. 22, 23. (*d*) Elmachinus, *pag.* 9. (*e*) Eutychius, *pag.* 23. (*f*) Elmachinus, *pag.* 9. (*g*) Eutychius, *pag.* 27. (*h*) *See the ſeventh Chapter of this Book, Section* 17. (*i*) Gen. 2. 23, 24.

be reviv'd in him. And that he being the ſeventh from *Cain* had ſome Reaſon to imagine, that the Curſe laid upon him of being puniſh'd *ſevenfold* or for *ſeven* Generations was now expir'd, and his Poſterity was reſtor'd to the Right of fulfilling the Promiſe. But this is not likely. None but a good Man could hope for ſuch a Bleſſing, and a good Man could not hope to obtain ſo great a Bleſſing by ſuch evil Means. Beſides, it is moſt likely, that Idolatrous Worſhip, being begun long ago by *Cain* himſelf, might before this Time obliterate all the Promiſes, and moſt of the Precepts, which were given to *Adam*; and that *Lamech* being a wicked Man, and only to gratify his Luſts and Paſſions committed this Sin, and ſo improv'd upon thoſe Impieties, which were too common in the World before. It is certain, (*k*) *that Lamech took unto him two wives, the name of the one was Adah*, which ſignifies *adorn'd, elegant or neat, and the name of the other was Zillah*, which ſignifies *a Shadow* or a *Ghoſt*, and conſequently not a real Wife, being illegally joyn'd to him. His firſt Wife *Adah* had a Son, which he call'd *Jabal*, and was the firſt Inventor of making Tents, or at leaſt an excellent Maſter in that Art, ſo that all others took their Patterns from him. He taught them how to fold their Flocks, and all other Sorts of Paſturage; which tho' it was begun by *Abel*, yet it was not brought to Perfection by him: or if it was, yet *Jabal* was the firſt in the Family of *Cain*, who was eminent in theſe Inventions. He taught Men to pitch their Tents, which were moveable Houſes, that might eaſily be carried from Place to Place, when there was Occaſion to remove for new Paſture. He taught them how to breed up and feed their Cattle. And tho' Men fed Cattle before in good Paſtures; yet *Jabal* was the firſt, who by the Invention of Tents, made the more deſert Countries ſerviceable to them; where when they had eaten up all the Graſs in one Place, they might in a little Time take up their Tents, and fix them in another. And he alſo taught them, how to defend themſelves and their Cattle in theſe Tents from the Heat and Cold, and all other Dangers, to which they were expos'd in thoſe deſert Places.

59. Another Son of *Lamech* by his Wife *Adah* was call'd (*l*) *Jubal*. He was either the firſt who invented Muſical Inſtruments, and taught Men to play upon them, or at leaſt improv'd Muſick to a much greater Height, and made it much more delightful than it was before, and he was alſo well skill'd in both Sorts, either the *ſtring'd Muſick*, ſuch as the *Harp*, or in the *wind Muſick*, ſuch as the *Organ* was in thoſe early Times.

60. And *Zillah* the other Wife of *Lamech* had a Son, who *was an Inſtructor* (*m*) or a Whetter on *of every artificer of braſs and iron*, to improve their Workmanſhip, and bring it to a greater Perfection. He is ſaid to have found out the Art of melting Metals, and making all Sorts of Weapons, Arms, and other Inſtruments of Iron and Braſs. The Name *Tubal-cain* in the * *Arabick* and *Perſick* Languages ſignifies the Iron or Braſs Plate of *Cain*, and ſo may mean *One of the Race of Cain, who found out the Method of caſting thoſe Metals into Plates*. And he had a Siſter by the ſame Father and Mother, whoſe Name was *Naamah*, and is ſuppos'd to have been the ſame with *Minerva* or *Venus* among the Heathens, and *Aſtarte* or *Aſhtaroth* the Goddeſs of the *Zidonians*, and alſo to have been the Wife of *Ham*, who made a conſiderable Figure in the World after the Flood. Her Name ſignifies *beautiful*, or *fair*, or *one of a ſweet Aſpect*, and the *Arabian* Writers repreſent her as ſuch, and ſay, that ſhe invented Colours and the Art of Painting.

61. But as neither a long Series of Proſperity, nor a long Continuance in Sin without Impunity, can always keep off the Terrors of an evil Conſcience; ſo it ſeems, that (*n*) *Lamech* at laſt came to a Senſe of his Sin, eſpecially when he ſaw the fatal Conſequences of it, in an Age that was ſo prone to all Manner of Impiety and ſo apt to follow any Example of that Nature. And being afterward in company with both his Wives he ſpeaks to them in this Manner. *Hear my voice, ye wives of Lamech, and hearken to my ſpeech, For whilſt I was in the Heat of Youth, I was guilty of that great Sin of Polygamy, of which you both are Witneſſes, by which I have been the Occaſion of my own Deſtruction; and my Example hath alſo been of fatal Conſequence, it hath infected the Men of this Generation, and particularly my own Family, which adds to my Trouble. If therefore ſo heavy a Judgment fell upon* Cain *for the Murder of* Abel, *who was a good Man, ſo that he could only kill the Body, and his Example was imitated by no other, what Puniſhment muſt be inflicted on* Lamech, *woh hath given ſo fatal an Example to others, and thereby hath occaſion'd the Deſtruction both of the Bodies and Souls of thouſands in Hell Fire.*

62. Hitherto here was ſome Remorſe of Conſcience; but afterward the Arms and Weapons improv'd by *Tubalcain*, did contribute very much to heighten and enrage the Paſſions, and the Improvements of Muſick by *Jubal* made them lay aſide all ſerious Thought and Reflection. For (*o*) now the World beginning to be very populous and more ſtreightned in their Habitations did endeavour to ſpoil and ruin one

(*k*) Gen. 4, 19, 20. (*l*) Gen. 4. 21. (*m*) Gen. 4. 22. (*) *See* Caſtle's Lexicon Polyglottum *in voce* תבל *Num.* 10, *et* Lexicon Perſicum *in voce* توبال. *I take the Word* Tubal *to ſignify the Name of the Perſon from his Employment, and the Word* Cain *to diſtinguiſh him from others in different Families; ſince the Wars, which were then in the World made it neceſſary for them all to endeavour to improve the Art of making Weapons, and conſequently of Caſting and Forging Metals to the greateſt Perfection.* (*n*) Gen. 4. 23, 24. (*o*) Gen. 6. 1.

another, and invade each others Properties, without any Regard to Right or Wrong. Among the Sons of *Cain* there were barbarous Murders, Polytheism and Idolatry, Polygamy, Incest and all Uncleanness. The (*p*) Great Men, Nobles, Rulers and Judges also, who were of the Family of *Seth*, and therefore were sometimes call'd The Angels of GOD or his great Ministers in the World, were allur'd with the Beauty of the Daughters of the meaner Sort, and took by Force and Violence as many of them as they pleas'd, being so powerful as to be able to do any thing with Impunity. For they, who should have given a good Example, and punish'd Vice, were the grand Promoters of it. And (*q*) when they who were thus abus'd did endeavour to redress their Grievances in a judiciary Manner, the judges sided with one another, that they might all escape. Bribes were taken, Justice was perverted, the Poor were oppressed by Force, and they who sate in Judgment, were the most partial of any.

63. Neither were the Sons of *Seth* less guilty than the Sons of *Cain*, for they conversing with one another, and being exceedingly taken with the Beauty of their Daughters, made Matches with them, and perhaps took more than one a piece, without Regard to any thing except the Gratifying of their own carnal Lusts and Appetites, like brute Beasts which have no Understanding. And now they, who had hitherto for the most Part kept themselves unmingled with the Posterity of *Cain*, according to a solemn Charge which their pious Forefathers had given them, without regarding the Oaths which they had made to the contrary *by the Blood of Abel*, were joyn'd to them in Marriage, and made one People with them. The Beauty of *Naamah* and others, and the Musick of her Brother *Jubal* were Snares to them. For the Family of *Cain* spent their Time in Feasting, Musick, Dancing and Sports, which allur'd the Children of *Seth* to come down and marry with them. And thus all Manner of Impiety, Idolatry, Impurity, Rapine and Violence fill'd the whole Earth with the utmost Impunity. And the best of Men having defil'd themselves with such a curs'd Affinity, were also thereby corrupted with their wicked Manners. And *Moses* giving this Account (*q*) immediately after tells us the Names of *Noah*'s three Sons, and seems to intimate thereby, that they were in some Measure guilty of the same Practises, and were only sav'd from the Deluge for their Father's Sake. And if it was so with them, how great a Corruption must be expected in other Families?

64. At this Time there were also (*r*) Men of vast Stature and Strength, which tempted them to oppress others by Violence, who carry'd all before them by main Force, and fill'd the World with their Rapines, and Murders, and all Manner of Wickedness; they were Men of great Undertakings and adventurous Actions, which got them a great Name in ancient Time. *Eusebius* thinks that they had Society with the Devil in infernal Arts, which they introduc'd. *Josephus* calls them *insolent Contemners of the Laws of* GOD *and Men*. And the *Arabian* Writers say, that these Giants were produc'd by those Men, who went down and mix'd with the Posterity of *Cain* in the Days of *Jared*. And besides those which were before, this other and more universal Mixture of the Sons of *Shem* with the Family of *Ham* produc'd another Race of Men of the same Stature and Temper with the Former.

65. This Universal Corruption of Manners provokes GOD to enter into Judgment. He well knew, that (*s*) all Sorts of Wickedness had overspread the whole Earth in an high Degree; and that there was no Hope of their Amendment, their very Minds being so set upon Wickedness, that they thought of nothing else but to satisfy their Lusts. The Designs and Contrivances of the Men of that Age both Day and Night were only Rapine, Filthiness and all Manner of Evil. This made GOD angry (*t*) and concern'd, if we may speak of him after the Manner of Men. He saw (*u*) no Fruits of his Longsuffering and Patience appear in their Amendment; and therefore he resolves to punish them for their Wickedness. Accordingly he declares to the World, (*x*) that his Spirit should not always chide and reprove them, and thereby endeavour to bring them to Repentance. He would not always speak by his Prophets such as *Enoch* had been and *Noah* was, or work inwardly in their Hearts as in the Case of *Lamech*. But he would leave them to their own Lusts, and in due Time proceed to destroy them. However, he would not destroy them immediately, but there should be the Space of an hundred and twenty Years, during which Time the Ark was preparing, which might have been another Method to induce the disobedient World to Repentance, if they had not been harden'd to the uttermost against all Means of Conviction. And (*y*) tho' they were the Creatures of GOD; yet being now transform'd into the Likeness of the Devil, he was resolv'd to have no Pity upon them, but to bring such a miraculous Punishment, as would in its own Nature sweep all away, and leave nothing of the old World remaining, but only what should be as miraculously preserv'd as a Seed for the new one.

Anno Mundi 1537.

66. It is now high Time to come to the History of *Noah* the Preserver of his Family in this universal Destruction, of whom *Moses* speaks the largest of any except *Adam* before the Flood, and who is generally mention'd by the Prophets and Apostles with Respect and Esteem. *Moses* saith of him, that (*z*) he was the single Person, whom GOD resolv'd

(*p*) Gen. 6. 2. (*q*) Gen. 6. 10, 11. (*r*) Gen. 6. 4. (*s*) Gen. 6. 5. (*t*) Gen. 6. 6. (*u*) Gen. 6. 12. (*x*) Gen. 6. 3. (*y*) Gen. 6. 7. (*z*) Gen. 6. 8.

to

to ſpare, becauſe he continu'd untainted in the Midſt of an univerſal Contagion. He was not guilty (*a*) of any of thoſe other Sins, which every where abounded; but he led a pious, chaſt, and virtuous Life, he continu'd conſtant in the Way of Righteouſneſs; and the Reaſon was, becauſe he always ſet GOD before his Eyes, he concluded, that there was a GOD, who would in due Time puniſh that wicked Race, and deliver and reward thoſe, who ſerv'd him uprightly, and this made *Noah* live as in the immediate Preſence of GOD, and as one who muſt give an Account of all his Actions to him. The Prophet *Ezekiel* (*b*) compares him to *Daniel* and *Job*, and ſaith, that if GOD did reſolve to puniſh any Country with an univerſal Devaſtation either by Famine, Wild Beaſts, War or Peſtilence, ſuch a Man would deliver his own Soul by his Righteouſneſs. And St. *Peter* ſaith, (*c*) that when GOD *brought the Flood upon the World of the ungodly* he *ſaved Noah* and his Family, and ſeems to give this as a Reaſon, becauſe he was *a preacher of righteouſneſs*. He not only took Care of his own Life, but was as diligent to inſtil the Precepts of Piety, Juſtice and Temperance into others, and did his utmoſt to reform that wicked World. As he was of the Poſterity of *Seth*; ſo he was born among them: And when they mix'd with the Poſterity of *Ham*; ſo it is probable that he went down with them, not with a Deſign to joyn with them in any Impiety, but to diſſwade them from it, and if poſſible, to keep them pure from ſuch a Contagion. Accordingly GOD by his Providence caus'd him to ſettle in a Country call'd *Cypariſſon* on the North North Eaſt Side of the City of *Babylon*, not far from the City of *Arbela*, where *Alexander* the Great beat *Darius* and ſo put an End to the *Perſian* Empire. This was a Country, where Cypreſs Trees grew in great Plenty, and from whence it took its Name, and alſo where great Quantities of Timber or other Materials might be eaſily brought by the Rivers *Gorgus* and *Caprus*, from the *Tigris* or *Euphrates* or either of the other Rivers which lead to *Babylon* or Paradiſe. Here GOD (*d*) reveal'd unto him, that he was reſolv'd to deſtroy all Mankind with the Beaſts and Fruits of the Earth in a little Time, and accordingly commanded him to make a ſtrange Fabrick of Wood to dwell in upon the Water not fit for ſailing like our Ships or Boats, but without either Rudder or Sails to guide it, and which therefore had a flat Bottom like a Cheſt, with a Cover or a Roof to carry off the Rain, and ſo large, that it might contain two of each ſort of living Creatures, and ſeven of each ſort, which were clean and accounted fit for Sacrifices, and large enough to contain Food enough for them all for above a full Year. And accordingly he made an Ark of ſuch Dimenſions as GOD reveal'd to him, and laid up Proviſion for all the Creatures, as he was directed.

67. As the Ark was begun to be built, when *Noah* was four hundred and eighty Years old; ſo it is very probable, that he had ſeveral Children born to him before that Time, who might be employ'd in this Work; but if ſo, they were all deſtroy'd in the Flood, or died before it: And as they might have Wives and Children before that Time, ſo they might dwell in ſeparate Families, and like the (*e*) Sons in Law of *Lot*, might deſpiſe the Warning, which had been ſo often given them, and periſh accordingly in the common Deſtruction. The Perſons which were preſerv'd by *Noah* in the Ark were his Wife, and his three youngeſt Sons, and their Wives, being (*f*) but eight in all, and the eldeſt of theſe was born twenty Years after the Ark was began to be built: and thus (*g*) *by faith Noah being warn'd of* GOD concerning *things not ſeen as yet*, but being *moved with fear*, he began to *prepare an Ark for the ſaving of his houſhold*, which were not born as yet; *by which* (as the *Apoſtle* ſaith) *he condemned the world, and became* an *heir of* that *righteouſneſs, which is by faith.*

68. The eldeſt of theſe Sons was *Japhet*, who (*h*) is therefore call'd *the* elder, and he was born (*i*) when *Noah* was five hundred Years old. The Second was *Shem*, who was born (*k*) two Years after, tho' (*l*) always mention'd the firſt of the three, becauſe the Promis'd *Meſſias* was to come of his Seed. The youngeſt was (*m*) *Ham* who is expreſly mention'd as ſuch by *Moſes*. The Time of his Birth is uncertain; but it could not be long after the Birth of *Shem*, becauſe he was marry'd before the Flood, and in all Probability his Son *Canaan* was born ſoon after the Flood, about the ſame Time with *Arphaxad* the Son of *Shem*: And therefore as there were two Years between the Birth of *Japhet* and *Shem*; ſo we may reaſonably allow about two Years between the Birth of *Shem* and *Ham*.

Anno Mundi 1557.

Anno Mundi 1559.

Anno Mundi 1561.

69. The *Eaſtern Writers* call the Wife of *Noah* by ſeveral Names, as (§) *Titſiah*, *Naamah*, and *Aritſiah* or earthly, becauſe like the Earth *ſhe was the Mother of all living*. Others call *Noah Ouranus* or Heaven, and his Wife *Ge*, or the Earth, as the Words are in *Greek*, or *Adamah* as it is in the *Hebrew*, and thus they interpret that of *Moſes*, (*) *Noah* began *to be an Husbandman*, or *the Husband of the Earth* or of *Adamah*. Another Writer is ſo (†) poſitive as to ſay, that the Name of *Noah*'s Wife was *Haical* the Daughter of *Namuſa* the Son of *Enoch*; and that his three Sons took them Wives of the Daughters of *Methuſhelah*, and that the Name *Shem*'s Wife

(*a*) Gen. 6. 9. (*b*) Ezek. 14. 13 *to* 21. (*c*) 2 Pet. 2. 5. (*d*) Gen. 6. 13. *to the End.* (*e*) Gen. 19. 12, 13, 14, 15. (*f*) 1 Pet. 3. 20. (*g*) Heb. 11. 7. (*h*) Gen. 10. 21. (*i*) Gen. 5. 32. (*k*) *Compare* Gen. 5. 32, *and* 6. 6, *and* 11. 10. (*l*) Gen. 5. 32, *and* 6. 10, *and* 9. 18, *and* 10. 1, *and* 1 Chron. 1. 4. (*m*) Gen. 9. 24. (§) Shalſheleth, *pag.* 7, *et* 92. (*) Gen. 9. 20. (†) Eutychii Annales, *pag.* 35.

was

was *Salit*, the Name of *Ham's* Wife was *Nahlat*, and the Name of *Japhet's* Wife was *Ariſiſah*. It is probable, that the Wives of *Noah*, *Shem* and *Japhet* were of the Poſterity of *Seth*, and that none of theſe marry'd into the Race of *Cain*, becauſe they were eſteem'd to be Men of Piety and Virtue, and therefore moſt likely to obſerve the command, which ſeems to be handed down from their Anceſtors, that they ſhould not marry into ſtrange Families. As for *Ham* his Character was different from the Reſt, and therefore a Curſe was intail'd on his Poſterity for his Immoralities. So that ſince (*n*) *Plutarch* tells us, that ſome call'd the Wife of *Ham Nemaus*, it is eaſy to conjecture that ſhe was *Naamah* the Daughter of *Lamech*, Siſter of *Tubal-cain* of the Race of *Cain*, the laſt Perſon mention'd in that Line, and the only Woman before the Flood of whoſe Birth *Moſes* takes any Notice of. It is probable, that *Moſes* would not have mention'd this Woman by Name, if ſhe had not been a Perſon of great Fame in the World. And if *Ham* was marry'd to her, we may give a very probable Reaſon, why both he and his Race fell ſo ſoon into Idolatry, notwithſtanding his Father was ſo free from it; and eſpecially how they came to worſhip the Sun, Moon and Stars, make Images of their Anceſtors, and perform divine Worſhip to them; namely, becauſe *Ham* himſelf might have been guilty of it, whilſt he was converſant in the Family of *Cain*, and there he alſo learn'd the Vices of Oppreſſion, Invading the Countries of their Neighbours by Force of Arms without any Regard to Right or Wrong, which was not ſo viſible in the Families of *Shem* and *Japhet* after the Flood; but was very eminent in *Ham* and his Wife, who was afterward call'd *Aſtarte*; in *Miſraim* and his Wife *Oſiris*; in his Son *Cuſh*, and eſpecially in his Grandſon *Nimrod* the Founder of the *Aſſyrian* Monarchy.

70. As *Mahomet* himſelf hath forg'd many (*o*) idle Stories concerning *Noah*, thereby to give ſome Colour to his own Impoſture; ſo it would be endleſs to reckon up what (*p*) the Commentators upon the *Alcoran*, and others have invented upon this Subject. They tell us, that as ſoon as he was born, his Father *Lamech* reſolv'd to kill him, and for the Preventing ſuch an untimely Death, he was hid in a Cave, and ſo lay conceal'd from all Men, 'til the Death of his Father, and after that he was brought forth, and liv'd the Life of a Shepherd. And that GOD had appointed him to be a famous Prophet, to warn the Idolaters of thoſe Times of the Judgments of GOD which ſhould come upon them, that ſo he might bring them off from Idolatry, and reſtore the true Religion among them. *Joſephus* gives us the Story of (*q*) *Noah*, thus, He took thoſe impious Extravagancies ſo to Heart, that after ſeveral Trials both by his Counſel and Authority to bring them to a Reformation of their Lives, and an Amendment of their Manners, and finding no Good to be done at laſt upon a Generation ſo incorrigibly obſtinate, and abandon'd to their Luſts, but that on the contrary he himſelf and his Family were in manifeſt Danger of ſome mortal Violence for his good Will, he departed out of the Land himſelf and all his People. This good Man was highly in Favour with GOD for his Integrity; but the Corruption and Iniquity of the Age cry'd out ſo loud to Heaven for Vengeance, that GOD reſolv'd within himſelf utterly to deſtroy the preſent Generation of Mankind, and to ſupply another and a better Race of Men in their ſtead. *Elmachinus* (*s*) ſaith, that there was ſuch a general Corruption of Manners, that no one remain'd in the Mount except *Noah* and his three Sons, his Wife and his Son's Wives, ſo that they were but eight in all. And all the Sons of *Adam* going down into the lower Regions of the Earth were joyn'd with the Daughters of *Cain*, and being overwhelm'd in Wickedneſs they worſhip'd other Gods. And thus the Earth became corrupt and was fill'd with Wantonneſs. Upon this GOD reveal'd himſelf unto *Noah* (*t*) telling him, that he would ſend a Flood upon the Earth, and deſtroy all the Things which ſhould be found alive, and commanded him, that he ſhould go down from the holy Mountain, with his Sons, his Wife, and his Sons Wives, and build a Ship of Square Wood, whoſe Length ſhould be three hundred Cubits, the Breadth fifty, and the Heighth thirty, and ſhould pitch it within and without with Pitch, and diſtinguiſh it into three Stories, of which the loweſt ſhould be for the Beaſts both wild and tame, the ſecond for the Birds, and the higheſt for him and his Sons, and that there ſhould be a Door in the Side of this Ship on the eaſtern Part, and that there ſhould be in it Places to receive Water, and a Place for the Food. Upon which *Noah* entering into the Cave call'd *Alcanuz*, and having kiſs'd the Bodies of *Seth*, *Enoſh*, *Cainan*, *Mahalaleel*, *Jared*, (*u*) *Methuſelah* and *Lamech*, he took up the Body of *Adam* (as (*x*) it lay in its Coffin) and carried it with them, with the proper Oblations, *Shem* carrying the Gold, *Ham* the Myrrh, and *Japhet* the Frankincenſe. And when they went from thence to go down from the holy Mountain, they lifted up their Eyes toward Paradiſe and wept, ſaying, *O holy Paradiſe, farewel*; and having kiſs'd the Stones, and embrac'd the Trees, they went down from the holy Mountain, and *Noah* built the Ark. Upon this GOD commanded him, that he ſhould make a Bell of the Wood of the Indian Plane Tree, three Cubits long, and a Cubit and a half broad; and that he ſhould alſo make an Hammer of

(*n*) *See this Book, Chap.* 7. *ſect.* 17. (*o*) *Chap.* 5, 10, 11, 19, 21, 25, 48, 53, &c. (*p*) Kiſſæus, Bidavius *and* Zamakſharius, *&c.* (*q*) Jewiſh Antiquities, *Book* 1, *Chap.* 4. (*s*) Annales, *pag.* 35. (*t*) *Ibid.* (*u*) *Neither of theſe Perſons could be dead, before* Noah *began to build the Ark.* (*x*) *This is alſo mention'd by* Abu'l Pharagius *in his* Hiſtoria Dynaſtarum, *pag.* 12.

the ſame Wood; and that he ſhould ſtrike the Bell three Times every Day with the Hammer, Firſt, in the Morning to call the Workmen to their Labour, after that at Midday to call them to Dinner, and laſt of all in the Evening, when they were to leave their Work. And GOD ſaid to *Noah*, When they who hear thee ſtriking the Bell, ſhall ſay unto thee, What is this which thou doſt? then ſay unto them, The LORD will ſend a Flood. And *Noah* did as he was commanded.

71 In the fifth Year before the Flood *Lamech* the Father of *Noah* dies, and therefore the (*y*) *Arabian* Tale, which is ſpoken of him, tho' by an ancient Author, carry's its own Confutation, That *Lamech* before his Death ſent for his Son *Noah*, and ſaid unto him, The great and glorious GOD will not ſuffer thee to continue always in this Mountain. Therefore when thou ſhalt go down from the Mountain, thou ſhalt take with thee the Body of *Adam*, and with it three Oblations, Gold, Myrrhe and Frankincenſe, and thou ſhalt command thy Son, that immediately after thy Death, he ſhall take the Body of *Adam*, and place it in the Middle of Earth, and ſhall appoint one of his Sons to perform religious Offices, who ſhall be a religious Man, and unmarried, he ſhall not pour out Blood, nor offer either Bird or Beaſt for Sacrifice, but only Bread and Wine. Becauſe from this Place ſhall come the Salvation promiſed to *Adam*, and he ſhall be call'd *The Prieſt of the* LORD, meaning *Melchizedek*. And when *Lamech* had commanded his Son *Noah* to obſerve theſe Things, he died on the LORD's Day in the nineteenth Day of the Month *Adar*, and *Noah* embalm'd him, and bury'd him in the Cave of *Alcanuz*, and mourn'd for him forty Days.

Anno Mundi 1652.

72. And as *Enoch* had before propheſy'd of *Methuſelah*, that when he died, the Flood ſhould come; ſo he died in that very Year. And therefore the Story (*z*) confutes it ſelf, that he was bury'd whilſt *Noah* was in the Mountain, and that *Noah* and *Shem* embalm'd him, and bury'd him in the Cave call'd *Alcanuz*, and mourn'd for him alſo forty Days. A *Jew* (*a*) relates the Story thus, When *Noah* had enter'd the Ark, he ſtay'd there for ſome Time, and the Flood came not, which when he perceiv'd he ſaid unto GOD, *O thou* LORD *of the World, wherefore haſt thou brought me into the Ark? either that thou ſhouldeſt kill me, or that thou ſhouldeſt preſerve me alive?* And GOD anſwer'd him, *That I might preſerve thee alive.* And *Noah* ſaid again, *If it is ſo, why do we ſit here in the Ark, and the Flood doth not come? It had been better for us to have tarry'd on the earth.* And GOD anſwer'd again and ſaid unto him, *There is ſtill one old Man upon the Earth, who is perfectly juſt, and for his ſake the Flood cannot come upon the Earth, as long as he lives.* And *Noah* ſaid again, *O* LORD *of the World, Who is that juſt Man?* And GOD anſwer'd him, *It is* Methuſelah *thy elder.* And *Noah* ſaid, *Since this is ſo, bring him in to us, that ſo the Flood may come upon the World, as thou haſt ſaid.* And GOD anſwer'd, *He ſhall not live above a Week, and when he is dead and bury'd, the Flood ſhall immediately follow.* Within which Space of Time *Methuſelah* died, and the Flood came accordingly.

Anno Mundi 1657.

73. By this Time the Reader is too much tir'd and amus'd with the Eaſtern Stories. I ſhall conclude all with the Words of (*b*) one of the moſt judicious Hiſtorians among them. *I affirm, that whatever Account is handed to us of things done before the Flood, which is not founded upon the Words of the Prophets, is but a meer Conjecture and Opinion; ſince there is no one in thoſe Times, that we know of, who hath committed any of theſe things to Writing.*

(*y*) Eutychii Annales, *pag.* 31. (*z*) Eutychii Annales, *pag.* 35, *et* 36. (*a*) Rabbi Ben Syræ *Sententia Moralis* 15. (*b*) Abu'l Pharagii, *Hyſtoria Dynaſtarum*, *pag.* 11.

CHAP. XI.

Of the Form and Dimenſions of the Ark.

IT is now Time to give a more full Account of the Dimenſions and Form of the Ark, it being a Fabrick ſo remarkable not only in thoſe Days, but ever ſince. It was of a vaſt Bigneſs, and there was an abſolute Neceſſity for it. The whole (*a*) Remainder of the old World, and the Seed of the new was to be preſerv'd in it, and it was to be a Refuge for *Noah* and his Family. Theſe indeed were few in Number; but beſide theſe there were two at leaſt to be taken in of all Sorts of Animals, who otherwiſe muſt have periſhed in the Waters; and the Number of theſe which are known, are ſo large, that they could not be contain'd but in a moſt large Fabrick. They were oblig'd to tarry there for a full Year, and they muſt have ſufficient Food for ſo long a Time and more; ſince the Earth

(*a*) Lamy de Tabernaculo, *&c. lib.* 1. *cap.* 2. *ſect.* 1. *pag.* 170.

being

being cover'd with Mud could not immediately bring forth its proper Fruits, as ſoon as the Waters were return'd into their proper Channels. And as they could not live without convenient Food; ſo it muſt be kept in diſtinct Granaries, and the Beaſts muſt be plac'd in their diſtinct Cells. Peace muſt be kept between ſo many different Creatures, of whom ſome were wild, and ſome were tame, ſome were ſtrong, and ſome were weak. And as they were not of the ſame Temper, ſo neither were they of the ſame Bigneſs; ſo that the ſame Racks and Mangers could not ſerve them all alike. Beſides, the Food of different Kinds being mix'd together would have ſoon decay'd, and therefore they muſt be laid up in diſtinct Repoſitories. Thoſe Things which requir'd more Care to preſerve, and thoſe Things which could be preſerv'd with leſs Care muſt be kept diſtinct, and alſo the proper Food for Beaſts and Birds of all Sorts. Theſe Cells ought not to be equal, but according to the Bigneſs of the Animals which lodg'd in them, having ſufficient Room to come at them as Occaſion did require, and thus the Places for Hay and Straw ought to be larger than the Places for Corn. And as the Ark was fifty Cubits high; ſo it could not be all contain'd in one Floor, but there muſt be ſeveral Stories one above the the other; and the Ark, tho' of ſo great a Bigneſs, muſt be ſo firmly built, that there could be no Danger of its breaking to Pieces. Beſides there muſt be alſo a free and pure Air in every Room for all the Creatures to breathe in, or elſe they muſt have died for Want of it, and Conveniencies to feed, water and cleanſe every Beaſt, or elſe they would have been poiſon'd with their own Naſtineſs. And it is probable, that ſome Years muſt be ſpent in Cutting down Timber, Squaring it, and Bringing it to the Place, and alſo in Digging Bitumen or Providing Pitch to pitch it with; ſo that it could not have been contriv'd but by GOD himſelf, nor undertak'n but by one, who was fully aſſur'd, that GOD would aſſiſt him in ſo great a Work, and bring it to Perfection.

2. The Command of GOD to *Noah* was to make this Ark of (*b*) *Gopher* or *Cypreſs* Wood, which grew very plentifully in the Plains of *Babylon*, and eſpecially in *Cypariſſon*, where the Ark was built, and was a laſting durable Wood, fit for ſuch a Purpoſe; and that it might be more durable, it was made of ſquare Beams, and pitch'd within and without with Pitch. Not with ſuch Pitch, as was the Product of the Pine Trees, of which there could not be a ſufficient Quantity in the World; but with the *Bitumen* or fat Clay or Slime, which was of the ſame Nature with Pitch, being very glutinous and tenacious to keep things cloſe together; and of which there was ſo vaſt a Quantity in thoſe Plains, that the Tower and even the Walls of *Babylon* were built with it inſtead of *Mortar*. And therefore the *Septuagint* (*) uſe the Word ἄσφαλτος in this Place, which is the very ſame, that they uſe in the Deſcription of (*c*) the building of the Tower of *Babylon*. Others ſay, (*d*) that this *Bitumen* is a moſt ſolid Glue, and when any Wood is beſmear'd with it, it is not eat'n with Worms, nor clov'n with the Sun or Wind, nor decay'd with Water. *Diodorus Siculus* (*e*) tells us, that *Babylonia* contains many things worthy to be ſeen and admir'd; but among thoſe things the Quantity of *Bitumen*, which ariſeth out of the Earth, is very remarkable; which is ſo great, that it doth not only ſuffice for ſo many Buildings, but is gather'd in great Quantities by the People, and when it is dry'd, it is burn'd like Wood. And tho' it is gather'd by an innumerable Multitude of Men, as from a large Store, yet the Quantity is never exhauſted. Others ſay, (*f*) that it had a very grateful and pleaſant Smell, and therefore properly us'd as a Remedy againſt all Scenes, that might ariſe from the Excrements of the Animals, which were confin'd there. *Pliny* ſaith (*g*) that it is of a Shining Nature. That it hath the ſame Qualities with Brimſtone, it ſtrengthens, it diſcuſſes, it contracts and heals. When it is burnt it drives away Serpents with its Odour. The *Bitumen* of *Babylonia* is a Remedy againſt Webs or Pearls in the Eyes, and alſo againſt the Leproſy, Ringworm and Itching of the Body. When it is taken in Wine, it is good againſt an old Cough and Shortneſs of Breath, and when mix'd with other Medicines, it is alſo uſeful in many Diſtempers, which he reckons up. And therefore GOD commanded *Noah* to plaiſter the Inſide of the Ark with it to make it leſs dark, and to give a wholeſome Scent among ſo many Beaſts; and alſo to plaiſter the Outſide, to keep the Wood from decaying, and prevent the Water from running in at the Chinks.

3. As for the Faſhion of the Ark, the (*h*) *Length thereof was three hundred cubits, and the breadth of it fifty cubits, and the height of it thirty cubits*, ſo that it was ſix Times as long as it was broad, and ten Times as long as it was high; and almoſt twice as broad as it was high: And as it had neither Sail for the Winds to drive it, nor Rudder to guide it, nor Conveniency to cut the Water; ſo it was admirably contriv'd to lie upon the Water without Tumbling about, or Going to a great Diſtance. And as a Cubit is (*i*) known to be 21 Inches, and 888 Decimal Parts; ſo the Length of it was 517 Feet, or about 31 Perch; the Breadth of it was 94 Feet, or about ſix Perch, and the Height of it was 55 Feet, or above three Perch of our *Engliſh* Meaſure.

4. As the Ark was made of Square Timber, ſo that the Pieces might probably be of about

(*b*) Gen. 6. 14. (*) Καὶ ἀσφαλτώσεις αὐτὴν ἔσωθεν καὶ ἔξωθεν τῇ ἀσφάλτῳ. (*c*) Gen. 11. 3. (*d*) Lamy de tabernaculo. *lib.* 1. *cap.* 2. *ſect.* 3. *pag.* 176. (*e*) *Lib.* 2. (*f*) Lamy, *ut priùs*, (*g*) *Nat. Hiſt. lib.* 35. *cap.* 15. (*h*) Gen. 6. 15. (*i*) Cumberland, Arburthnet *and* Greaves.

a Cubit

a Cubit ſquare, and they might be faſten'd to Pieces, which went croſs them both in the Bottom and at the Sides, like the Ribs of a Ship, and the upper Part might be contriv'd like the Rafters of a Houſe in *Fig.* 2. But it ſeems probable to me, that to make the Ark more firm to ſupport ſo great a Weight, all the Pieces of Timber in the Bottom and the Sides might be contiguous to each other, and if ſo, then there muſt be the Thickneſs of two Cubits to each. And as we cannot ſuppoſe that the bare Pitching it within and without could be ſufficient to hold together ſuch a Bulk; and as the Inventing and Forging of Iron was begun by *Chryſor* about the Year of the World 1037, and brought to a great Perfection by *Tubal Cain* about the fifteenth Century; ſo there is no Doubt, but that there were Iron Bolts or Pins made to faſt'n all theſe Pieces of Timber together, in the ſame Method as is uſual in our large Men of War. And as the Breadth of the Ark was about 94 Feet; ſo it is poſſible, that to make it more firm, there might be ſeveral Pieces of Timber ſo long as to reach from one Side to the other. *Pliny* ſaith, that there was ſeen at *Rome* a Beam of *Larch* Wood, an hundred and twenty *Roman* Feet long, and two Feet thick in every Part, which *Tiberius Cæſar* plac'd upon the *Naumachiarian* Bridge. And another is mention'd to be cut in *Cyprus* to make a large Galley for *Demetrius* of an hundred and thirty Feet long, and almoſt ſix Feet in the Diameter. And tho' ſuch Beams may be accounted Miraculous, and there was no Neceſſity to have many for this Purpoſe; yet GOD by his Providence might provide as many as was ſufficient in thoſe Parts; ſince *Buteo*, who wrote at large of the Meaſures of the Ark, ſaith, that there is no need to go far for Credit in this Caſe, ſince there are Fir-trees commonly ſeen in the Mountains of *Daphine* above eighty Feet high.

5. The Bottom of this Ark was ſmooth or plain, not round or oval, that ſo when the Water came under it, it might the more eaſily lift it up (and for this Reaſon it is ſuppos'd to have had Props under it to keep it from the Ground, as in *Fig.* 2. (*a*). and alſo that it might be leſs ſubject to be toſs'd or tumbl'd about by the Violence of the Wind or Waves, and might fix firmly upon the Land when the Flood was over, without Falling on the one Side, as Ships do, when the Water is gone from them. And all this was neceſſary in this Caſe to preſerve all the living Creatures ſafe and ſound, not only upon the Water, but alſo when they came to Land.

6. In this Ark (*k*) *Noah* is commanded to make a Window. As this Word is us'd but once in this Senſe throughout the whole *Hebrew Bible*, and even the (*l*) Window, which *Noah* look'd out at to view the Earth is call'd in *Hebrew* by another Name; ſo it hath occaſion'd great Difficulty among Expoſitors to explain it. As the Verb from whence it is deriv'd in the *Chaldee* Language frequently ſignifies *to ſhine*, or *give light*; ſo *Jonathan* their *Paraphraſt* expounds the Command thus. *Go thou to* Phiſon, *and take from thence a precious Stone, and place it in the Ark to give Light unto you.* But this is an Expoſition too far fetch'd, and inſtead of giving any Light in this Caſe, makes the Text more dark and obſcure than it was before. There is no Doubt, but this Window, whatever it was, was deſign'd to let in the Air, that all the living Creatures which were therein, might breath freely, and live wholſome, and alſo that there might be Light enough for them to ſee their Food and their Drink, and for *Noah* and his Family to perform all the Work requir'd of them, in all the diſtinct Rooms and Places of the Ark. But this could not be done by one ſingle Window. And therefore ſome have been of the Opinion, that if it could be conceiv'd, that one great Window could be ſo contriv'd as to be ſufficent to let in the Light into their ſeveral Apartments; yet it is not ſo meant as to exclude many little ones here and there for a greater Conveniency. But there is no Neceſſity for ſo many, if (*m*) we may be at Liberty to contrive ſuch a Form of the Ark, as agrees with all thoſe Particulars, which are mention'd in Scripture, and will at the ſame Time be moſt Convenient both for the Men and all the Sorts of other Animals, which were contain'd in it. And therefore the Account hereof might probably be this. All the oppoſite Sides of the Ark were equal and parallel to each other. Part of this Ark was under Water, and this Part was firmly encompaſs'd about with Timber, and ſecur'd with *Bitumen* both within and without, that no Water could come into it, to hurt the Proviſions or other Neceſſaries, which were kept there. But the upper Story, in which the Animals were contain'd, enjoy'd a free Air like the Seamen, when they walk above Deck, and were not ſhut up in wooden Walls, but only encompaſs'd with Latices and Rails, to prevent the Birds from flying out, or ſeveral Creatures from Leaping into the Water, or other living Creatures from Coming into the Ark at the Beginning of the Flood, more than could be contain'd therein. And here the Animals might have the whole Light of the Sun, and breathe in ſuch an open Air, which could not be corrupted by any ill Scent, and where the Wind did daily blow through it, to keep it ſweet and wholeſome, as in *Fig.* 1.

7. But to this it may be objected, How the Ark could in ſuch a Caſe be defended from Showers, Snow and Froſt, and all other Inconveniences both of Wind and Weather? And to this it may be anſwer'd, that *Noah*

(*k*) Gen. 6. 16. צהר. (*l*) Gen. 8. 6. חלון. (*m*) Lamy de Tabernaculo, &c. *lib.* 1. *cap.* 2. *ſect.* 6. *pag.* 186.

cover'd

cover'd the Ark with thick Cloaths, or Skins of Goats, Sheep, Bullocks or other Animals ſo ſew'd together, and plac'd in ſuch a Manner, that they might be eaſily drawn cloſe in Caſe of Storms and cold Weather, or open'd again, whenever thoſe Animals wanted either Light or a freſher Air to breath in. Upon this Suppoſition all the Difficulties are anſwer'd, which are rais'd from a cloſe Confinement in the Ark. It may be farther objected. That there can be no Foundation for ſuch a Fancy as this: And on the contrary it may be farther ask'd, What Foundation can there be to fancy, that they were all ſhut up as in a Dungeon? If it is farther urg'd, That the Scripture takes no Notice of ſuch a Covering of Skins over the Ark. To this it may alſo be anſwer'd, That as it takes no Notice of it; ſo on the other Hand it doth not deny it; neither was it neceſſary, that it ſhould be ſo particular in ſuch little Circumſtances as theſe, becauſe it would ſwell this Part of the Story beyond any Proportion with the reſt. It is plain, that (*n*) many of the Antediluvian Patriarchs dwelt in Tents; and if it was cuſtomary for the Tents of the Shepherds at that Time to be cover'd with Skins, as the Tents of Soldiers were afterward (and the contrary can never be prov'd) *Noah* might well uſe ſuch a Covering to ſecure himſelf from Damage, as he ſaw was commonly practis'd in other Caſes. *Sanchoniatho* tells us (*o*) that in the fifth Generation from *Adam*, *Uſous* invented Covering for his Body made of the Skins of the wild Beaſts, which he could catch, and why might not (*p*) *Agrus* and *Agrouerus*, when they made Courts about Men's Houſes and other Fences, as well as *Jabal*, make them in the ſame Manner? The *Latin* Phraſe of *Living all Winter under Skins*, ſignifies only *Dwelling* in Tents, like (*) the antient *Scythians*; and *Virgil* (*q*) obſerves, that *Goats were ſhorn for the Uſe of the Camps, and to be a covering to the diſtreſſed* Seamen. And to make this Matter more plain, *Noah* is ſaid (*r*) to *remove the covering of the ark, and he looked and behold the face of the earth was dry*. Where it is obſervable, hat the *Hebrew* Word מכסה was never us'd to ſignify the Roof of an Houſe or any other Covering made of Wood, but always (*s*) us'd to ſignify the Covering of the Tabernacle, which (*t*) was made of Skins; ſo that this will juſtify ſuch an Expoſition of the Text, againſt all the Arguments, which can be brought to the contrary. If it is ſaid, that the Ark could not be cover'd without an infinite Number of Skins, with which it was a difficult Matter to be furniſh'd in thoſe Times, when the Eating of Fleſh was not very common. To this alſo it may be anſwer'd, That whatever Skins were neceſſary, *Noah* might be an hundred Years in Providing 'em or ſeveral Sorts of Cloath might be more eaſily had. It is true, that Men did not eat Fleſh. However, Sacrificing of Beaſts was very common in thoſe Times, and very many might be offer'd by *Noah*, he being a juſt and a religious Man; and he having Power over the living Creatures, might kill the more for this Uſe, or purchaſe the Skins from his Neighbours at a reaſonable Conſideration. Or the Ark might be almoſt wholly cover'd with Boards, and leave only a few Places on the Top to be open'd to look out at as Occaſion did require, and then there would need but a few Skins or Cloaths for this Purpoſe.

7. The next Particular ſpok'n of by *Moſes* concerning the Ark is the command of GOD to *Noah*, (*u*) that *in a cubit* he *ſhould finiſh it above*. As this Expreſſion immediately follows, what we thus tranſlate, *A window ſhalt thou make in the ark*; ſo there are ſome who interpret it thus, *This Window ſhall be broad at the bottom, and grow narrower in ſuch a Manner, that the Breadth on the Top ſhall be only a Cubit*. But whatever Interpretations may be put upon any Tranſlation ſignifies nothing, ſince it is certain that the *Hebrew* will not bear it, where the Word צהר or *Window* is of ſuch a Form, that we may ſuppoſe it to be of the *Maſculine* Gender, and the Word תבה is of the *Feminine*, with which the Particle *It* agrees, as the Word which it is neareſt to, and it cannot agree with the other. So that the Senſe of theſe Words muſt be thus. Tho' the Ark is fifty Cubits broad; yet there muſt be a Roof rais'd upon it, that the Water may run off from it; and this Roof muſt be ſo contriv'd, that the Middle, where the two Sides meet, muſt be but a Cubit broad, as in *Fig.* 3. *And the door of the ark* was to be *ſet in the ſide thereof*, as in *Fig.* 2, with a Bridge before it, on which all the Creatures were to go into the Ark, and the Door muſt be of ſuch a Bigneſs, that the largeſt of all Animals, particularly an Elephant might go in at it. And *Noah* was alſo commanded to *make it with lower, ſecond and third Stories*, ſo that here were three Floors directly over each other, beſide the Roof, and what other Conveniencies were neceſſary for ſuch a Deſign. And here all Sorts of Animals were to

(*n*) Gen. 4. 20. (*o*) *See this Book, Chap.* 7. *Sect.* 12. *Page* 96. (*p*) *See this Book, Chap.* 7. *Sect.* 16. *Page* 97. * Juſtin *Hiſt. lib.* 2. Quanquam continuis frigoribus urantur, pellibus tamen ferinis aut murinis utuntur. (*q*) *Geor. lib.* 3. *verſe* 311, &c.

Nec minus interea barbas, incanaque menta
Cinyphii tondent hirci, ſetaſque comantes;
Uſum in caſtrorum, et miſeris velamina nautis.

(*r*) Gen. 8. 13. (*s*) *Accordingly it is tranſlated by the* Septuagint Κάλυμμα, *as* Exod. 35. 11. Num. 3. 25. Num. 4. 8, 10, 11, 14, 25. *or* ἐπικάλυμμα, *as* Exod. 26. 14, *and* Exod. 36. 19. *or* κατακάλυμμα, *as* Exod. 39. 34, *and* Exod. 40. 19. *which is always call'd* A Covering *in our Tranſlation, as in the before mention'd Text.* (*t*) Exod. 25. 5. *and* 26. 14. *and* 35. 7, *and* 36. 19, *and* 39. 34. (*u*) Gen. 6. 16.

be preſerv'd, with Food ſufficient to laſt for a whole Year. For (*x*) *Noah did according to all that* GOD *commanded him*, and (*y*) the Command was very particular. *Take thou unto thee of all food that is eaten, and thou ſhalt gather it to thee; and it ſhall be for food for thee and for them. Of every clean beaſt thou ſhalt take unto thee by ſevens, the male and his female, and of beaſts that are not clean by two, the male and his female. Of fowls alſo of the air by ſevens, the male and the female to keep ſeed alive upon the face of all the earth.*

8. So far the *Scriptures* give us an Account of the Ark, and as to all other Particulars every Man is left at Liberty not only to frame ſuch Notions as may be conſiſtent with ſuch a Deſign, but alſo to improve upon the Notions of others for ſuch a Purpoſe. And as the Deſign of ſuch a Fabrick was to preſerve alive ſuch a vaſt number of Animals, to bring them conveniently into the Ark when the Flood began, and bring them out when the Flood was over, and alſo to contrive Places proper for each of them to lie down in, and ſuch Conveniencies, that their Food, their Litter, and their Water might be giv'n them, and they might be cleans'd every Day by eight Perſons only; ſo the Contriving it exactly will require the Skill of a very able Architect, eſpecially from thoſe ſmall Hints, which are afforded us in the ſacred Scriptures.

9. For this Purpoſe we may firſt obſerve, that when the Ark landed upon (*z*) the Mountain of *Ararat* it drew fifteen Cubits of Water. The (*a*) *waters prevail'd fifteen cubits upward, when all the mountains were covered*; and ſo it laſted (*b*) *an hundred and fifty days*. And that very day when the (*c*) *Waters* began to *aſſwage*, the (*d*) Ark landed; ſo that its Draught of Water then was fifteen Cubits, and conſequently it drew more at firſt, becauſe it had then in it all the Food and Litter which was ſpent in all that Time, or the Space of five Months.

10. Secondly, Tho' the Scripture mentions three Stories in the Whole; yet we are under no Neceſſity of ſuppoſing each Story to be of an equal Height; but (if as in *Fig.* 3.) the Height from *a* to *b* is equal to thirty Cubits, the particular Stories may be of ſuch a Length, as ſhall be moſt convenient. As therefore the Ark at its firſt Swimming might draw a large Quantity of Water; ſo the large lower Story might ſerve like the Hold of a Ship to ſtore therein all the Corn, or any other heavy Goods, as ſhould be proper for all the Animals, which were there, or might ſerve for Ballaſt, to keep the Ark upright and ſteady. And this I take to have had a firm and ſolid Deck, and ſo firmly ſecur'd by the Bitumen or Pitch, that when any Wave went over it, there could not any Water go into this Story. This Deck might be ſupported by Pieces of Timber of a Cubit Square, and ten Cubits Diſtance from each other, ſo that there might be four Rows of Supporters and twenty nine in a Row, or 116 in all. Over this Deck I ſuppoſe a void Space of about three Cubits high, ſupported in the ſame Manner, ſo that the Water might frequently waſh it clean, whilſt the Ark did ſwim, to cleanſe away all the Dung and Filth, that ſhould fall upon it from the two other Stories without any farther Trouble, and when the Ark was landed, any one might conveniently go down upon it and cleanſe it, as Occaſion ſhould require. Over this I ſuppoſe ſquare Beams to have been plac'd from Pillar to Pillar, to ſupport the Floor of the next Roof, and that this Roof was made by other ſquare Beams of a Cubit thick, with proper Holes or Drains, through which any thing that fell naturally, or was thrown into them might be conveigh'd to the Deck, to be carry'd off from thence by the Water, or otherwiſe as Occaſion ſhould require. And in this Manner *Hercules* is ſaid to cleanſe the Stalls of *Augæus* King of *Elis*, in conveighing into it the River *Alpheus*, which in one Day waſh'd the Filth clean away, and which otherwiſe had been an impoſſible Task. And after the Water was gone from the Ark, the Space between the Deck and the Floor of the next Story being four Cubits high, would be high enough for any Man to perform there ſuch Works as ſhould be neceſſary. From the Door at *b* to the Deck at *c* *Fig.* 2. I ſuppoſe a Bridge with Ledges nail'd thereon to drive up and down all ſuch Animals, as were preſerv'd in the Ark, and as it was above an hundred and forty Cubits in Length, and but twenty in height; ſo the Aſcent would make but an Angle of $8^{d.}$ 8^{m}, and therefore any Beaſt might paſs or repaſs with Eaſe; and that in the ſame Manner a Paſſage might be made from the Deck to the next Story, and there might be other Perpendicular Paſſages, that a Man might go down into the Hold of the Ark by the Help of Stairs made for that Purpoſe; to fetch from thence whatever ſhould be wanting, and all theſe muſt be well ſecur'd with *Bitumen*, or Pitch, as far as the next Story, that no Water might come in that Way; and of theſe we may ſuppoſe that there were about thirty plac'd at convenient Diſtances, and that each of theſe might be about three Cubits ſquare, without including the Steps which probably might be a Cubit and a half more. And in each of theſe there might be plac'd two Buckets faſten'd to a Wheel with a Cord in ſuch a Manner, that one of them might deſcend, when the other aſcended, as in a Mine, and a Man below might fill ſuch Grain, or other Materials as ſhould be wanting for Food or other Uſes, whilſt another Perſon drew it

(*x*) Gen. 6. 22. (*y*) Gen. 6. 19, 20, 21, *and* Gen. 7. 2, 3. (*z*) Gen. 8. 4. (*a*) Gen. 7. 20. (*b*) Gen. 7. 24. (*c*) *Compare* Gen. 7. 11, *and* Gen. 8. 4. *with* Gen. 7. 24. *and* Gen. 8. 1, 2, 3. (*d*) Gen. 8. 4.

up

up from thence, and landed it in another Story, as occaſion did require. The Floor of the ſecond Story being in this Method about five and twenty Cubits high, might contain Room enough for all the Animals of all Sorts, both Men, Beaſt and Fowl, and if it was three Cubits and a half high, it might be high enough for any living Creatures, the Elephant and ſome few others excepted, for whom in ſome particular Places, the Roof might be rais'd as Occaſion did require. This might be ſupported by Pillars as the other, and if it was divided into Rooms or Cells to ſeparate the different Animals, there might be an hundred and fifty Rooms, or thirty in Length and five in Breadth, of about ten Cubits ſquare each, for the Reception of the different Kinds according to their Natures: And here might alſo be placed two Buckets and Pullies with a Cord and a Wheel to draw Water from the Flood, and pour it into ſuch Channels, as might conveigh it into ſuch Troughs, which would be ſufficient for all the Animals when thirſty to drink out of. In this Story was the Window plac'd, as we tranſlate it, tho' (*e*) the Word will equally ſignify the *Splendor*, The *Light* or *Noon-Day*. Here therefore we may ſuppoſe the ſecond Story, in which all the Animals are plac'd, to have been quite open all round, except ſome Parts, which were grated to hinder the Birds from flying in and out. Or otherwiſe it was impoſſible, how they could have ſufficient Light and Air, and a free Paſſage to it to prevent Stagnations of the Blood, and many other Inconveniencies; which in this Caſe would have been remov'd. And as to the Cleanlineſs, the Stalls for the Beaſts may have been ſo open and ſhelving at the Bottom of them, that whatever Filth they may be ſuppos'd to have, might have been eaſily thrown down through Holes which might have at other Times been ſtopp'd by Doors or Hatches made for that Purpoſe.

10. We are now come nine and twenty Cubits high, ſo that there is but one Cubit left, which belongs to the third Story and muſt accordingly be rais'd by the Roof, ſo as to be made convenient for its reſpective Uſe. How high the Middle Part was from the Floor cannot otherwiſe be determin'd, but by conſidering what a Quantity of Hay and Straw was neceſſary to be plac'd there to ſerve for Provender and Litter for all the Beaſts, which were in the Ark during their Confinement, and which might be tumbl'd down from thence with little Difficulty, as Occaſion did require, through Holes made for that Purpoſe, and which being lighter than the other things might be eaſily plac'd in this upper Story. And in this Story ſome of the upper and open Parts were (*f*) cover'd with Skins and other Cloaths ſew'd together, (as the Tabernacle afterward was) which *Noah* could eaſily let down, or roll up according as Rain or Storms, or Want of Air made it neceſſary. And thus *Noah* is ſaid (*g*) to have remov'd the Covering of the Ark after the Flood; where the *Hebrew* Word מכסה properly ſignifies a *Vail* or *Covering*, like that of Skins, which cover'd the Tabernacle.

11. And now it is probable, that ſuch an empty Fabrick as this might draw a large Quantity of Water. To give a near Eſtimate whereof, we muſt firſt take it for granted, that a Piece of Timber is lighter than the like Quantity of Water, becauſe it will ſwim upon it. But it is probable, that ſuch a Piece being beſmear'd with *Bitumen* or Pitch both within and without, and faſten'd to other Pieces with Iron Pins and Bolts to join the whole Fabrick together, might then be as heavy as an equal Quantity of Water, and conſequently ſuch a Quantity may be thus computed.

The lower Floor 300 Cubits long, 50 Cubits broad, and one Cubit high, made of ſquare Timber	15000
Ribs at the Bottom a ſquare Cubit, contiguous to each other, filling up the Space of 298 Cubits long, and 48 Cubits broad	14304
The Deck of the lower Story like the other Floor	15000
The Ribs as before	14304
The two Sides each Side being 300 Cubits long and 19 Cubits high	11400
The two Ends, each End being 48 Cubits broad and 19 Cubits high	1824
The Ribs for the two Sides, the Ribs of each Side containing 298 Cubits long, and 19 Cubits high	11324
The Ribs for the two Ends, each End containg 46 Cubits long, and 18 Cubits high	828
116 Supporters a Cubit thick, and 16 Cubits high	1856
A Bridge with Ledges and Rails, 3 Cubits broad and a quarter of a Cubit thick, and 140 Cubits long, containing of Timber about	140
The Beams of the Deck of the firſt Story contiguous to each other, containing a Space of 296 Cubits long and 46 Cubits broad	13616
The Deck equal with the ſame between the firſt and ſecond Story	13616
155 Supporters of a Cubit thick and three Cubits high	465
30 Frames of Timber to go from the ſecond Story to the Bottom of the Ark with Stairs	3000
The ſecond Story	
Timbers to go round it of a Cubit thick	696
29 Croſs Beams from Side to Side over the Supporters of 48 Cubits long and 1 Cubit thick	1392

(*e*) Bundy's Introduction to the holy Scriptures, *pag.* 56. (*f*) Bundy's Introduction to the holy Scriptures, *pag.* 56. (*g*) Gen. 8. 13.

The

The Floor of the Second Story like the First	15000
The Sides of the ſecond Story two Cubits thick like the other, eight Cubits high, and 300 Cubits long	9600
The Ends 46 Cubits long, eight Cubits high, and two Cubits thick	676
29 Rafters to ſupport the ſecond Story 48 Cubits long	1392
116 Supporters at the Corners of each Room $3\frac{1}{4}$ high	377
4 Partitions of a Quarter of a Cubit thick, and 267 Cubits long (the Breadth of the Sides 4 Cubits, and the four Pillars ſubſtracted out of the whole Length, and $3\frac{1}{4}$ Cubits high.	1001
29 Partitions of a Quarter of a Cubit thick and 42 Cubits long (the Breadth of the Sides 4 Cubits and the 4 Pillars ſubſtracted out of the whole Length, and $4\frac{3}{4}$ Cubits thick	1142
The Floor of the third 29 Rafters of 48 Cubits long and half a Cubit thick	348
The Floor of the third Story 296 Cubits long, 46 Cubits broad, and a Quarter of a Cubit thick	3404
The two Quine Ends 50 Cubits broad, ten Cubits high, and two Cubits thick	1000
2 Rows of Supporters 29 in a Row $4\frac{1}{3}$ Cubits long, and two Rows of Supporters 29 in a Row of $6\frac{2}{3}$ Cubits long	1276
4 Beams over the Supporters, 296 Cubits long	1184
29 Couples of 10 Feet each from the higheſt Supporter to the other	290
The finiſhing Beam above	300
29 Beams on each Side from the Sides to the Top of the Roof 28 Feet long	1624
The Covering of the two Sides of the Ark, each being 28 Feet broad and 300 Feet long with Bounds of a Quarter of a Cubit thick	4200
For Ballaſt of Earth and Stone, Skins, Racks, Troughs, Mangers, Boxes, Cloſets, Houſhold-Goods, Cells, Cloaths, Tools, and other Utenſils, and unforeſeen Materials	15721
Total is	180000

Hence it is evident, that the Weight of the Ark might be ſuch, as to draw about twelve Cubits of Water; the Quantity of which may be aſſign'd to the living Creatures contain'd in the Ark, and their Food will be conſider'd more fully in the next Chapter.

CHAP. XII.

OBJECTIONS anſwer'd.

THERE have been two Objections rais'd againſt this Part of the Hiſtory of *Moſes*, which hath been already mention'd. The firſt is, That there could not be ſo great a Quantity of Water in this Planetary Syſtem, as to cauſe ſuch a Flood; and the other is, That the Ark could not be ſo large as to contain all the living Creatures, which are in the World, and Food for them all for ſo long a Time as is mention'd.

2. For the Anſwering this firſt Objection I ſhall endeavour to prove, that there was ſuch an univerſal Flood, as that which *Moſes* mentions in the Time of *Noah*, and then give an Account, from whence ſo great a Quantity of Waters might be had.

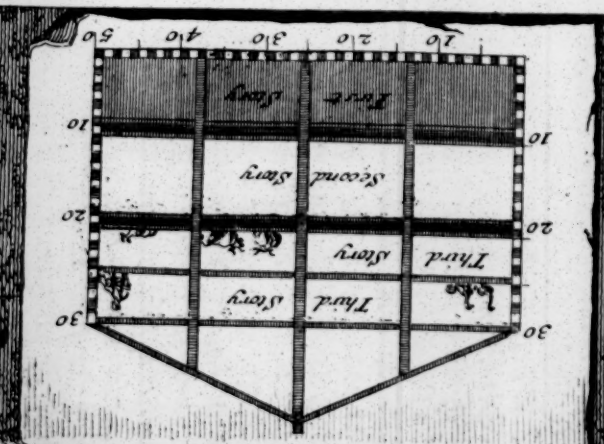
3. That there was ſuch a Flood is evident from the Conſent of all Nations, as it was handed down to them by their moſt ancient Traditions. Of this an eminent Author of our own hath given us an excellent Account in theſe Words, (*a*) *Concerning the Flood, that there hath been ſuch an univerſal Deluge, nothing hath been more univerſally credited. And becauſe the Tradition of it was, that it happen'd in the firſt Age of the World, and Men were generally ignorant of the right Account of Times; therefore they apply'd it ſtill to that, which they thought moſt ancient. So the* Thebans *to the Time of* Ogyges, *and the* Theſſalians *to the Time of* Deucalion; *which Floods of* Ogyges *and* Deucalion *were not two other diſtinct Floods (as ſome have ſuppos'd) but the ſame Flood of* Noah *apply'd to thoſe Times, and call'd by thoſe Names, which they thought of greateſt Antiquity. One ſaith well,* What Nation hath not believ'd it? *Among the* Egyptians, Phœnicians, Grecians *and* Romans, *nothing was more common. And well may we ſuppoſe it ſhould be ſo. For they, who attempted the Rearing of that Structure at* Babel, *had probably a particular Reſpect in what they did, to the Flood that was paſt, reſolving to prevent the Danger of another, and therefore they had ſufficient Occaſion whereſoever they came to preſerve and continue the Memory of it.* Beroſus, *one of the moſt ancient Writers after* Moſes, *ſets down the Story of it in the very Way that* Moſes *doth. He begins his Hiſtory thus,* Before the famous

(*a*) Wolſley's Reaſonableneſs of Scripture Belief, *pag.* 329.

Deſtruction

The Section of the Ark.

The End of the Ark.



The Beasts feeding in the Ark.

The Floor of the Second Story like the First	15000
The Sides of the ſecond Story two Cubits thick like the other, eight Cubits high, and 300 Cubits long	9600
The Ends 46 Cubits long, eight Cubits high, and two Cubits thick	676
29 Rafters to ſupport the ſecond Story 48 Cubits long	1392
116 Supporters at the Corners of each Room $3\frac{1}{4}$ high	377
4 Partitions of a Quarter of a Cubit thick, and 267 Cubits long (the Breadth of the Sides 4 Cubits, and the four Pillars ſubſtracted out of the whole Length, and $3\frac{1}{4}$ Cubits high.	1001
29 Partitions of a Quarter of a Cubit thick and 42 Cubits long (the Breadth of the Sides 4 Cubits and the 4 Pillars ſubſtracted out of the whole Length, and $4\frac{3}{4}$ Cubits thick	1142
The Floor of the third 29 Rafters of 48 Cubits long and half a Cubit thick	348
The Floor of the third Story 296 Cubits long, 46 Cubits broad, and a Quarter of a Cubit thick	3404
The two Quine Ends 50 Cubits broad, ten Cubits high, and two Cubits thick	1000
2 Rows of Supporters 29 in a Row $4\frac{1}{3}$ Cubits long, and two Rows of Supporters 29 in a Row of $6\frac{2}{3}$ Cubits long	1276
4 Beams over the Supporters, 296 Cubits long	1184
29 Couples of 10 Feet each from the higheſt Supporter to the other	290
The finiſhing Beam above	300
29 Beams on each Side from the Sides to the Top of the Roof 28 Feet long	1624
The Covering of the two Sides of the Ark, each being 28 Feet broad and 300 Feet long with Bounds of a Quarter of a Cubit thick	4200
For Ballaſt of Earth and Stone, Skins, Racks, Troughs, Mangers, Boxes, Cloſets, Houſhold-Goods, Cells, Cloaths, Tools, and other Utenſils, and unforeſeen Materials	15721
Total is	180000

Hence it is evident, that the Weight of the Ark might be ſuch, as to draw about twelve Cubits of Water; the Quantity of which may be aſſign'd to the living Creatures contain'd in the Ark, and their Food will be conſider'd more fully in the next Chapter.

CHAP. XII.

OBJECTIONS anſwer'd.

THERE have been two Objections rais'd againſt this Part of the Hiſtory of *Moſes*, which hath been already mention'd. The firſt is, That there could not be ſo great a Quantity of Water in this Planetary Syſtem, as to cauſe ſuch a Flood; and the other is, That the Ark could not be ſo large as to contain all the living Creatures, which are in the World, and Food for them all for ſo long a Time as is mention'd.

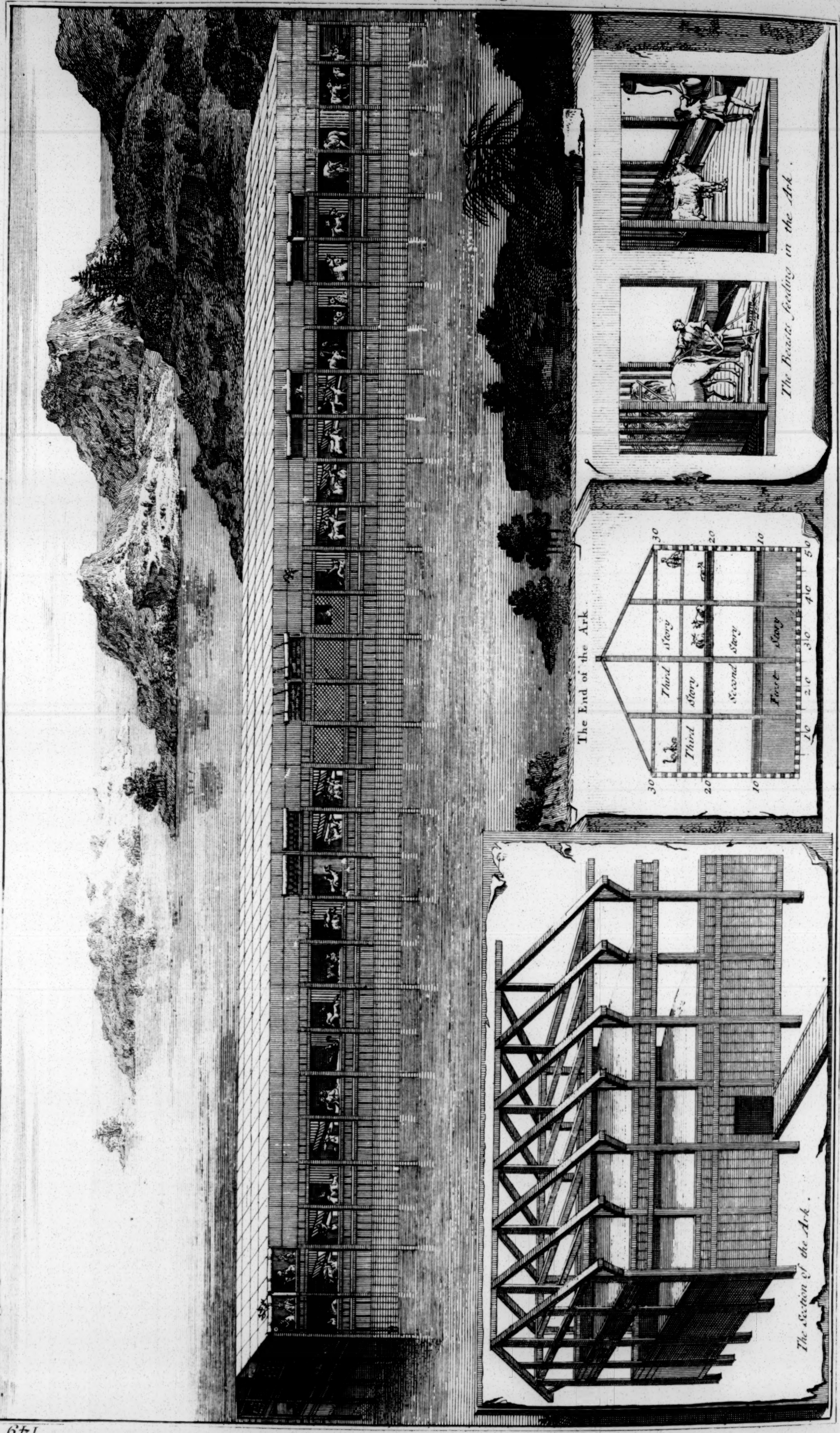
2. For the Anſwering this firſt Objection I ſhall endeavour to prove, that there was ſuch an univerſal Flood, as that which *Moſes* mentions in the Time of *Noah*, and then give an Account, from whence ſo great a Quantity of Waters might be had.

3. That there was ſuch a Flood is evident from the Conſent of all Nations, as it was handed down to them by their moſt ancient Traditions. Of this an eminent Author of our own hath given us an excellent Account in theſe Words, (*a*) *Concerning the Flood, that there hath been ſuch an univerſal Deluge, nothing hath been more univerſally credited. And becauſe the Tradition of it was, that it happen'd in the firſt Age of the World, and Men were generally ignorant of the right Account of Times; therefore they apply'd it ſtill to that, which they thought moſt ancient. So the* Thebans *to the Time of* Ogyges, *and the* Theſſalians *to the Time of* Deucalion; *which Floods of* Ogyges *and* Deucalion *were not two other diſtinct Floods (as ſome have ſuppos'd) but the ſame Flood of* Noah *apply'd to thoſe Times, and call'd by thoſe Names, which they thought of greateſt Antiquity. One ſaith well,* What Nation hath not believ'd it? *Among the* Egyptians, Phœnicians, Grecians *and* Romans, *nothing was more common. And well may we ſuppoſe it ſhould be ſo. For they, who attempted the Rearing of that Structure at* Babel, *had probably a particular Reſpect in what they did, to the Flood that was paſt, reſolving to prevent the Danger of another, and therefore they had ſufficient Occaſion whereſoever they came to preſerve and continue the Memory of it.* Beroſus, *one of the moſt ancient Writers after* Moſes, *ſets down the Story of it in the very Way that* Moſes *doth. He begins his Hiſtory thus,* Before the famous

(*a*) Wolſley's Reaſonableneſs of Scripture Belief, *pag.* 329.

Deſtruction

NOAH'S ARK.



The Beasts feeding in the Ark.

The Birds in the Ark.

The End of the Ark.

The Section of the Ark.

Deſtruction by Water, in which the whole World periſh'd, *and ſaith*, There were only eight Perſons ſav'd. Cyril *in his firſt Book againſt* Julian *ſhews that* Alexander Polyhiſtor, *and* Abidene, *under the feign'd Names of* Saturn *and* Xiſuthrus, *have writ for the moſt Part the ſame Story of the Flood, and of the Ark, and the Place of its Reſting, which* Moſes *hath mention'd. And in very many other ancient Authors, we have particular Narratives of it. And 'tis evident, that many Poetical Fictions and fabulous Stories, which we find among the ancient Heathen Writers, had their Derivations from thence. So that to doubt about the Fact of what* Moſes *hath writt'n in this Particular is extreamly unreaſonable. For it is to deny what is eminently witneſs'd to us by ſeveral Hiſtorians of ſeveral Countries, and to withſtand the Stream of an univerſal Tradition.* It is certain, that (*b*) *Ovid* writes of theſe Times, as if he believ'd the *Moſaical* Account hereof. He ſaith, that there were *Giants* in thoſe Days, who wag'd War againſt Heaven, and that their Offspring were Contemners of the Gods, guilty of Murder and Oppreſſion, and bloody in their very Natures. Upon which *Jupiter* having beheld all their Wickedneſs, calls a Council of the Gods, and tells them, that he would try ſome farther Methods for the Amendment of that wicked Age, but if they were to no Purpoſe, and the whole Earth continu'd as bad, and as univerſally corrupt as it was before, that he would deſtroy them all, and raiſe up a better Offspring in a miraculous Manner; and accordingly he ſends a Flood of Waters on all the Earth, that the Rain pour'd down from Heaven, and there were prodigious Inundations from the Sea, which deſtroy'd the Corn, the Trees, the Houſes and all Mankind, and prevail'd over all the Hills, only *Deucalion* and his Wife *Pyrrha*, who were good and juſt People, and great Reverencers of the Gods, were preſerv'd by Sailing in a Boat to the Top of the Mountain of *Parnaſſus*. And when *Jupiter* ſaw them remaining, he took Pity on them, he reſtrain'd the Rain, and caus'd the Waters of the great Deep to return to their former Channels. And ſo from them two the World was repeopl'd. A late eminent (*c*) Author ſpeaking of this Story makes this juſt Remark. *It is not material, whether* Deucalion *among the* Greeks *is the ſame with* Noah *among the* Hebrews, *or whether in Reality there happen'd another Flood in* Theſſaly, *when* Deucalion *was their King. It is certain, that this univerſal Flood remain'd in the Memory of all Men, and let* Deucalion *be who you pleaſe, or live when or where you pleaſe, ſuch things are ſpoken of him, as can only agree to an univerſal Flood. And he, who reads the whole Story in* Ovid, *muſt acknowledge, that in his Poem the true Hiſtory of* Noah's *Flood is mix'd and interwov'n with the Fables of* Deucalion. *Varro* the moſt learned of the *Romans* (as (*d*) *Cenſorinus* relates it) divided the Times into three Parts, which he call'd the three Differences. The firſt he reckon'd from the Beginning of the World to the firſt Flood, which becauſe of the Ignorance of the things then done, he call'd *The fabulous Time*. The ſecond *Epocha* was from the firſt Flood to the firſt *Olympiad*, and becauſe there were many fictitious Stories related of that Time, he call'd it *The uncertain Age*. The third was from the firſt *Olympiad* to his Days, which he call'd *The hiſtorical Age*, becauſe there had been conveigh'd down to them a true Account of the Things done in that *Epocha*. *Seneca* (*e*) plainly ſhews, that he had a clear Notion not only of the firſt Flood, for which he quotes *Ovid* as before; but he was apprehenſive of a future Flood to deſtroy the Earth, and of another Deſtruction by Fire, and ſpeaking at large about it, he ſaith, *It may be ask'd, When that fatal Day of the Flood ſhall come; when great Part of the Earth ſhall be overwhelm'd with Water, whether it ſhall be done by the Force of the Ocean? or the Seas ſhall riſe up upon us? or there ſhall be frequent Showers without Intermiſſion? or a continual Winter having brok'n through the Clouds ſhall caſt down an immenſe Force of Water? Whether the Earth ſhall pour out large Rivers, and open new Fountains? or, Whether there ſhall not be only one Cauſe to ſo great a Calamity? or every Thing ſhall agree together to bring it on? or all things ſhall ruſh as with an united Force for the Deſtruction of Mankind?* And then he gives his Opinion, *So it will be. There is nothing difficult to Nature, when it haſt'ns to bring all things to an End. It comes ſlowly on to produce new Beings, but it brings all things to Deſtruction with a ſpeedy Force.* After this he farther adds, *In ſome Places an harmleſs Tide flows along for ſome hundred Miles, and keeps its Order. It flows to its due Height, and then ebbs again. But at that Time it ſhall be free from all Laws and Bounds. If you ask, How ſhall it be? I anſwer, By the ſame Method, by which the World ſhall hereafter be burnt. Both ſhall happen when* GOD *ſhall think fit to ordain better things, and put an end to the old World. Fire and Water rule over earthly things. From theſe and by theſe all things were made, and by theſe all things ſhall be deſtroy'd. And therefore when it ſhall pleaſe* GOD *to make all things new, at one time he is pleaſed to deſtroy us by Water, and at another Time by Fire.* And after he had deſcrib'd the Flood very elegantly and at large, he adds, *Rivers ſhall ſpring out of the Mountains, and ſhake*

(*b*) Metam. *lib* 1. (*c*) Lamy de Tabernaculo, *&c. lib.* 2. *cap.* 3. *ſect.* 6. *pag.* 214. (*d*) *In libro* de die natali. (*e*) Nat. Quæſt. *lib.* 3. *quæ eſt de aquâ, Sect.* 27, 28, 29, 30.

them

them with Violence; and they ſhall flow from thence with a ſilent Gale. Every Soil, and even the moſt high Mountains ſhall abound with Waters. And as in human Bodies the ſound Parts turn into Diſtempers, and peccant Humours increaſe the Sore; ſo every thing that is near to ſuch Springs ſhall be diſſolv'd and flow into them, firſt by Drops, and then by greater Quantities. The Rivers ſhall ſpring out of Rocks in many Places, and ſhall turn into an Ocean. And there ſhall be no Borders to the Adriatick *or the* Sicilian *Sea.* And to make this probable, he farther adds, *Conſider now, what vaſt Lakes there are hid in the Earth. There are vaſt Seas under Ground, and Rivers which paſs, we know not where. And theſe from all Quarters ſhall be the Cauſe of the Flood.* And he farther adds, that this Flood ſhall alſo ceaſe, *The Waters ſhall not always have the ſame Liberty, but when the Beaſts, and Men transform'd into Beaſts ſhall be deſtroy'd, the Earth ſhall drink in the Water again.* GOD *ſhall cauſe the Sea to ſtand ſtill, or only to rage within its own Banks; and the Ocean caſt from the Earth ſhall retire into its ſecret Receſſes. The ancient Order ſhall be recall'd. Every Animal ſhall be made new, and a new Race of Men free from Wickedneſs, and born for better Fortune, ſhall dwell on the Earth.* Thus far *Seneca*, whoſe Apprehenſions of things to come, was only occaſion'd by the current Tradition of things paſt; for if he had learn'd it from the Writings of *Moſes*, he muſt have known, that what was paſt, would not happ'n again.

3. *Joſephus* (*f*) ſaith, *We read of this Deluge and the Ark in all the Writers of* Barbarian *Hiſtories, as in* Beroſus *the* Chaldean *for one, who ſpeaking of this Flood, writes to this Effect.* They ſay, that there are ſome Remainders of this Veſſel to be ſeen upon the Mountains of the *Cordyæans* in *Armenia* to this very Day, and that ſeveral People ſcrape the Pitch off from the Planks as a Rarity, and carry it about them for a Charm. Hieronymus *the* Egyptian *in his* Phænïcian Antiquities, Marſeas *and a great many others ſay ſomewhat of this Matter too. But* Nicolaus *of* Damaſcus *ſpeaks to this Purpoſe,* In the Province of *Minyas* in *Armenia* there is a high Mountain call'd *Baris*, to which Place there fled a great many People, as the Story goes in the Time of a Deluge for Sanctuary. There is a Tradition alſo, of a certain Man in a Veſſel that ſtruck upon the Top of this Mountain, and that ſeveral Pieces of Timber were to be ſeen there a long Time after. *This perhaps might be the Man, that* Moſes *makes mention of.* Thus far *Joſephus*. Whether the Ark landed in thoſe Parts of *Armenia* is another Queſtion. It is certain from hence, that they had a Notion of a Flood long before *Joſephus*'s Time from Tradition. As for the Pieces of the Ark, they are reported to ſhew them at this Time, and no Doubt will ſhew them as long as they can find a rotten Piece of Timber in the Country, or People ſo credulous as to ſpend their Mony to go thither and ſee it. However the ſame *Joſephus* ſaith in (*g*) another Place, that *this* Beroſus *following the moſt ancient Writings declares the ſame with* Moſes *concerning the great Flood, and the Deſtruction of Men thereby, and of the Ark in which* Noah *the Reſtorer of Mankind was preſerv'd, when it carry'd him to the Top of the Mountains of* Ararat. *Strabo* (*h*) ſaith, *It was the Opinion of* Plato, *that after the Flood there were three Ways of Living, The firſt was plain and ſimple, in the Tops of the Mountains, when Men were afraid of the Waters, which then cover'd the Fields. The ſecond was at the Bottom of the Mountains, when they took more Courage, and the Fields began to be dry: And the Third was in the Plains.* And that this was the Flood, which was known (as *Strabo* ſaith) to *Plato* and all other ancient Writers, is evident; becauſe there could be no other Particular Flood in which the Waters could riſe ſo high, that there was a Neceſſity for Men to fly for refuge to the Tops of the higheſt Mountains. The Story of *Noah* among the *Chaldeans* by the Name of *Oannes* and *Xiſuthrus* hath been (*i*) already mention'd. The learned *Voſſius* tells us, that there is a Tradition among the *Chineſe*, that one *Puoncuus* eſcap'd with his Family out of the univerſal Deluge. And he ſuppoſeth *Pu* or *Pi* to be only a Præfix to the Name (or an Article, as it is in the *Coptick* Language, and ſo the Name *Pu-o-nchuus* is the ſame with נוח or ἀυτὸς ὁ Νῶχ. *Martinius* alſo tells us, that the ancient Writers of the *Chineſe* Hiſtory ſpeak much of the Flood. And (*m*) it now appears, that the *Americans* had a Tradition of it (as credible Authors *Acoſta*, *Herrera* and others inform us) who affirm, that the whole Race of Mankind was deſtroy'd by the Deluge, except ſome few that eſcap'd. They are the Words of *Auguſtin Corata* concerning the *Peruvian* Tradition. And *Lupus Gomara* ſaith the ſame from thoſe of *Mexico*. And (*n*) *Johannes de Laet*, tells us out of *Leſcharbotus*, how conſtant the Tradition of the Flood is among the *Indians* not only in *Peru*, but alſo in *New France* and other Parts. *Moſes* tells us (*o*) that *Noah ſent out a dove to ſee if the waters were abated from off the face of the ground. And the dove came in to him in the evening, and lo, in her mouth was an olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.* To this *Plutarch* expreſly refers, when doubting, whether the Sea or the Land Animals are hoteſt in their Nature, he mentions the Dove ſent

(*f*) Jewiſh Antiquities, *Book* 1. *Chap.* 4. (*g*) Againſt Apion, *Book* 1. (*h*) Geog. *lib.* 13. (*i*) *Chap.* 6. *Sect.* 4. (*k*) Epiſt ad Colvium, *pag.* 409. (*l*) Hiſt. Sinic. *lib.* 1. *pag.* 12. (*m*) Patrick on Gen. 6. 17. (*n*) De Origine Gentium American *lib.* 1. *pag.* 115. (*o*) Gen. 8. 10, 11.

out of the Ark in the Time of *Deucalion*, and adds, That the *Mythologiſts* affirm, that her Coming into the Ark ſignify'd ſtormy Weather, and her Going out of the Ark ſignify'd clear Weather. And as the Olive Branch was a ſign of Peace between GOD and *Noah*; ſo from hence ſo univerſal a Cuſtom aroſe, that an Olive Branch was a Sign of Peace between Man and Man. *Virgil* ſaith of *Æneas* (*p*) *He brought the Bough of a peace making Olive Tree in his Hand.* *Polybius* ſaith, (*q*) that when *Hannibal* paſs'd the *Alps* the People brought him ſuch Boughs as a Sign of Peace and Subjection. *Livy* ſaith, that the ten Ambaſſadors from *Lorin*, when the Conſuls were in the Senate Houſe ſtretch'd out their Hands with the Olive Branches, according to the Cuſtom of the *Greeks*, and fell before the Throne on the Ground with a lamentable Cry, deſiring Peace. And *Columbus* (*s*) tells us the ſame of the *Americans* upon the firſt Diſcovery of that Country, when they had no other Way to expreſs their Inclinations In ſhort, there are ſo many things related by the Heathen Authors concerning the Univerſality of the Flood, the Saving a few Men in the Ark, and alſo of other Animals, the Sending out the Birds to ſee if the Waters were abated, the Opening the Ark to ſee if the Ground was dry, the Offering Sacrifices to God, the Diſappearing of *Noah*, and the Building of *Babylon* by his Poſterity, as muſt leave it paſt Diſpute. And the moſt ancient Accounts hereof are collected from ſo many (*t*) other Authors, that no Man of Letters can be ſuppos'd to be ignorant of it. And therefore ſuch as Diſpute againſt the Poſſibility of ſuch a Flood from Philoſophical Principles, ſeem only to argue againſt that, which they themſelves muſt know to be true.

4. The Truth of the Flood being thus confirm'd, there may be many Ways to anſwer this Queſtion, How there could be ſuch a Quantity of Water, as might be ſufficient to cover the whole Globe in ſuch a Manner? And the firſt Anſwer alone may ſilence all Diſputes about it, which is, That it was miraculous. That GOD, who created the whole World out of nothing, could as eaſily create a ſufficient Quantity of Water for this Purpoſe, and diſſolve it again into nothing, or bring it from diſtant Places, and bring it back again to the ſame Places, where it was at firſt. Thus our Bleſſed SAVIOUR anſwers all ſuch Inquiries, (*u*) *With men it is impoſſible, but not with* GOD *: for with* GOD *all things are poſſible.*

5. To ſolve this Difficulty, there are ſome who have affirm'd, that the Flood was not univerſal; others, that all the Waters of the Sea overflow'd its Banks, and conſequently that the Seat of Gravity might not be in the Center of the Earth, but equally diffus'd through the Circumference, that the Water might be in no Place above fifteen Cubits deep, and in no Place leſs. But laying aſide theſe Speculations, which ſerve rather to amuſe the Reader, than to ſolve the Difficulty; I ſhall allow that the Flood was univerſal, and that when the Waters were at the higheſt, they lay in a plain Sphere, covering the Tops of the higheſt Mountains, and for proving the Poſſibility of the Flood from theſe Principles, it will be neceſſary to take a Survey of the higheſt Mountains, and then to prove, that either of theſe two Methods mention'd by *Moſes* were ſufficient to cover them, in the ſame Manner as *Moſes* mentions, and conſequently that both together could do it more effectually, when GOD thought fit by his Providence to order, that it ſhould be ſo.

6. As for the Mountains the moſt of them are very low; very few are ſuppos'd to be a Mile high, and the higheſt not to be above four, taking the (*x*) Altitude of them from the Plain, which they ſtand upon. The Height of *Olympus* is ſo extoll'd by the Poets and ancient *Greeks*, that it is ſaid to exceed the Clouds; yet (*y*) *Plutarch* tells us, that *Xenagoras* meaſur'd it, and found it not to exceed a Mile and a half, and about ſeventy Paces in its perpendicular. Much about the ſame Height (*z*) *Pliny* ſaith, that *Dichæarchus* found the Mountain *Pelion* to be. The Mount *Athos* is ſuppos'd to be of an extraordinary Height, becauſe it caſts its Shadow to the Iſland of *Lemnos*, which according to *Pliny* was eighty ſeven Miles; yet *Gaſſendus* allows it to be but two Miles in Height, and (*a*) *Iſaac Voſſius* will not have it to be above ten or eleven Furlongs at moſt. And it is certain, that (*b*) if we allow but 60 Miles to a Degree, the Shadow might have been ſeen ſo far upon level Ground at Sun riſing or Sun ſet, if the Mountain had been but nine Furlongs, or a little more than a Mile high, and much more from any Hill in the Iſland. *Caucaſus* by *Ricciolus* is ſaid to be one and fifty Miles in Height, *Gaſſendus*, allowing it to be

(*p*) Æneid. *lib.* 8. *verſ.* 116. Paciferæque manu ramum prætendit olivæ. (*q*) *Lib.* 3. (*r*) *Lib.* 29. ( ) Navigat. *Cap.* 103. (*t*) Joſephus Jewiſh Antiquities, *Book* 1. *Chap.* 4. *and* againſt Apion, *Book* 1. Euſebius de Demonſtratione Evangelicâ, *et* de Preparatione Evangelicâ, *lib.* 1. *cap.* 12. Cyrillus Alexandrinus. Poel's Synopſis Criticorum in Gen. 8. Patrick *on the ſame.* Lamy de Tabernaculo, *lib.* 2. *cap.* 3. *ſect.* 6. Sir Walter Raleigh's Hiſtory of the World, *book* 1. *chap.* 7. Stillingfleet's Origines Sacræ, *book* 3. *chap.* 4. *ſect.* 8. Grotius de Veritate Religionis Chriſtianæ, *lib.* 1. Voſſius's Iſagoge Chronic. *Diſſert* 4. *Chap.* 2. *et* 3. Bocharti Geographia ſacra, *lib.* 1. *cap.* 4. Auguſt. de Civitate Dei, *lib.* 18. *cap.* 12. *and* Ludovicus Vives *on the ſame.* Euſeb. Chron. *pag.* 5. *edit.* 2, Scaliger. Iſaac Voſſius's *Epiſtle to* Colvius. Martinius's Chineſe Hiſtory, *lib.* 1. *pag.* 12. *and* Johan. de Laet de Origine gentium Americanarum, *lib.* 1. *pag.* 115. *with many others.* (*n*) Mark 10. 27. (*x*) Stillingfleet's Origines Sacræ, *book* 3. *chap.* 4. *ſect.* 5. (*y*) Plutarch in Æmilian. (*z*) Plin. *lib.* 2. *cap.* 67. (*a*) Notæ in Pomponium Melam *lib.* 5. *cap.* 2. *pag.* 115, *&c.* (*b*) *For as the Sine of the Angle* 1^{d}. 27^{m}. *is to the Tangent of the ſame; ſo is the Semediameter of the Earth* 2436 *Miles, to the Secant of* 2437. 101 *Miles.*

higher

higher than *Athos* or *Olympus*, conceives it not to be above three or four Miles at moſt; but *Voſſius* will not allow it to be above three Miles perpendicular, for which he gives this very good Reaſon, That there is no Mountain in *Greece*, which may not be aſcended in a Day, and makes the higheſt Mountains there not to exceed ten Furlongs, which (ſaith *Voſſius*) it is ſcarce poſſible for any one to reach in that Time, unleſs he be a Mountaineer born; but any other will ſcarce be able to aſcend above ſix Furlongs perpendicular. For in the Aſcent of any Mountain every Pace doth ſcarce reach to a Hand Breadth perpendicular. But if we do allow eight Furlongs to a Day's Aſcent; yet thereby it will appear, that the higheſt Mountains in the World are not above three Miles in Height, becauſe they may be aſcended in leſs than the Compaſs of three Days. And this may be the eaſier believ'd, ſince it is reported, that in the Months of *July* and *Auguſt* Men frequently go to the Top of the *Pike* of *Tenariff* in that Space of Time, which Mountain is (*c*) ſuppos'd to be the higheſt in the whole World. Beſides, the *Spaniards* tell us, that the *Alps* in *Italy* (which are ſo much talk'd of) are but Cottages in compariſon of the lofty Mountains of *Peru*; and yet theſe lofty Mountains may be aſcended in four Days Time. And therefore as no Mountain can be ſuppos'd to exceed four Miles in Height; ſo the Addition of fifteen Cubits more, will bring the Waters to the utmoſt Height, which *Moſes* allotted for them.

7. Now *Moſes* himſelf aſſigns two Cauſes for this Deluge, and each of theſe may be ſufficient, for ought we know to the contrary. The firſt is (*d*) that *the windows of heaven were opened*. Sir *Walter Raleigh* expounds it thus, that (*e*) the Clouds only are meant thereby, and *Moſes* uſeth the Word only to expreſs the Violence of the Rains, and the Pouring down of the Waters. For whoever hath ſeen thoſe Fallings of Water, which ſometimes happen in the *Indies*, which are call'd, *The Spouts* (where Clouds do not break into Drops, but fall with a reſiſtleſs Violence in one Body) may properly uſe that Manner of Speech, which *Moſes* did. That the Windows or Flood-Gates of Heaven were open'd, or that the Waters fell contrary to Cuſtom and that Order, which we call natural. GOD then looſen'd the retentive Power in the Air, and the Waters fell in abundance. Indeed they who think that there is no Water, but in the Clouds, may look on this as impoſſible. But we well know, that thick Air is eaſily turn'd into Water, and that round the Earth there is a thicker Air, which we call the *Atmoſphere*, which the farther it is diſtant from the Earth the thinner it is, and ſo it grows thinner in proportion until it loſeth all its watry Quality. How far this may extend, cannot be determin'd. It may reach as far as the Orb of the Moon for ought we know to the contrary. Now when this retentive Quality of Waters was withdrawn, *Moſes* tells us (*f*) that *the rain was upon the earth forty days and forty nights*, and therefore ſome of it might come ſo far as to be forty Days in Falling. And if we allow the Rain to fall a little more than ten Miles in an Hour, or 250 Miles in a Day, then all the watry Particles, which were ten thouſand Miles high might deſcend upon the Earth, and this alone might be more than ſufficient to cover the higheſt Mountains.

8. To this *Moſes* aſſigns another Cauſe, (*g*) *The fountains of the great deep were broken up*. Thoſe Waters which were contain'd in vaſt Quantities in the Bowels of the Earth, being preſs'd upward by ſome Cauſe unknown to us, guſh'd out violently at ſeveral Parts of the Earth, where they either found or made a Vent. There are vaſt Quantities of ſubterraneous Waters more than we know of. The Obſervation of *Solomon* (*g*) could never be contradicted, *All the rivers run into the ſea, yet the ſea is not full; and unto the place from whence the rivers come, thither they return again*. Tho' the Water is naturally lower than the Earth; yet every Cloud that we ſee in the Air will tell us, that it may be rais'd above it; and thus there is ſome accidental Cauſe in the Earth, which perhaps we can give no Account of, that raiſes the Water to the Top of the Surface, and lets it out in an infinite number of Springs for the Good of all the Animals, which are upon the Earth. That all the Earth is full of Water is evident, becauſe Men dig in all Parts of it for Springs, and the deeper they dig, they are not only ſure to find Water, but alſo greater Quantities of it. It is evident in (*h*) *Ochye* Hole in *Somerſetſhire*, and (*i*) the *Peake* in *Darbyſhire*, that there are large ſubterraneous Paſſages of Rivers; and it is probable, that ſuch as theſe in other Countries gave Riſe to that Notion among the Heathens, that the Souls departed paſſed over the *Stygian* Lake, before

(*c*) Varenii Geographia Generalis, *lib.* 1. *cap.* 10. *prop.* 3. (*d*) Gen. 7. 11. (*e*) Hiſtory of the World, *book* 1. *chap.* 7. *ſect.* 6. (*f*) Gen. 7. 12. (*g*) Eccleſ. 1. 7. (*h*) Cambden *in his* Britannia *for* Somerſetſhire *deſcribes it thus*: Among theſe Hills there is a Cave or Den far within the Ground, wherein are to be ſeen certain Pits and Rivulets. The Place they call *Ochye Hole*, whereof the Inhabitants feign no fewer Tales, nor deviſe leſs Dotages, than the *Italians* did of their *Sibil*'s Cave in the Mountain *Apenninus*. (*i*) Hobbs *of* the Wonders of the Peak *in* Darbyſhire, *page* 26.

Making our Entrance with confuſed Light,
Until at length the ſlow and humble Source
Of a dark River croſſing ſtopp'd our Courſe.
A Stream whoſe Channel ran 'til now beneath
The Earth, here under low the Arch doth breath,
And winding in its Channel to and fro
Not always doth irrevocably go.
Sometimes it boſoms you within its Bay,
Then jetting out it drives you far away.

they could enter into the *Elyſian* Fields. There are ſome large Rivers which are loſt by running under Ground, particularly ſome which run in the Lakes of *Chaldea*, and the ſwift Stream of the River *Jordan*, which overflows all its Banks in the Time of Harveſt and is loſt in the *Dead Sea*, and ſeveral others. Beſides there are vaſt Numbers of Rivers, which run into the Mediterranean Sea of *Europe*, *Aſia*, and *Africa*, and particularly from the *Helleſpont* and the *Euxine* Sea, and tho' it might be thought that ſuch a Maſs of Water is ſufficient to overflow the Earth; yet it generally runs in thither alſo from the main Ocean at the Straits of *Gibraltar*, and all this is emptied from thence in an unknown Manner. The *Euxine* Sea hath many Rivers conſtantly running into it, and ſo ſmall a Paſſage out, as is not ſufficient to empty the tenth Part of ſo much Water. The (*k*) *Caſpian* Sea is reckon'd in Length to be above an hundred and twenty *German* Leagues, and in Breadth from Eaſt to Weſt about ninety of the ſame Leagues. There is no viſible Way for the Water to run out, and yet it receives into its Boſom near an hundred large Rivers, and particularly the great River *Wolga*, which of it ſelf is like a Sea for Largeneſs, and (*l*) is ſuppoſed to empty ſo much Water into it in a Year's Time, as might ſuffice to cover the whole Earth, and yet it is never increas'd nor diminiſh'd, nor is it obſerv'd to ebb or flow. This conſtant Plenitude hath giv'n Riſe to many Speculations, eſpecially that it muſt neceſſarily have a Subterranean Communication, either with the *Black Sea*, altho' that be an hundred and twenty Leagues diſtant, or with the *Perſian* Gulph, tho' that is near two hundred Leagues from it. For this laſt Opinion Father *Avril*, a modern Traveller, brings this Proof, That near the Coaſt of *Kylan* there is in the *Caſpian* Sea a mighty Whirlpool, which ſucks in every Thing that comes near it, and conſequently a Cavity in the Earth there; and in the *Perſian* Gulph there are found to ſwim on the Waters a great Quantity of the Leaves of Willow Trees; but no Willow Tree grows near that Sea, and very many are ſeen on the *Caſpian*, and therefore they are carry'd by a ſubterranean Paſſage from the one to the other. So that if the *Fountains of the great deep* or thoſe ſubterraneous Paſſages were continu'd to be let looſe, without any Reflux into them, as (*m*) *Moſes* ſuppoſes during the Time of the Rain, which was forty Days and forty Nights, and the Waters aſcended but a Quarter of a Mile in an Hour; yet in forty Days it would drain all the Waters for two hundred and forty Miles deep, which would no doubt be ſufficient to cover the Earth above four Mile high. As for thoſe, who contend, that ſuch Quantities of Water may be drawn out of the *Caſpian* and *Mediterranean* Seas by the Influence of the Sun, as may prevent this Increaſe, I ſhall not diſpute it, but only deſire them to conſider, that if ſuch Quantities are extracted from the *Caſpian* Sea, which is between 39 and 46 Degrees of Latitude, and from the *Mediterranean* Sea, which is between thirty and forty three Degrees of Latitude, Whether there might not be extracted by the ſame Method ſo great a Quantity of Water in the torrid Zone out of the main Ocean between *Africa* and *America*, as muſt long before this have turn'd the Sea into dry Land? Or if the Seas are kept within their Bounds by the Attraction of Waters occaſion'd by the Sun, then the bare Suſpenſion of ſuch an Attraction for forty Days, might alone cauſe ſuch a Flood as *Moſes* mentions, and the (*n*) Return of ſuch an Attraction with the Stopping the Fountains of the great Deep might alone dry up the Waters, as *Moſes* deſcribes it, and cauſe all Things to return again at the Time limited, into their former Channels. I ſhall conclude this with (*o*) the remarkable Words of *Seneca*. *Where hath not Nature diſpos'd of Moiſture ſufficient to attack us on all Sides, when it pleaſes? There are huge Lakes, which we do not ſee, much of the Sea that lies hidden, and many Rivers that ſlide in ſecret. So that there may be Cauſes of a Deluge on all Sides, when ſome Waters flow in under the Earth, and others flow round about it, which being long pent up overwhelm it, and Rivers joyn with Rivers, and Pools with Pools. ----- And as our Bodies ſometimes diſſolve into Sweat; ſo the Earth ſhall melt, and without the Help of other Cauſes ſhall find in it ſelf what will drown it, ------- Since there may be on a ſudden, every where, openly, and ſecretly from above, and from beneath an Eruption of Waters.* Theſe Words of an Heathen are ſo plain, as if he had been directed to write a Commentary on the Words of *Moſes*, and may be ſufficient to end all Diſputes of this Nature.

9. The other Objection is, That there was not Room in the Ark to contain the Number of Living Creatures, which *Moſes* mentions, and Food of all Sorts for them all for ſo long a Time as he alſo mentions.

10. In anſwer to this it muſt be granted, That there were three Sorts of living Creatures, Men, Beaſts and Fowls. Of Beaſts and Fowls, ſome feed on Fleſh, ſome on Hay, and ſome on Seeds or Roots. Of Birds and Beaſts which (*p*) *were not clean, there were two of each ſort the male and the female, and of ſuch as were clean there were ſeven of each ſort*, two of each Sort for Breed, two for their Food after the Flood, two for Sacrifices on ſolemn Days, and a Male of each Sort to be offer'd up by *Noah* (*r*) immediately after the Flood.

(*k*) Moll's Geography *at the End of* Perſia *in* Aſia, *pag.* 67. (*l*) Stillingfleet's Origines Sacræ, *book* 3. *chap.* 4. *ſect.* 6. *page* 341. (*m*) Gen. 7. 11, 12. (*n*) Gen. 8. 1, 2. (*o*) Seneca, *lib.* 3. *Nat. Quæſt. Cap.* ult. (*p*) Gen. 7. 2. *et Commentarios in locum.* (*r*) Gen. 8. 20.

And

And the Food muſt be ſo much, as would laſt a Year. Now there was ſufficient Room for the Placing all theſe Creatures in the Ark, and the Ark could eaſily ſwim under ſuch a Burden.

11. For the Proof of this, I place the Roots and Grain in the lower Story, the living Creatures of all Sorts in the ſecond Story, and their Hay and Litter in the third Story.

12. The ſecond Story being three hundred Cubits long, and fifty Cubits broad, contains in the Whole fifteen thouſand Cubits, which (*l*) is ſuppoſed to be divided into an hundred and fifty equal Rooms; and if the Ark is ſuppos'd to be two Cubits thick in the Sides, and the Partitions to be a Quarter of a Cubit thick, then the Total to be ſubſtracted will be 2013 Cubits, ſo that the clear Space will be 12987 Cubits, which divided by 150, or the Number of Rooms, will leave the clear Space in every Room $86\frac{79}{150}$ Cubits, or 86 Cubits, and 53 Decimal Parts, which would make a Square Room of 9. 304 Cubits. And as the Length of each Cubit is now known to be 21. 888 Inches; ſo each Room would contain a Square of 16. 97 Engliſh Feet, or 287. 88 Feet in the Whole. The Computation is thus:

13. From the whole Number of Cubits	15000
Subſtract one long Side 300 Cubits in length, and 200 Cubits breadth	600
Another of the ſame	600
One Side being the Breadth of the Ark, fifty Cubits in all, or 46 Cubits, when the Breadth of the Sides is ſubſtracted, and two Cubits broad	92
Another of the ſame	92
Four Partitions, in Length 296 Cubits, and in Breadth a Quarter of a Cubit	296
29 Partitions from Side to Side, being in Length 46 Cubits each, or 1334 in the whole Length, and a Quarter of a Cubit thick, makes	333
Total is	2013
Remains	12987

14. Of theſe 150 Rooms I allow four for *Noah* and his three Sons and their Wives, and two Rooms with Earth for thoſe Animals that live under Ground, one for thoſe which live on Herbs and Roots, and the other for thoſe which live on Fleſh, and divide the other 144 Rooms into three Parts, that is 24 for Birds, twenty five for Beaſts, and the other ninety five for ſuch Animals as are deſign'd to be Food for the Reſt. In ſuch a Caſe there will be Space ſufficient for them, and alſo for *Noah* and his Family upon all Occaſions to come in and cleanſe them.

15. As for Birds the accurate and judicious (*a*) Biſhop *Wilkins* hath divided them into nine Sorts, and reckons them up to be 195 in the Whole, thus:

1. Carnivorous Birds	66
2. Phytivorous Birds of ſhort Wings	17
3. Phytivorous Birds of long Wings	18
4. Phytivorous Birds of ſhort thick Bills	16
5. Inſectivorous Birds the greater	15
6. Inſectivorous Birds the leſs	12
7. Aquatick Birds near wet Places	17
8. Aquatick Fiſſipedes	16
9. Aquatick Palmipedes	18
Total is	195

Beſide theſe we may ſuppoſe ten ſeveral other Species of large and eſpecially foreign Birds, for which five Rooms may be allow'd. Of the Birds reckon'd by the aforeſaid Author there are 66, which he calls *carnivorous*, and therefore they may all be reputed as unclean; ſo that two of each Sort may be ſufficient to be kept in the Ark. And many of theſe being large, I ſhall only ſuppoſe twelve in a Room; tho' we may reaſonably allow more. The Remainder being 129 I will enlarge to 150, and ſuppoſe them to be all clean, and that ſeven more were preſerv'd of each Sort, ſo that there were 1050 in all, and if to each Room of near 188 ſquare Feet there are allowed but 132 Birds, moſt of which are ſmall, they will be eaſily contain'd within the Compaſs aforeſaid thus:

Rooms for large Birds	5
Rooms for 132 *carnivorous* Birds twelve in a Room	11
Rooms for 1050 other Birds, 132 in a Room	8
Total is	24

16. To prove that ſixty of the Rooms will be ſufficient to contain all the Beaſts, we muſt divide them into their ſeveral Kinds as the ſame Author hath done, and allow for every Ox ſeven Feet ſquare or 49 Feet in the whole, and alſo allow for every Sheep five Feet ſquare or 25 Feet in the whole, and the ſame for Wolves and allow every Ox to be ſeven hundred Pound Weight, and every Sheep or Wolf to be an hundred. This is the utmoſt Room and Weight, which can well be demanded, and in ſuch a Caſe there will be Room enough to cleanſe, feed and litter them, as Occaſion ſhall require; and both the Space which theſe Beaſts will take up may be gueſs'd at by the following Computation.

(*l*) *Thus the* Targum *of* Jonathan *upon* Gen. 6. 14. *places an hundred and fifty Rooms in the Ark.*

Beaſts

Beaſts feeding on Hay.

Number.	Name.	Proportion to Cows.	Feet Breadth of Stalls.	Weight.
2	Horſe	3	147	2100
2	Aſſe	2	98	1400
2	Camel	4	196	2800
2	Elephant	8	392	5600
7	Cow	7	343	4900
7	Urus	7	343	4900
7	Biſons	7	343	4900
7	Bonaſus	7	343	4900
7	Buffalo	7	343	4900
7	Sheep	1	175	700
7	Stepſiceros	1	175	700
7	Broadtayl	1	175	700
7	Goats	1	175	700
7	Stone Buck	1	175	700
7	Shamois	1	175	700
7	Antelope	1	175	700
7	Elke	7	343	4900
7	Hart	4	196	2800
7	Buck	3	147	2100
7	Rein Deer	3	149	2100
7	Roe	2	98	1400
7	Rhinoceros	8	392	5600
2	Camelopard	6	294	4200
2	Hare	equal		
2	Rabbit	to two	50	200
2	Marmotto's	Sheep.		
		92 $\frac{3}{7}$	5442	64600

Beaſts feeding on Fruits, Roots, and Inſects.

Number.	Name.	Proportion to Sheep.	Feet Breadth of Stalls.	Weight.
2	Hog	4	100	400
2	Baboon	2	50	200
2	Ape	2	50	200
2	Monkey			
2	Sloth			
2	Porcupine			
2	Hedghog	7	175	700
2	Squirrel			
2	Guinea Pig			
2	Ant Bear	2	50	200
2	Armadilla	2	50	200
2	Tortoiſe	2	50	200
		21	525	2100

Carniverous Beaſts.

Number.	Name.	Proportion to Wolves.	Feet Breadth of Stalls.	Weight.
2	Lion	4	100	400
2	Bear	4	100	400
2	Tiger	3	75	300
2	Leopard	3	75	300
2	Ounce	2	50	200
2	Cat	1	25	100
2	Civet Cat	1	25	100
2	Ferret			
2	Polecat			
2	Martin			
2	Sloat	3	75	300
2	Weeſle			
2	Caſtor			
2	Otter			
2	Dog	2	50	200
2	Wolf	2	50	200
2	Fox			
2	Badger	2	50	200
2	Jackall			
2	Caragaya			
		27	675	2700

17. According to theſe Computations the Beaſts which feed on Hay will make up 5462 Feet. The Beaſts, which feed on Fruits, Roots and Inſects will make up 525 Feet, and the carnivorous Animals will take up 675 Feet, which is in the whole 6692, which being divided by 288, the Number of Feet in each Room ſhews that they would all be contain'd in about 23 Rooms, tho' 25 are allotted for ſuch a Purpoſe.

18. As for the Beaſts, which are allotted for the carnivorous Animals for a whole Year, it is plain that they are computed at 27 Wolves, and therefore let us ſuppoſe them at 30, and allow one Sheep to ſix Wolves every Day, in ſuch a Caſe the Number to be kill'd will be five in a Day, or 1825 in the whole, which would be ſufficient for them and the carnivorous Birds alſo, and being multiply'd by 25, or the Feet allotted to each of them, makes 27375 the Number of Feet in the whole, and divided as before by 288 ſhews, that they will all be contain'd in 95 Rooms, which was the Number allotted for ſuch a Purpoſe.

19. The next thing to be conſider'd is, That there was Room in the Ark to contain Food ſufficient for all theſe Animals. For this Purpoſe I place the Hay in the upper Story under the Roof, and a Quantity of Litter, which would take up as much Room as the ſame Quantity of Hay. Let us then to each Ox allow the Weight of forty Pound of Hay in each Day, and ſuppoſe, that as much was ſpent as 93 Oxen could eat; in ſuch a Caſe they would eat 3720 Pound in a Day, and in 365 Days or a Year they would eat 1357800 Pound, or 679 Tun, and conſequently there muſt be Room enough in the third Story to contain 1358 Tun of Hay and Litter. To this muſt be added (*m*) the Hay for 1825 Sheep for a Year, leſſening their Number 5 in a Day, which will be equivalent to 333975 in the whole, which divided by ſeven, leaves an equal Quantity of Hay to what 47701 Oxen would eat in a Day, which at the Rate of 40 Pound a Day is 1908040

(*m*) *As* 365 *is an odd Number; ſo there is an eaſier Way to find out the Number here mention'd, than by ſo tedious an Addition, thus. Take the next greateſt Number to* 365 *or* 366, *and divide it into half, the Quotient is* 183, *by which multiply* 365, *and the Total is* 66795, *the progreſſive Number of* 1 *to* 365 *incluſively by the Addition of the whole Numbers together, which multiply'd by* 5, *the Total is* 333975, *or the Number before mention'd.*

Pound,

Pound, or 754 Tuns more, and allowing an equal Quantity of Litter, makes the Space of 1508 Tuns, which added to the former Sum of 1358 makes 2866 Tuns in the whole, which could well be contain'd in the upper Story. Now it hath been obſerv'd by *Buteo* on this Occaſion, that a Cubit ſquare of well-preſs'd Hay, as in a Mow, will contain 40 Pound Weight, when the Cubit was computed at 18 Inches. But the real Cubit being 21.888 Inches, the Proportion of the other to this is as 1 to 1.798, and therefore ſuch a Cubit will contain 71 Pound. So that the whole will take up a Space of 80450 Cubits, which may eaſily be contain'd in a Roof of a little more than eight Cubits high, tho' ten may well be allowed, and then the upper Part thereof will be eleven Cubits high from the Floor of the upper Story.

20. As for the Beaſts, which feed on Fruit, Roots and Inſects, they are reckon'd to be equal to one and twenty Sheep, or three Oxen, and conſequently allowing to them an hundred and fifty Pound Weight every Day, the Weight would be 54750 in all. Let us therefore ſuppoſe the Weight of the Birds to be as follows:

10 Couple of large Birds at 100 *l.* weight each	2000
66 Couple of Carnivorous Birds at 5 *l.* weight each	660
1050 of other Birds at 5 *l.* weight each	5250
Total is	7910

The Weight of the Birds, which feed on Herbs and Roots may be ſuppos'd at about 7000 Pound, and that they ſhould eat their own Weight in ten Days or 700 Pound every Day; and allowing ſix Pound every Day to each Perſon in *Noah*'s Family or 48 Pound in the Whole, allowing alſo a tenth Part of their Provender in Corn to the Beaſts, which feed on Hay, or 144 Tun, or 789 Pound every Day, the Total will be 1687 Pound every Day; or allowing 2000 Pound Weight every Day, the Total, which will be ſpent in a Year, will be about 365 Tun, which may much more conveniently be plac'd in the lower Story than the Hay and Straw would be plac'd in the upper.

21. Here then we may obſerve the conſtant Employment of *Noah* and his Family, which was to throw down about eight Tun of Hay and Litter every Day in the Racks and Stalls; to cleanſe the Stalls by throwing down the Filth upon the Deck of the lower Story through Holes contriv'd for that Purpoſe, which might be an equal Labour with the other; to bring up about a Tun of Grain out of the lower Story every Day by the Help of a Pully, and give it to the reſpective Animals; to give five Sheep every Day to the carnivorous Animals; and to draw up about eight Tun of Water by a Pully; and to empty it into Channels by which theſe Animals might be water'd, which as it was a ſufficient Task for them all, ſo if the Ark was contriv'd in ſuch a convenient Manner, it was no more than what they could well perform.

22. It may be ask'd, What Neceſſity there was of ſo large a Space in the lower Story, ſince the Quantity of Proviſions allotted for it might be contain'd in a much leſs? But to this it may be anſwer'd, That there was a Neceſſity of a large Quantity of Air below the Water to raiſe the Ark ſo much the higher, as might Ballance the Weight in the ſecond and third Stories, or otherwiſe that Weight would have ſunk the Ark ſo low under Water, that it muſt have drown'd all the Animals which were there preſerv'd.

23. But here it may be alſo ask'd, Whether the Ark could ſwim with ſo great a Burden as all the Animals mention'd, and the Food for them all? And to this it may be anſwer'd, that all which is mention'd could not draw two Cubits of Water; ſo that if the empty Ark could ſwim in twelve Cubits, it could ſwim, when thus loaded, in fourteen Cubits Depth. For a Proof of this (*m*) if the Length of the Ark three hundred Cubits or 6566.400 Inches, is multiply'd by the Breadth fifty Cubits, or 1094.400 Inches, the Total is 7186268.160 cubical Inches, which multiply'd by 21.888 the Inches in a Cubit, makes 157293037.486 Square Inches in a Cubit Depth of the Ark; which being alſo divided by 27.792 the Inches of Water contain'd in a Pint or Pound, leaves 5659651 for the Number of Pounds, which will depreſs the Ark a Cubit in the Water. The additional Weight in the Ark may be computed as followeth:

Weight of Beaſts feeding on Hay	64600
Weight of Beaſts feeding on Roots	2100
Weight of Carnivorous Beaſts	2700
Weight of 8 Men and Women	1440
Weight of Earth and Stone for Subterraneous Animals	20000
	90840
Food for carnivorous Animals	182500
Hay and Litter in the upper Story	5732000
Food for other Beaſts, Birds and Men	730000
Total for a whole Year	6644500
Total of both	6735340

And as ſuch a Quantity of Proviſion might ſerve for a Year; ſo 2730616 Pounds might be ſpent in 150 Days, which being ſubſtracted from the other, may leave the additional Weight of 4004724, or about $\frac{5}{7}$ Part of a Cubit.

24. Thus the Bulk of the Ark when it reſted on the Mountain of *Ararat*, might draw $12\frac{5}{7}$ Cubits of Water, and conſequently if (*n*) the Feet, upon which it is ſuppoſed to ſtand (not only

(*m*) *See this Book, chap.* 4. *ſect.* 17. *Page* 39.

(*n*) Lamy de Tabernaculo, *ut prius.*

that the Water might more eaſily bear the Ark up, but alſo to prevent the lower Part from Rotting, and to make Room for *Noah* or others to plaiſter it with *Bitumen* for its better Security) might be $2\frac{5}{7}$ Cubits long, they might be 15 Cubits deep in the Water, and conſequently land on the Mountain of *Ararat* in the ſame Manner as *Moſes* mentions. And therefore there is no Occaſion to object againſt the Faſhion of the Ark, ſince ſuch a Draught may be giv'n in this Manner, as will ſufficiently vindicate all that is writt'n thereof in the holy Scriptures.

25. In this Enumeration (to uſe the Words of (*o*) a reverend Prelate, to whoſe ingenious Obſervations we chiefly owe this Diſcovery) there is no mention made of the Mule, becauſe it is a Mungrel Production, and not to be reckon'd as a diſtinct Species. And tho' it be moſt probable, that the ſeveral Variety of Beeves, namely thoſe which are ſtil'd *Urus*, *Biſons*, *Bonaſus* and *Buffalo*, and thoſe other Varieties reckon'd up under *Sheep* and *Goats*, be not diſtinct Species from *Sheep* and *Goat*, there being much leſs Difference betwixt theſe, than there is betwixt ſeveral Dogs: And it being known by Experience, what various Changes are frequently occaſion'd in the ſame Species by ſeveral Countries, Diets and other Accidents; yet to prevent all Cavilling, they are allow'd to be diſtinct Species, and each of them to be clean Beaſts, and conſequently ſuch as were to be receiv'd in by ſevens. As for the *Morſe*, *Seal*, *Turtle* or *Sea-Tortoiſe*, *Crocodile* and *Senembi*, theſe are uſually deſcrib'd to be ſuch Kind of Animals, as can abide in the Water; and therefore they are not taken into the Ark; tho' if that were neceſſary, there would be Room enough for them. The *Serpentine-kind*, *Snake*, *Viper*, *Slow-worm*, *Lizard*, *Frog* and *Toad*, might have ſufficient Space for their Reception, and for their Nouriſhment in the Dreins or Sinks of the Ark, which were under the Floor for the Standings of the Beaſts. As for thoſe leſſer Beaſts, as *Rat*, *Mouſe*, *Mole*, and alſo as for the ſeveral Species of Inſects, there can be no Reaſon to Queſtion, but that theſe may find ſufficient Room in ſeveral Parts of the Ark, without having any particular Stalls appointed for them.

26. And tho' it may ſeem moſt probable, That before the Flood both Men, Beaſts and Birds did feed only upon Vegetables, as may appear from (*p*) the Words of GOD, where he ſaid, *Behold, I have given you every herb bearing ſeed, which is upon the the face of all the earth, and every tree, in the which is the fruit of a tree yielding ſeed, to you it ſhall be for meat. And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, I have given every green herb for meat:* And that after the Flood, when the Productions of the Earth were become of leſs Efficacy and Vigour, and leſs fit for Nouriſhment, their Liberty was enlarg'd by theſe Words of GOD to *Noah, Every moving thing that liveth ſhall be meat for you, even as the green herb I have given you all things:* Yet becauſe this Proof is not ſo very cogent to convince a captious Adverſary, but he may be ſtill apt to queſtion, Whether the rapacious Kinds of Beaſts and Birds, who in the natural Frame of their Parts, are peculiarly fitted for the catching and devouring of their Prey, did ever feed on Herbs and Fruits; therefore to prevent ſuch Cavils, the *Animals*, which are now *carnivorous*, are ſuppos'd to be ſo from the Beginning, and accordingly a ſufficient Space is allow'd not only for them, but alſo for their Food.

27. So that upon the whole Matter it appears the more difficult Task of the two to aſſign a ſufficient Number and Bulk of neceſſary Things, to anſwer the Capacity of the Ark, rather than to find out ſufficient Room for thoſe ſeveral Species of *Animals* already known. Perhaps it might be made ſo large, that it might be the longer in Building, and give the old World a larger Time for their Repentance, or leave them wholly without Excuſe, when they were deſtroy'd. But beſide this, it may be preſum'd, that there are ſeveral other Kinds of Beaſts and Birds, eſpecially in the undiſcover'd Parts of the World, beſide thoſe which have been here reckon'd up, and therefore it is but reaſonable to ſuppoſe the Ark to be of a bigger Capacity, than what may be ſufficient for the Things already known; and it was alſo neceſſary to preſerve the Grain, and other Things laid up for Food, ſweet and good for ſo long a Time, that it ſhould not lye in too great Quantities upon each other, eſpecially in ſo moiſt an Air, as muſt then be ſuppos'd to be. And therefore it may be aſſerted, that if ſuch Perſons, who are moſt expert in Philoſophy or Mathematicks, were now to aſſign the Proportions of a Veſſel, that might be ſuitable to the Ends, which are here propos'd, they could not (all things conſider'd) find out any Dimenſions more accommodated for thoſe Purpoſes, than thoſe which are mention'd by *Moſes* in the Book of *Geneſis*.

18. Thus have I prov'd, That the Ark was of a ſufficient Capacity to contain all the living Creatures, and Food for them all. To meaſure the Weight of the empty Ark, and and the Quantity of Water, which it drew, when it began to ſwim, will afford us another Curioſity, which may gueſs'd at in this Manner.

29. When our Country-man the ingenious and learned Mr. *Greaves* travell'd into *Rome*, *Greece*, *Paleſtina* and *Egypt*, that he might be capable of diſcovering the ancient Weights, Mony and Meaſures both of Lengths, Solids, and Liquids us'd in thoſe Parts, he meaſur'd

(*o*) *Biſhop* Wilkins's Eſſay toward a real Character, *page* 165. *and* 167. (*p*) Gen. 1. 29, 30. *compar'd with* Gen. 9. 3.

the

the *Pyramids* in *Egypt*, and accordingly comparing the Account, which *Herodotus*, *Strabo* and others give of their Bigneſs, he found (*a*) the Length of a Cubit to be 21. 888 Inches (which is accordingly agreed to by (*b*) other eminent Writers) and therefore tho' a Cubit was formerly reckon'd to be but 18 Inches, and conſequently the Cube thereof to be but 5832 cubical Inches; yet the Cube of a Cubit, as it is now plainly known from this Experiment, is 10267 Inches, and therefore the Capacity and Weight of *Noah*'s Ark appears to be almoſt double of what it was once thought to be. Now according to the former Account of the Dimenſions of the Ark it was ſuppos'd when empty to draw 12 Cubits of Water, and being as heavy as the Quantity of Water, which it drew, its Weight muſt be thus computed. As (*c*) 27. 792 Inches of Water contain a Pint or a Pound; ſo by dividing 10267 Inches, which are contain'd in the Cube of a Cubit, it appears, that ſuch a Cube will contain 369. 415 Pounds. And therefore ſince it appears, that the Weight of the Ark might be equal to 180000 Cubits of Water; ſo if this Sum is multiply'd by 369. 415, the Total will be about 66494700 Pounds in the whole. And as *Noah* was (*d*) *an hundred and twenty Years* in Preparing the Ark, in which there were 37569 Days of Labour, the Sabbaths excepted; ſo by dividing the Sum of 66494700 by 37569, it appears that *Noah* and his Family might add to the Weight of the Ark about 1770 Pound Weight in Timber and other Materials every Day; which, if it was made of ſquare Beams (as St. *Chryſoſtome* and others mention) and in a ſquare Figure (as the *Scriptures* plainly intimate) might have been practicable, it being not above the Weight of a Piece of Timber of a Cubit Square, and five Cubits in Length. But if it had been made of Boards, or in the Form of a Ship, ſo that the Timber muſt have been bent to fit it for ſuch an Uſe, it muſt have been a more difficult Task.

(*q*) Greaves *of the* Roman Foot, *page* 40. The *Engliſh Foot* is 1034. 13, and the *Derah* or *Cubit* at *Cairo* in *Egypt* is 1886. 25. And therefore as 1034. 13 is to 1886. 25; ſo is 12 Inches or an *Engliſh* Foot, to 21. 888 Inches, or an *Egyptian* Cubit. (*r*) Arburthnet *on* Weights and Meaſures, *Tab.* 4, *and Biſhop* Cumberland *of* Scripture Weights and Meaſures, *page* 34, 40 *and* 43. (*s*) Cumberland, *page* 63. An Apothecary's Pound, being a Pint of Wine Meaſure, is by the Statute of this Kingdom $27\frac{7}{8}$ Cubical Inches. *And* among us it is agreed, that our Wine Gallon moſt frequently us'd contains 231 ſolid or cubical Inches of our ſtandard Meaſure. *And again, page* 69, Rain Water being lighter than our Fountain Water, and of a more conſtant Equality in its Weight than Spring Waters are (which differ a little in Weight from each other) takes up a little more Room than ſo many Ounces of our Water will do: So that tho' we reckon 1720 cubick Inches to 1000 Ounces of our Fountain Water; yet we may well allow 1747 ſuch Inches to 1000 Ounces of lighter Rain Water. *And as Part of the Waters of the Flood was occaſion'd by Springs, and Part by Rain; ſo I ſhall take the Middle between both, and ſuppoſe, that about* 1737 *Inches might contain about* 1000 *Ounces; and therefore* 16 *Ounces or a Pound contains* 27. 792 *Inches.* (*t*) 1 Pet. 3. 20. *and* Gen. 6. 3.

CHAP. XIII.

OBSERVATIONS upon the Whole.

HAVING now by the Bleſſing of GOD, giv'n an Account of the the moſt remarkable Occurrences between the Creation of the World and the Flood, as they are contain'd in the ſix firſt Chapters of *Geneſis*; I ſhall in this Chapter and in the laſt Chapter of every Book, endeavour to obſerve this Method.

Firſt, I ſhall mention ſuch Obſervations, which may illuſtrate or confirm any Cuſtom, which is us'd in the Church of *England*.

Secondly, I ſhall mention ſuch Texts of *Scripture*, which ſpeak of the *Trinity*.

Thirdly, I ſhall mention ſuch Texts, which are alledg'd as Propheſies of ſome things to come, particularly of CHRIST JESUS, and ſuch Perſons or Things, as are ſuppos'd to be Types of him, and ſhew how they have been fulfill'd.

Fourthly, I ſhall make ſuch Obſervations, as may be of Uſe to vindicate the Authority of the Sacred *Scriptures*.

Fifthly, I ſhall give the Reaſons of the ſeveral Diſlocations, which are to be found either in the hiſtorical or prophetical Part of *Scripture*.

And laſtly, I ſhall propoſe a *Chronological* Method for the reading of the ſacred *Scriptures* of the old Teſtament from the Beginning to the End.

Firſt, As to ſuch Obſervations, which may illuſtrate or confirm any Cuſtom, which is us'd in the Church of *England*. And here at the firſt Opening of the *Hebrew Bible*, we find not only a Diſtinction of Books and Chapters, but alſo the five Books of *Moſes* are diſtinguiſh'd into ſeveral large Sections, and three *Hebrew* Letters which we call *Pe*, plac'd at the Beginning of each, in this Manner, פ פ פ being the firſt Letter of (*a*) the *Hebrew* Word

(*a*) Buxtorfius *de* Abbreviaturis Hebraicis *in literâ* פ *pag.* 138.

פרשה *Paraſhah*, which ſignifies, A *Diſtinction* or *Section*, and to make it more remarkable, each of theſe Diviſions are call'd by ſome remarkable Word in the Beginning of each Section. Thus the firſt (*b*) Section is call'd בראשית, or, *In the beginning*: The (*c*) Second is call'd נח or *Noah*; and the (*d*) Third is call'd לך לך, or, *Get thee out*, &c. The five Books of *Moſes* were thus divided into ſo many Sections, that by reading one of them every Week, the whole was read over publickly to the *Jews* once every Year. And thus it is ſaid (*e*) that *Moſes had of old time in every city thoſe, who* preached, or *read him* publickly to the People, becauſe this was their conſtant Practice *in their ſynagogues every ſabbath day*. Agreeable to this is the Uſage of our Church, in which the *old Teſtament* is appointed to be read over once every Year, the *New* three Times, and the *Pſalms* once every Month. But when *Antiochus Epiphanes*, who was the cruelleſt Enemy, that the People and Religion of the *Jews* ever had, had not only (*f*) profan'd the Temple, and made the daily Sacrifice and Oblation to ceaſe, but alſo (*g*) burnt with Fire all the Books of the Law, which they could find, and put to Death thoſe, with whom any ſuch Things were found; then there could be no publick Reading of the Law, and therefore ſome Perſons appointed ſuch Sections out of the Prophets, which they thought to be parallel to them to be read on every Sabbath Day in their Stead; and when this Perſecution ceas'd, ſo that the Reading of the Law was reſtor'd, the Reading of both continu'd every Sabbath Day, not only until the whole *Jewiſh* Polity was diſſolv'd, but even during their Diſperſion into other Countries; and from hence came the Cuſtom of Reading ſuch Portions of *Scripture* which we call *Epiſtles* and *Goſpels* on every LORD's Day. Now theſe Leſſons of the Law and the Prophets began their (*h*) Round one Sabbath before the Courſes of the Prieſts, upon the Feaſt of *Tabernacles*, when all the Prieſts were preſent and ſerv'd, and thus by the next Feaſt of Tabernacles, or the next Year, all the Law was read over, whether the Year was a common or an *Embolimæan* Year. For if it was a common Year, the Sections in the latter End of *Deuteronomy* were made fewer and longer, but if it was an *Embolimæan* Year, then they were broke into more, according to the Sabbaths of that Year, that at the Feaſt of Tabernacles, *Deuteronomy* might be finiſh'd, and *Geneſis* might be begun again. I ſhall here annex the Sections out of the Law and the Prophets, according as they are appointed by the *Jewiſh* Rubrick, and if the Reader ſhall think fit to obſerve the Harmony, between the two Portions, which were read at one and the ſame Time, he will find, that the Choice of the Sections out of the Prophets was of more than ordinary and common Diſcretion.

Sabbath 1. After the Feaſt of Tabernacles.
Gen. Chap. 1. 1. to Chap. 6. 9.
Iſai. Chap. 42. 5. to Chap. 43. 11.

Sabbath 2. *Gen.* Chap. 6. 9. to Chap. 12. 1.
Iſai. Chap. 54. 1. to Chap. 55. 5.

Sabbath 3. *Gen.* Chap. 12. 1. to Chap. 18. 1.
Iſai. Chap. 40. 27. to Chap. 41. 17.

Sabbath 4. *Gen.* Chap. 18. 1. to Chap. 23. 1.
2 *Kings* Chap. 4. 1. to Chap. 4. 38.

Sabbath 5. *Gen.* Chap. 23. 1. to Chap. 25. 19.
1 *Kings* Chap. 1. 1. to Chap. 1. 32.

Sabbath 6. *Gen.* Chap. 25. 19. to Chap. 28. 10.
Malachi Chap. 1. 1. to Chap. 2. 8.

Sabbath 7. *Gen.* Chap. 28. 10. to Chap. 32. 5.
Hoſea Chap. 11. 7. to Chap. 14. 2.

Sabbath 8. *Gen.* Chap. 32. 3. to Chap. 37. 1.
Obadiah throughout, or *Hoſea* Chap. 12. 12. to the End of the Book.

Sabbath 9. *Gen.* Chap. 37. 1. to Chap. 41. 1.
Amos Chap. 2. 6. to Chap. 3. 9.

Sabbath 10. *Gen.* Chap. 41. 1. to Chap. 44. 18.
1 *Kings* Chap. 3. 15. to the End of the Chapter.

Sabbath 11. *Gen.* Chap. 44. 18. to Chap. 47. 27.
Ezek. Chap. 37. 15. to the End of the Chapter.

Sabbath 12. *Gen.* Chap. 47. 27. to the End of the Book.
1 *Kings* Chap. 2. 1. to Verſe 13.

Sabbath 13. *Exod.* Chap. 1. 1. to Chap. 6. 2.
Iſaiah Chap. 27. Verſe 6. to Chap. 28. 14. Or,
Jer. Chap. 1. 1. to Chap. 2. 4.

Sabbath 14. *Exod.* Chap. 6. 2. to Chap. 10. 1.
Ezek. Chap. 28. 25. to the End of Chap. 29.

Sabbath 15. *Exod.* Chap. 10. 1. to Chap. 13. 17.
Jer. Chap. 46. 13. to the End of the Chapter.

Sabbath 16. *Exod.* Chap. 13. 17. to Chap. 18. 1.
Jud. Chap. 4. 4. to Chap. 6. 1.

Sabbath 17. *Exod.* Chap. 18. 1. to Chap. 21. 1.
Iſaiah Chap. 6. throughout.

Sabbath 18. *Exod.* Chap. 21. 1. to Chap. 25. 1.
Jer. Chap. 34. 8. to the End of the Chapter.

(*b*) *Beginning at* Gen. 1. 1. (*c*) *Beginning at* Gen. 6. 9. *viz.* Theſe are the Generations of Noah.
(*d*) *Beginning at* Gen. 12. 1. *viz.* And the LORD ſaid unto Abraham, Get thee out of thy country.
(*e*) Act. 15. 21. (*f*) 1 Mac. 1. 44, &c. (*g*) 1 Mac. 1. 56, 57. (*h*) Lightfoot, *vol.* 1. *pag.* 402.

Sabbath 19. *Exod.* chap. 25. 1. to chap. 27. 20.
1 *Kings* chap. 5. 12. to chap. 6. 14.

Sabbath 20. *Exod.* chap. 27. 20. to chap. 30. 11.
Ezek. chap. 43. 10. to the End of the chapter.

Sabbath 21. *Exod.* chap. 30. 11. to chap. 35. 1.
1 *Kings* chap. 18. 1. to verſe 39.

Sabbath 22. *Exod.* chap. 35. 1. to chap. 38. 21.
1 *Kings* chap. 7. 13. to verſe 26.

Sabbath 23. *Exod.* chap. 38. 21. to the End of the Book.
1 *Kings* chap. 7. 50. to chap. 8. 21.

Sabbath 24. *Levit.* chap. 1. 1. to chap. 6. 1.
Iſaiah chap. 43. 21. to chap. 44. 24.

Sabbath 25. *Levit.* chap. 6. 1. to chap. 9. 1.
Jerem. chap. 7. 21. to chap. 8. 4.

Sabbath 26. or the Paſſover Sabbath. *Levit.* chap. 9. 1. to chap. 12. 1.
2 *Sam.* chap. 6. 1. to chap. 7. 17.

Sabbath 1. after the Paſſover. *Levit.* chap. 12. 1. to chap. 14. 1.
2 *Sam.* chap. 6. 1. to chap. 7. 17.

Sabbath 2. *Levit.* chap. 14. 1. to chap. 16. 1.
2 *Kings* chap. 7. 3. to the End of the chapter

Sabbath 3. *Levit.* chap. 16. 1. to chap. 19. 1.
Ezek. chap. 23. 1. to the End of the chapter.

Sabbath 4. *Levit.* chap. 19. 1. to chap. 21. 1.
Amos chap. 9. 7. to the End of the Book: Or,
Ezek. chap. 20. 2. to verſe 21.

Sabbath 5. *Levit.* chap. 21. 1. to chap. 25. 1.
Ezek. chap. 44. 15. to the End of the Chapter.

Sabbath 6. *Levit.* chap. 25. 1. to chap. 26. 3.
Jer. chap. 32. 6. to verſe 28.

Sabbath 7. Feaſt of Pentecoſt. *Levit.* chap. 26. 3. to the End of the Book.
Jer. chap. 16. 19. to chap. 17. 15.

Sabbath 8. *Num.* chap. 1. 1. to chap. 4. 21.
Hoſea chap. 1. 10. to chap. 2. 21.

Sabbath 9. *Num.* chap. 4. 21. to chap. 8. 1.
Jud. chap. 13. 2. to the End of the Chapter.

Sabbath 10. *Num.* chap. 8. 1. to chap. 13. 1.
Zech. chap. 2. 10. to chap. 4. 8.

Sabbath 11. *Num.* chap. 13. 1. to chap. 16. 1.
Joſhua chap. 2. throughout.

Sabbath 12. *Num.* chap. 16. 1. to chap. 19. 1.
1 *Sam.* chap. 11. 14. to chap. 12. 23.

Sabbath 13. *Num.* chap. 19. 1. to chap. 22. 2.
Judg. chap. 11. 1. to chap. 11. 34.

Sabbath 14. *Num.* chap. 22. 2. to chap. 25. 10.
Micah chap. 5. 7. to chap. 6. 9.

Sabbath 15. *Num.* chap. 25. 10. to chap. 30. 2.
1 *Kings* chap. 18. 46. to the End of chap. 19.

Sabbath 16. *Num.* chap. 30. 2. to chap. 33. 1.
Jer. chap. 1. 1. to chap. 2. 4.

Sabbath 17. *Num.* chap. 33. 1. to the End of the Book.
Jer. chap. 2. 4. to verſe 29.

Sabbath 18. *Deut.* chap. 1. 1. to chap. 3. 23.
Iſaiah chap. 1. 1. to verſe 29.

Sabbath 19. *Deut.* chap. 3. 33. to chap. 7. 12.
Iſaiah chap. 40. 1. to verſe 27.

Sabbath 20. *Deut.* chap. 7. 12. to chap. 11. 26.
Iſaiah chap. 49. 14. to chap. 51. 4.

Sabbath 21. *Deut.* chap. 11. 26. to chap. 16. 18.
Iſaiah chap. 54. 11. to chap. 55. 4.

Sabbath 22. *Deut.* chap. 16. 18. to chap. 21. 10.
Iſaiah chap. 51. 12. to chap. 52. 13.

Sabbath 23. *Deut.* chap. 21. 10. to chap. 26. 1.
Iſaiah chap. 54. 1. to verſe 11.

Sabbath 24. *Deut.* chap. 26. 1. to chap. 29. 10.
Iſaiah chap. 60. verſe 1. to the End of the chapter.

Sabbath 25. *Deut.* chap. 29. 10. to chap. 31. 1. when there were more Weeks in the Year, or otherwiſe to the End of the Book.
Iſaiah chap. 61. 10. to Chap. 63. 10.

2. At the Beginning of every Day's Work of the Creation in the firſt Chapter of *Geneſis* there is alſo in the *Hebrew* Bible prefix'd the *Hebrew* Letter ה, which plainly divides this Chapter into ſix Sections, and the Reaſon is, becauſe in their Feaſt at the Beginning of the Year, they read theſe ſix Sections on the ſix Days of the reſpective Week, and on the Sabbath Day following they concluded the ſame by reading the three firſt Verſes of the ſecond Chapter. And as the *Jews*, celebrating their *Sabbath* to commemorate the Creation of the World, had particular Portions of *Scripture* to be read every Day in the Week, before that *Sabbath* in which GOD reſted from his Works; ſo we celebrating the *Chriſtian* Sabbath in Commemoration of our Redemption by CHRIST JESUS do not only celebrate in a more particular Manner, that great Day in which he roſe from the Dead, and ſo compleated that bleſſed Work; but we have Epiſtles and Goſpels for every Day of the preceding Week, in which we commemorate thoſe Sorrows and Sufferings, that happen'd to him in the Week before. The *Jews*

in their Liturgy had (*i*) a Pſalm for the Sabbath Day, and we have (*k*) a Pſalm to be us'd every Morning in which we have Divine Service. They had particular Pſalms for (*l*) each Day of the Feaſt of Tabernacles, and for other Occaſions. Their (*m*) *Hallel* was us'd at the Paſſover, and ſeveral other (*n*) Pſalms were ſung in their ſolemn Proceſſions, when they went to the Temple at the Gate of *Nicanor*; and thus we have Pſalms for particular Days ſelected for that Purpoſe. The *Jewiſh* Liturgy had a grateful Variety conſiſting ſometimes of Confeſſion, ſometimes of Petition, and ſometimes of Praiſe, ſometimes of Portions out of the Pſalms, ſometimes out of the Law, and ſometimes out of the Prophets, ſometimes of ſhort Ejaculations with Reſponſes, and ſometimes of longer and ſeveral Prayers, at the End of which the whole Congregation did ſay *Amen*: Thus the Service conſiſted of a grateful Variety to make it more eaſy and delightful; and ſo it is with us. They frequently pray'd, that the *Meſſiah* might come; and we daily return Thanks, becauſe he is come. They had ſeveral Types and Sacrifices to foreſhew his Coming, which were inſtituted by *Moſes*; we lay theſe aſide, becauſe they were aboliſh'd by CHRIST, and uſe the ſame, and no other than what he hath inſtituted. They offer'd up Bullocks, Lambs, and Goats; and we offer up to GOD (*o*) the Calves of our Lips, even the (*p*) Sacrifices of Praiſe and Thankſgiving. They had three ſolemn Feaſts; and ſo have we. The Prieſts went daily to offer at the Altar of Incenſe, but the high Prieſt alone went only (*q*) once a Year into the Holy of Holies; but ſince (*r*) by the Death of CHRIST the *Vail of the Temple*, which made the Diſtinction, *was rent in twain from the top to the bottom*; therefore we not only perform Divine Service every Day in the Reading Desk, but alſo every *Sunday*, and as often as there are Epiſtles and Goſpels read, the Miniſter goes to the Chancel or Communion Table for that Purpoſe. Thus under the Law (*s*) *The* HOLY GHOST *ſignified this, that the way into the holieſt of all was not as yet made manifeſt, while as the firſt tabernacle was yet ſtanding, which was a figure for the time then preſent.* But now under the Goſpel, we ſhew, that (*t*) *we have boldneſs to enter into the holieſt by the blood of* JESUS, *by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay his fleſh*; *And* that we have *ſuch a high prieſt over the houſe of* GOD, that we may *draw near with a true heart and in full aſſurance of faith.* Thus the old Law directed the *Jews* to look unto CHRIST, and our Service may direct *Chriſtians* to look unto the fulfilling thereof by him. Tho' we retain nothing typical; yet we retain ſeveral things us'd among them, which contribute to Decency and Order, and eſpecially to Devotion, and whereby we may teſtify, that the Church of CHRIST conſiſting both of *Jews* and *Gentiles* is but one, and may prevail upon the *Jews* to come over to us, when the Time ſhall happen, which GOD hath appointed for their Converſion. The Prophet *Jeremiah* gives us (*u*) this Direction. *Thus ſaith the* LORD, *Stand ye in the ways, and ſee, and ask for the old paths, where is the good way, and walk therein, and ye ſhall find reſt for your ſouls.* This juſtifies us, in making no greater Separation, than what was abſolutely neceſſary, either from the *Jews* or from the Church of *Rome*, and may both invite and juſtify them, whenever they come over to us, at the Time of their Converſion. And as our SAVIOUR himſelf and his Apoſtles frequented the Temple, at the Time when the *Jewiſh* Liturgy was perform'd; ſo their very Example will juſtify us, who frequent the Liturgy of the Church of *England*, a Service the moſt pure and *Apoſtolical* of any in the World.

3. And as the Letters added by the *Jews* to the Beginning of the *Hebrew* Bible may ſuggeſt to us ſuch Thoughts, as will vindicate our Service; ſo the firſt Verſe in the *Hebrew* Text may furniſh us with Matter to vindicate our Doctrine of the Trinity. (*x*) *In the beginning* GOD *created the heaven and the earth.* Here the Word GOD is us'd in the plural Number, and *Chriſtians* generally make uſe of it as an Argument to prove ſome Plurality in the Deity, or what we call a Plurality of Perſons, and the Verb is in the ſingular Number to ſhew an Unity of Eſſence, and if there is any Force in this Argument, there are (*y*) ſeveral hundred Inſtances to be found of this Nature in the old Teſtament, even as often as the Word GOD comes before a Verb in our *Engliſh* Tranſlation. Thus (*z*) *the* LORD GOD *formed man*, and *The* LORD GOD *planted* a Garden; where the Word LORD is in the ſingular Number, and the Word GOD is in the Plural for the ſame Reaſon, and ſome Hundred of Inſtances may be alſo mention'd of this Nature, even as often as theſe two Words are found together in our *Engliſh* Bible. However, laying aſide theſe Critical Obſervations, the divine Trinity may be thus

(*i*) Pſal. 92. (*k*) Pſal. 95. (*l*) *On the firſt Day*, Pſal. 105. *On the ſecond* Pſal. 29. *On the third* Pſal. 50. *at* verſe 16. *On the fourth* Pſal. 94. *at* verſe 16. *On the fifth* Pſal. 94. *at* verſe 8. *On the ſixth* Pſal. 81. *at* verſe 6. *And on the ſeventh*, Pſal. 82. *at* verſe 5. (*m*) Pſal. 113, 114, 115, 116, 117 *and* 118. (*n*) Pſal. 120. *to* Pſal. 135. *on every Step one, each of which Pſalms are therefore intitul'd*, A Song of Degrees *or Steps*. (*o*) Hoſ. 14. 2. (*p*) Pſal. 116. 17. Heb. 13. 15, 16. (*q*) Exod. 30. 10. Levit. *chap.* 16. Heb. 9. 7. (*r*) Matth. 27. 51. Mark 15. 38. (*s*) Heb. 9. 8, 9. (*t*) Heb. 9. 19, 20, 21, 22. (*u*) Jer. 6. 16. (*x*) Gen. 1. 1. (*y*) Gen. 1. 1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, 16, 17, 18, 20, 21, 22, 24, 25, 26, 27, 28, 29, 31. Gen. 2. 2, 3. Gen. 3. 1, 3, 5. Gen. 4. 25. Gen. 5. 1, 24. Gen. 6. 5, 12, 13. (*z*) Gen. 2. 5, 7, 8, 9, 15, 16, 18, 19, 21, 22. Gen. 3. 1, 8, 9, 13, 14, 21, 22, 23.

prov'd

prov'd from hence. The Work of Creation is attributed to GOD, and to GOD only. It is hard to conceive, how the Creator of any thing ſhould be a Creature; and the *Apoſtle* tells us, (*a*) that as certain, as *every houſe is built by ſome man*; ſo certain it is, that *he who built all things muſt be* GOD. Now the Work of Creation is attributed in *Scripture* to CHRIST JESUS, the WORD or SON of GOD, and alſo to the HOLY GHOST. Thus (*b*) *The* SPIRIT of GOD is ſaid to *move upon the face of the waters*. Or, The HOLY GHOST caus'd the ſame Effect in this rude and indigeſted Chaos, as a Hen doth, when ſhe ſits upon her Eggs; for ſo the Word literally ſignifies. This Spirit of GOD did not only ſeparate thoſe Parts, which were thus mix'd together, but alſo gave a vivifick Virtue to them, to produce what was contain'd in them. Thus *Moſes* deſcribeth the Eagle, that (*c*) ſhe firſt makes her Neſt, then ſhe hatcheth her young ones (where this Word is us'd) then ſhe covers them with her Wings, and after that ſhe teacheth them to fly. The *Pſalmiſt* ſaith, (*d*) that *by the* WORD *of the* LORD, or the ſecond Perſon in the Trinity *were the heavens made, and all the hoſt of them by the breath* or SPIRIT *of his mouth*, or the third Perſon, which proceedeth from him. And *Job* tells us, (†) that *By his* SPIRIT *he hath garniſhed the heavens*. The *Pſalmiſt* ſaith (*e*) *Of old thou haſt laid the foundations of the earth, and the heavens are the works of thy hands. They ſhall periſh, but thou ſhalt endure; yea, all of them ſhall wax old as a garment, and as a veſture ſhalt thou change them, and they ſhalt be changed; But thou art the ſame, and thy years ſhall have no end.* This the *Apoſtle* (*f*) applies to CHRIST JESUS, the SON of GOD, and calls him LORD at the ſame Time, and teſtifies of him (*g*) that he was *the brightneſs of his* FATHER*'s glory, and the expreſs image of his perſon, and* that he *upheld all things by the word of his power*, and was the Perſon, *by whom* GOD the FATHER *made the worlds*. And (*h*) in another Place. *He is the image of the inviſible* GOD, the (*i*) *firſt* Bringer forth or Producer, or Creator *of every Creature. For by him were all things created that are in heaven, and that are in the earth, viſible and inviſible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him. And he is before all things, and by him all things conſiſt.* And St. *John* alſo (*k*) teſtifies of him, that *In the beginning was the* WORD, *and the* WORD *was with* GOD, *and the* WORD *was* GOD. *The ſame was in the beginning with* GOD. *All things were made by him, and without him was not any thing made, that was made.* An ancient *Jewiſh Commentator* on theſe Words, *The Spirit of* GOD *moved upon the face of the waters*, ſaith expreſly (*l*) *This is the Spirit of the* MESSIAS. Thus *In the beginning* GOD the FATHER made all things by his eternal ΛΟΓΟΣ or WORD, (the ſame with the Νοῦς of the ancient Philoſophers) whoſe almighty SPIRIT agitated the vaſt confus'd Maſs of Matter, and put it into Form. A (*m*) *Jewiſh* Expoſition on the Pſalms allows, that theſe three Words *El*, *Elohim*, and *Jehovah* are three ſeveral Names of GOD. For there this Queſtion is ask'd, *Why doth he mention the Name of the bleſſed* GOD *three Times?* And the Anſwer is return'd thus, *It is to teach thee, that the bleſſed* GOD *created this World by theſe three Names, which anſwer to the three Middoth* (or Properties) *by which the World was created; and they are theſe, Wiſdom, Knowledge and Underſtanding. Wiſdom*, as it is ſaid, (*n*) *The* LORD *by Wiſdom hath founded the earth. Underſtanding*, as it is ſaid, *By underſtanding he hath eſtabliſh'd the heavens. Knowledge*, as it is ſaid, *By his knowledge the depths are broken up, and the clouds drop down the dew.* And thus it is ſaid, (*o*) *I the* LORD *thy* GOD (*Jehovah, El, Elohim*, are the Words there us'd) *am a jealous* GOD. *Three anſwering to the three, by which the world was made. And thus the Children of* Gad *and the Children of* Reuben ſay (*p*) El, Elohim, Jehovah; El, Elohim, Jehovah *he knoweth. And why are theſe three mention'd twice? Becauſe by theſe* three *the world was made, and becauſe by theſe* three *the Law was given.* So that tho' the modern *Jews* out of their Averſion to *Chriſtianity* do explode the Doctrine of the *Trinity* with the utmoſt Violence; yet their Anceſtors, who were the beſt Judges of this Doctrine, (*q*) were of a different Opinion. And (*r*) tho' the *Jews* do on this Occaſion induſtriouſly avoid the Word *Perſon*; yet they call them (*s*) *three Properties*, or (*t*) *Eſſences*, or (*u*) *Inward* or *Eſſential Modes* or *Forms*, by which they can mean no other than we do.

(*a*) Heb. 3. 4. (*b*) Gen. 1. 2. (*c*) Deut. 32. 11. (*d*) Pſal. 33. 6. (†) Job 26. 13. (*e*) Pſal. 102. 25, 26, 27. (*f*) Heb. 1. 10, 11, 12. (*g*) Heb. 1. 1, 2, 3. (*h*) Coloſ. 1. 15, 16, 17. (*i*) *This is the right Interpretation of the Text, if we only grant, that the Accent (which were all added to the Words long ſince the Apoſtle's Days) is miſplac'd, and that inſtead of* πρωτότοκος the firſt born, *it ſhould have been* πρωτοτόκος, the firſt Bringer forth or Former of every Creature. *This alone will make the Senſe of the Words clear and plain, and free them from all the Difficulties, which have aroſe from this Miſtake.* (*k*) John 1. 1, 2, 3. (*l*) זה רוח של משיח *See* Hackſpan *in his* Cabbala Judaica, *Num.* 66. (*m*) Midraſh Tehillim *on* Pſal. 50. 1. (*n*) Prov. 3. 19, 20. Kidder's Demonſtration of the MESSIAS, *in Folio, part* 3. *page* 84. (*o*) Exod. 20. 5. (*p*) Joſ. 22. 22. (*q*) Allix's Doctrine of the Unitarians, and of the ancient Jews, concerning the Trinity. (*r*) Joſ. Voiſin *de* Pugione Fidei, *pag.* 406. (*s*) מדות Midraſh Tekillim *in* Pſal. 50. 1. (*t*) הויות *in* Sepher Jetſirah. (*u*) פנים הפנימים *in* Shaare Tſedek.

4. When

4. When GOD determin'd to create our first Parents, he said, (x) *Let us make man in our image, and after our likeness.* Here we find the same Word which was us'd in the Beginning of the Bible, where it is said, that GOD *created the heaven and the earth.* The Grammatical Sense, which (a) ought not to be receded from without Reason, implies many, as appears from like (b) Expressions in the same Book; and in this Sense is the Text understood by the *Jewish* Doctors, who were best acquainted with the Nature of their own Tongue, and knew that it would not admit of any other Sense, except that which was literal. An (c) eminent Jew mentions one of their Doctors, who in (d) another Book says, That when *Moses* by GOD's Direction was about to write these Words, *Let us make man*, he cried out, *O* LORD *of the World, why wilt thou give Men occasion to err about thy most simple Unity?* To which he receiv'd this Answer, *Write as I bid thee, and if any Man love to err let him err.* Which shews, that their Doctors have been long puzzl'd with these Words, because they unavoidably suggested to their Thoughts more than one Person in the Deity, and that they could not return a satisfactory Answer to them. *Philo* the *Jew* acknowledges more than once, (e) That the Words, *Let us make* do plainly shew a Plurality as of Co-workers or Co-assistants, and the *Jewish* (f) Commentators, and other (g) of their learned and ancient Doctors do testify the same. So that if we can find the Persons in whose Image Man was made, we may also find the Persons concern'd in the Creation of him. First, Man was created in the Image of GOD the Father, Thus the *Psalmist* saith to him (h) *As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.* Secondly, Man was created in the Image of GOD the SON. And thus St *John* saith of him, (i) *We know that when he shall appear, we shall be like him, for we shall see him, as he is.* And Thirdly, Man was created in the Image of GOD the HOLY GHOST. And thus St. *Paul* saith, (k) *We all with open face beholding as in a glass the glory of the* LORD (that is of (l) the LORD the SPIRIT) *are changed into the same image from glory to glory, even as by the* SPIRIT *of the* LORD. And therefore as we bear the Image of the FATHER, the SON and the HOLY GHOST; so these are the Persons spok'n of when GOD *said, Let us make man in our own image, and after our likeness.* Accordingly the (m) ancient *Christians* look'd upon this as a plain Intimation of a Plurality of Persons in the Godhead. *Epiphanius* saith, (n) *This is the Language of* GOD *to his* WORD *and only begotten, as all the faithful do believe.* Besides, it is certain that GOD the SON was concern'd in the Creation of Man, because St. *John* saith, (*) *All things were made by him, and without him was not any thing made that was made.* And *Elihu* testifies the same of the HOLY GHOST in these Words, (†) *The* SPIRIT *of* GOD *hath made me, and the breath of the almighty hath given me life.* And thus (o) Adam *was form'd* by the Hand *of the* FATHER, *and of the* SON *and of the* HOLY GHOST. It may be farther observ'd, that tho' GOD *said, Let us make man in our own image, and after our own likeness*; yet it immediately follows, *so* GOD *created man after his own image.* He was created after the Image of the three Persons as of many; and yet he was created after the Image but of one GOD; because they are all but one Substance.

5. And as both *Jews* and *Christians* acknowledge a Plurality in the divine Essence from these Words, *Let us make man*; so they acknowledge the same from the other Words, *Behold the man is become as one of us. These Words,* One of us (as (p) *Philo* saith) *are not said of one, but of many.* And *Justin Martyr* saith, (q) One of us, *signifies Plurality, at least two, and is not figurative, as the Sophists would expound it, who can neither speak nor conceive truth.* As the former Text gave to each Person an Equality of Power; so this Text gives them such an Equality of Knowledge, that we may easily perceive who they are that are meant thereby. First, It is said of GOD the FATHER, that (r) *the* LORD *is a* GOD *of knowledge*, where the Word is in the plural Number, and implies Knowledge of all Sorts and in the utmost Perfection. Secondly, The SON of GOD speaking of these Truths, which were necessary to be reveal'd, declares himself capable to reveal them all by this Expression, (s) *All things, that the* FATHER *hath, are mine.* And speaking of the HOLY GHOST he adds, (t) *Howbeit when the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shew it unto you.* The FATHER communicates his whole Knowledge and Essence to the SON, and the FATHER and the SON com-

(x) Gen. 1. 26. (a) Dr. Knight's *Sermons, page* 4. (b) Gen. 11. 3, 4. (c) Menasseh Ben. Israel *in his* Conciliator locorum Scripturæ 2. 6. in Genesim. (d) Bereshith Rabbah, *fol.* 9. *col.* 2. *Edit.* Amstelodami. (e) *De* Profugis, *De* Confusione linguarum, *et De* mundi Opificio. (f) Aben Esra, *and* Solomon Jarhi. (g) Maimonides Moreh Nebochim, *part* 2. *c.* 6. (h) Psal. 17. 15. (i) 1 John 3. 1. (k) 2 Cor. 3. 18. (l) 2 Cor. 3. 17. (m) Barnabæ Epist. *cap.* 5. Hermas, *Sim.* 9. *Sect.* 12. Justin, *pag.* 96. *Edit.* Paris. Irenæus *adversus Hæreses, lib.* 4. *cap.* 37. *& lib.* 5. *cap.* 15. Tertullian *adversus* Praxeam, *cap.* 12. Origen *in* Matth. *pag.* 266. *& contra* Celsum, *pag.* 63. Novatian, *cap.* 21 *&* 25. (n) Epiphanius *Hæres.* 23. *n.* 2. *&* 44. *n.* 4. (*) John 1. 3. (†) Job 33. 4. (o) Epiphanius *Hæres.* 46. *n.* 3. (p) *De* Confusione linguarum, *pag.* 233. (q) Dialogus *cum* Tryphone, *pag.* 285. (r) 1 Sam. 2. 3. (s) John 16. 15. (t) John 16. 13, 14.

municate

municate the ſame to the HOLY GHOST in the ſame Manner. And therefore (*u*) GOD is ſaid to *reveal* the hidd'n Myſteries *to us by his* SPIRIT, *for the* SPIRIT *ſearcheth all things, yea, the deep things of* GOD, and *the* SPIRIT *of* GOD *knows the things of* GOD in the ſame Manner as *the ſpirit of a man, which is within him, knows the things of a man.* So that when GOD ſaid, *Behold the man is become like one of Us, to know good and evil*; by the Word Us muſt be meant each of theſe three Perſons, and can be meant no other.

6. I ſhall therefore conclude the Obſervations on this Head with the Words of (*x*) an eminent Divine of our own Church. *It may be worth while to reflect on the Words, which the Serpent ſpoke to deceive our firſt Parents.* GOD *doth know* (ſaith he) *that* (*y*) *in the day you eat thereof, then your eyes ſhall be open'd and ye ſhall be as gods* (or rather, as GOD, the one GOD) *knowing good and evil: For the Word* Elohim *is ſo us'd from the Beginning of* Geneſis *to this very Place for the one* GOD, *and the Deſign of the Tempter was to make them believe, that by taſting of the Fruit, which* GOD *had forbidden, they might come to the Knowledge and Wiſdom of* GOD, *even of the ſame* GOD, *who gave them the Precept. When therefore* GOD *ſaith,* The man is become as one of us, *the Meaning is this,* He is become as GOD; *for he hints at the Promiſe that the Serpent had made, which was a Likeneſs to* GOD *and not to Angels. But* one of us *is an indefinite Term, and equally applicable to each of the Perſons meant and comprehended in the Pronoun* us. *It will therefore follow, that each of the Perſons is alike comprehended in the Name* GOD, *and conſequently one with the true* GOD.

7. And now it is eaſy to obſerve, that the ancient *Jewiſh Paraphraſts* did agree with the *Chriſtians* in theſe great Articles of our Faith, and with what is ſpoken of them in other Places of *Scripture*. As for the Actions of the Deity, which are recorded before the Flood, ſometimes they aſcribe them to the LORD, and ſometimes to the WORD of the LORD without the leaſt Diſtinction, or as if they were both the ſame. We are told in the *Scripture*, that (*z*) *In the beginning* GOD *created the heaven and the earth.* The *Jeruſalem Targum* expreſſeth it thus, GOD *created the heaven and the earth in* (or by) *Wiſdom*, which among the *Jews*, was one of the three Properties, anſwering to the three Names of GOD, by which the World was created. If (*a*) St. *John* and (*b*) St. *Paul* call our Bleſſed SAVIOUR *The* WORD, they only borrow this Expreſſion from the common Uſe of the *Jews* before their Time. And if they attribute to the WORD ſuch Actions as can only agree to a living, a rational, and an almighty Being, they may be juſtified from the Language of their own Nation. They tell us, that (*c*) *the* WORD *of the* LORD *created Man in his own Likeneſs: in a Likeneſs from the Preſence of the* LORD *created he him.* That (*d*) *a Garden was planted from* Eden *by the* WORD *of the* LORD *for the Juſt before the Creation of the World.* That Adam (*f*) *and his Wife heard the Voice of the* WORD *of the* LORD GOD *walking in in the Garden in the Cool of the Day, and they hid themſelves from the Preſence of the* LORD GOD *among the Trees of the Garden,* and Adam made this Excuſe, *I heard the Voice of thy* WORD *in the Garden, and I was afraid.* That (*f*) when Enoſh was born, it was the *Age, in which Men began to err, and made themſelves Idols, and call'd their Idols by the Name of the* WORD *of the* LORD. That (*g*) *the* LORD *bleſſed Man in the Name of his* WORD. That (*h*) Enoch *was withdrawn* from the Earth *into Heaven by* the WORD, *which was before the Preſence of the* LORD. That (*i*) *The* WORD *of the* LORD *ſaid,* or (*k*) *the* LORD *ſpake by his* WORD. (*l*) *The* LORD *repented in his* WORD, or (*m*) *There was repentance from the Preſence of the* LORD *in his* WORD. If St. *John* calls CHRIST JESUS, (*n*) *the only begotten* SON, *which is in the boſom of the* FATHER, the *Jews* have no Reaſon to find Fault, ſince (*o*) their own *Targum* hath this Expreſſion. *And the* WORD *of the* LORD GOD *ſaid, Behold* Adam, *whom I have created, is the only one in the Earth, even as I am the only one in the higheſt Heavens------ Now therefore it is better that we caſt him out from the Garden of* Eden ------ *ſo he caſt out the Man.* And as the SON of GOD is call'd (*p*) *The angel of his preſence*, and by the *Jews* themſelves, *The* WORD *from the Preſence of the* LORD; ſo they call the HOLY GHOST, (*q*) *the Spirit of Compaſſion from before the* LORD.

8. The only Objection againſt this is, That theſe Expreſſions are not to be underſtood of the Subſtantial Λόγος or *Word*, but of the Command or Speech of GOD to Man, which is in the *Hebrew* expreſs'd by דבר, and to which the *Chaldee* Word מימרא is ſuppos'd to anſwer. But this Objection is of no Weight, becauſe (*r*) the Objectors bring not one Text throughout the whole Bible to ſupport it. The Objection ſuppoſeth that for Truth, which is directly falſe in Fact, and he who looks on

(*u*) 1 Cor. 2. 10, 11. (*x*) *Dr.* Knight's *Sermons, page* 30. (*y*) Gen. 3. 5. (*z*) Gen. 1. 1. (*a*) John 1. 1, 14. 1 John 5. 7. (*b*) Heb. 4. 12, 13, 14. (*c*) Targum Jer. *in* Gen. 1. 27. (*d*) Tar. Jon. *in* Gen. 2. 8. (*e*) Onk. *and* Jon. *in* Gen. 3. 8, 10. (*f*) Tar. Jon. *in* Gen. 4. 26. (*g*) Tar. Jon. *in* Gen. 5. 1. (*h*) Tar. Jon. *and* Jer. *in* Gen. 5. 24. (*i*) Tar. Jer. *in* Gen. 6. 3. *and* Onk. *in* Gen. 6 6. (*k*) Tar. Jon. *in* Gen. 6. 3. (*l*) Onk. *in* Gen. 6. 6. (*m*) Tar. Jer. *in* Gen. 6. 6. (*n*) John 1. 18. (*o*) Tar. Jer. *in* Gen. 4. 22, 23. (*p*) Iſai. 63. 9. (*q*) Tar. Jon. *and* Jer. *in* Gen. 1. 2. (*r*) Kidder's Demonſtration of the Meſſias, *Folio. part* 3. *page* 108.

thoſe few Inſtances already mention'd, and the many hundreds which may be added, will eaſily obſerve, that they muſt have an higher Meaning. Beſides, it is certain, that in the *Chaldee Language* there is another Noun (*viz.* פתגם or פתגמא) which ſignifies a Word either written or ſpoken, and by which they always tranſlate the *Hebrew* Word דבר. *Elias* the *Levite*, who very well underſtood this Matter, tells us (*s*) that this is the *Chaldee* Word into which the *Hebrew* Word דבר is tranſlated by the *Paraphraſts*; and as he produceth ſeveral Inſtances to that Purpoſe, ſo he might have produc'd ſome hundreds more. But he makes no mention of the Word מימרא upon that Occaſion, which he would not (in all Probability) have fail'd to have done, if he had been able. There is (*t*) a remarkable Text to this Purpoſe. *I* (ſaith *Moſes*) *ſtood between the* LORD *and you at that Time, to ſhew you the word of the* LORD. *Onkelos* and *Jonathan* turn the Text thus, *I ſtood between the* WORD *of the* LORD *and you at that Time, to ſhew you the Word of the* LORD. In both theſe Authors there is the ſame Expreſſion. *The Word of the* LORD occurs twice, but in two different Senſes. In the former Part of the Verſe it is put inſtead of the LORD, and muſt ſignify *The eſſential* Λόγος, and it is accordingly expreſs'd by מימרא; but in the latter Part of the Verſe it ſignifies a *Commandment*, or the reveal'd Will of GOD, and it is expreſſed by דבר, which is the *Hebrew* Word us'd in the Text, and is tranſlated by the Word פתגמא, which is the *Chaldee* Word, that anſwers to it not only there, but even throughout the old Teſtament. And therefore the Raiſing ſuch an Objection can be only to impoſe upon the ignorant by ſuch, who muſt know, that they, who have the leaſt Skill in theſe Languages, can eaſily confute it.

8. The Texts, which in this Part of the holy *Scriptures* ſpeak of CHRIST JESUS as the *Saviour* of the World, are two, and were giv'n to thoſe, who had; and at a Time, when they had the greateſt Need of ſuch a comfortable Promiſe. The firſt was giv'n to our firſt Parents *Adam* and *Eve* immediately after the Fall, when they had eat'n the forbidd'n Fruit, and were juſtly liable to the threaten'd Curſe, (*t*) *In the day that thou eateſt thereof, thou ſhalt ſurely die*; which Sentence muſt have been executed *accordingly*, if the Promiſe of a SAVIOUR had not interven'd, and our Parents had not been ſav'd by Laying hold on him through Faith. When therefore GOD had brought them both to (*u*) a Confeſſion of their Sin, and that the old *Serpent* or the *Devil* was the Cauſe thereof, and having curs'd (*x*) the *Serpent*, whoſe Shape the *Devil* aſſum'd, he then proceeds (*y*) to paſs Sentence upon the *Devil* himſelf, who was the principal Cauſe of all. *I* (ſaith GOD) *will put enmity between thee and the woman, and between thy ſeed, and her ſeed.* The Devil (*z*) *was a murderer from the beginning* of the World; and as long as the World laſts, ſo long (*a*) doth this *adverſary go about as a roaring lion ſeeking whom he may devour*; ſometimes (*b*) *tempting* us to Sin, and then (*c*) *accuſing* us for Sin, and therefore he is juſtly abhorr'd by all Mankind as their greateſt Enemy. And then he tells the Devil, how all his Deſigns ſhall be diſappointed. There ſhall be a particular Seed born of the Woman alone and not of the Man, that is, who ſhall be born of a Virgin, *he ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* Here the Pronoun *he*, the Verb *bruiſe*, and the Affix *his* are all of the ſingular Number, and therefore the Obſervation, which St. *Paul* (*d*) makes in another Caſe, may be very properly apply'd in this, GOD ſpeaks not *of Seeds as of many*; *but as of one, And thy ſeed, which is* CHRIST. And accordingly (*e*) the *Jewiſh Paraphraſts* expreſs it thus, *There ſhall be a Remedy to* Mankind, *but there ſhall be no Remedy to thee* the Serpent, *but there ſhall be a Remedy to them in the latter Age of the World, even in the Days of King* MESSIAH, (*f*) *who ſhall remember* what thou didſt *in the Beginning* of the World. *Maimonides* a learned *Jew* juſtly admires, that the Seed of the *Woman* ſhould be only mention'd, and not of *Adam*, (without whom *ſhe* could have no Seed, and which muſt therefore be *his* Seed) and that it ſhould be ſaid of *her* Seed, not of *his* that it bruiſed the Serpent's Head. *This* (ſaith he) *is one of the Paſſages in Scripture, which is moſt wonderful, and not to be underſtood according to the Letter, but contains great Wiſdom in it.* In which Words he wrote more Truth than he was aware of; but he could not unfold this hidd'n Wiſdom, as we *Chriſtians* (bleſſed be GOD) are able to do. We know, that GOD did here promiſe, that this SEED of the Woman ſhould deprive the Devil of his Power, and aboliſh his Tyranny. And as the Head is the Seat of Wiſdom; ſo the Bruiſing the Head may alſo ſignify the Defeating of all his Deſigns and Contrivances, and Reſcuing us from all his Snares. For (*h*) as the *Devil* was the Cauſe of *Sin from the beginning*; ſo *for this purpoſe the* SON *of* GOD *was manifeſted, that he might deſtroy the works of the devil.* But this Victory over the Devil was not to be gott'n without Blood. The Devil did all that he could to deſtroy this Seed, and (*i*) he enter'd into *Judas Iſcariot*, and *put it into his heart to betray him* for that Purpoſe. But this was impoſſible to be done. He could only aſſault his lower Part (call'd here *his*

(*s*) Lexicon Chaldaicum *in voce* פתגם. (*t*) Gen. 2. 17. (*u*) Gen. 3. 8, 9, 10, 11, 12. (*x*) Gen. 3. 14. (*y*) Gen. 3. 15. (*z*) John 8. 44. (*a*) 1 Pet. 5. 8. (*b*) Matth. 4. 3. (*c*) Rev. 12. 10. (*d*) Gal. 3. 16. (*e*) *Targ.* Jon. & Jeruſ. *in* Gen. 3. 15. (*f*) Onkelos, *ibid.* (*g*) More Nebochim, *part* 2. *cap.* 30. (*h*) 1 John 3. 8. (*i*) John 13. 2.

Heel)

Heel) *viz.* His Body or Fleſh, which by his Inſtruments he perſecuted, deſpightfully us'd, and at laſt crucify'd; ſo that they (*k*) *pierced* his *hands and his feet*. By which very Means (ſo admirable was the Wiſdom and Goodneſs of GOD) *through* (*l*) his *death he deſtroyed him who had the power of death, that is, the devil; And delivered them, who through fear of death were all their life-time ſubject to bondage.* Beſides, the Time when this Promiſe was made, was very remarkable, which was before GOD had rejected *Cain* and preferr'd *Seth* to him, and long before any Reſtriction was made to any Branch of *Noah*'s Family, that all the World might look upon the MESSIAH as a common Benefit to all the Sons of ADAM. And the tender Mercy of GOD muſt alſo be here acknowledg'd, which gave our firſt Parents the Hopes of a Recovery on the Day when they fell, and gave them this gracious Promiſe of a Bleſſing, before he pronounc'd the Curſe: Which Promiſe, tho' at firſt but obſcurely deliver'd, grew clearer and clearer till CHRIST came.

9. Tho' it doth not appear from the Promiſe, that this our MESSIAH was to be GOD and Man in one Perſon; yet it is plain that *Eve* had a Notion that it ſhould be ſo. For (*m*) when ſhe brought forth her firſt born Son, ſhe expected, that he ſhould have been this very Perſon, and therefore ſhe call'd his Name *Cain*, which ſignifies a Perſon obtain'd, adding this as a Reaſon, *I have* obtain'd or *gotten a man from the* LORD. The *Hebrew* expreſſeth it thus, *I have gotten a man* (who is) *the* LORD or JEHOVAH. And therefore one of (*n*) the *Paraphraſts* expound it thus. *I have gotten the man*, who is *before* the Face of *the* LORD, and (*o*) the other thus, *I have gotten that Man*, who is *the Angel of the* LORD, and is therefore call'd by *Jacob* (*p*) *The Angel of his preſence.* But when *Eve* found her Miſtake, and that the MESSIAH was not to be her immediate Offſpring, and when (*q*) ſhe conceiv'd again, and bore another Son, ſhe call'd his Name *Abel*, which ſignifies *Vanity*.

10. As the firſt Promiſe was given to our firſt Parents *Adam* and *Eve*; ſo the ſecond Promiſe was given to *Cain* their firſt Son, upon a remarkable Occaſion. When (*r*) *Cain* and *Abel* brought their Offerings to the LORD, and the LORD had Reſpect unto *Abel* and to his Offering, then *Cain* was very angry, and his Countenance fell, or as ſome Tranſlations render it, *He hung down his Head for ſhame.* Upon which GOD expoſtulates with *Cain*, and tells him of a better Offering, than that which he brought. He *ſaid unto* him, *Why art thou wroth? and why is thy countenance fallen?* There is no Cauſe for him to be diſpleas'd, either upon his own Account, or upon the Account of his Brother. Not upon his own Account, for ſaith GOD, *If thou doſt well ſhalt thou not be accepted? And if thou doſt not well, ſin lieth at the door.* Here we may obſerve, that the Word *Sin* is uſually in the *Hebrew* of the feminine Gender, as ending in the Servile Letter ה; but when it is (*s*) in the Maſculine Gender, as it is here, it may properly ſignify *A Sin Offering*, and ſo allude to CHRIST, who was to be ſlain for us, and was to be as (*t*) a *Male* out of the Flock to ſuffer in our Stead. And as St. *Paul* ſaith, (*u*) he *was made Sin* (that is, A Sin Offering) for us, tho' he *knew no ſin in himſelf, that we might be made the righteouſneſs of* GOD *in him.* This Sin Offering lay at the Door. It was repreſented by the Sacrifices, which were even then brought to the Place of Publick Worſhip, and afterward were brought to the (*x*) *door of the tabernacle of the congregation*, and it was to be a ſufficient Sacrifice, not only for the Sins of *Cain*, but alſo for the Sins of the whole World. And thus one of the (*y*) *Jewiſh Paraphraſts* render the Words thus, *And if thou doſt not well, yet if thou ſhalt be converted, thy ſin ſhall be forgiv'n thee.* Neither was there any Cauſe to be diſpleas'd upon the Account of *Abel*'s Perſon, for he was ſtill the younger Brother. The Right of Primogeniture ſhould lie in *Cain*, who ſhould be Superiour to *Abel*. His (*z*) Deſire ſhould be ſubject to *Cain*, and *Cain* ſhould have Power to controul his Deſire. *Cain* therefore needed not to be diſpleas'd. If he was a good Man he ſhould be accepted of GOD; if not, there was no Atonement promis'd for his Sins. And nothing of this ſhould alter his civil Right, nor give *Abel* any Authority over him: But he ſhould ſtill retain the Privilege of his Birthright; and needed not to fear any Harm from his Brother, who was ſtill his Inferior.

11. The Types of CHRIST in this Part of the ſacred *Scriptures* are of two Sorts, either Things or Perſons. The Things, which were *Types* of CHRIST were the Sacrifices, the Deſign of them was to put the Sinner in Mind of that great Sacrifice, which ſhould be offer'd, by which the Guilt of all their Sins ſhould be

(*k*) Pſal. 22. 16. (*l*) Heb. 2. 14, 15. (*m*) Gen. 4. 1. (*n*) *The learned* Bythner *in his* Hebrew Grammar *denies this to be the Senſe of the Words, becauſe the Particle* את *is not put to the former Word as well as to the latter, and* produceth *ſome Examples to juſtify his Notion, page* 7. *rule* 33. *But Erpenius in his* Arabick Grammar, *lib.* 5. *cap.* 1. *ſect.* 5. *gives us a Rule in that Language, which is obſerv'd in the other Orientals, that,* If the laſt Word reſtrains the firſt from a general Senſe to one that is more particular (as in this Text) the Article ſhall belong only to the ſecond Word, and be omitted in the firſt; *which is not contradicted by any Example, that* Bythner *alledges.* (*q*) Ger. 4. 1, 2. (*r*) Gen. 4. 3, 4, 5, 6, 7. (*s*) *As* Exod. 29. 14. *and* Exod. 30. 10, *&c.* (*t*) Exod. 12. 5. (*u*) 2 Cor. 5. 21. (*x*) Exod. 29. 11, 42. *and* 40. 6, 29. Levit. 1. 3, 5. *and* 3. 2, *and* 4. 4, 7, 18. *and* 12. 6, and 14. 11, 12, 23, 24. *and* 15. 14, 15, 29, 30. *and* 16. 5, 6, 7. *and* 17. 3, 4, 5, 8, 9, *&c.* (*y*) Onkelos *in* Gen. 4. 7. (*z*) *See* Gen. 3. 16.

done

done away, and their Perſons and Works ſhould be accepted in the Sight of GOD. When our firſt Parents were created, they were (*a*) *naked.* Their firſt Cloaths were (*b*) of the *leaves* of Trees. And the next was of the *Skins* of Beaſts. For GOD having made (*c*) that moſt gracious Covenant before mention'd with them, it ſeems not unreaſonable to ſuppoſe, that he alſo ſignify'd to them, that they ſhould offer Sacrifices to him for the Confirmation of it: And by their Blood Covenants were ratify'd in after Times from this Example. For it is not likely, that the Beaſts, of whoſe Skins theſe Coats were made, died of themſelves, or that they were kill'd meerly for this Uſe, much leſs for their Food, becauſe they were (*d*) allow'd only to eat of Herbs, and the Fruit of the Trees, and (*e*) the firſt Allowance to eat Fleſh was given after the Flood. And therefore nothing can be ſo probable, as that by GOD's Order they were ſlain for Sacrifices to him, the better to repreſent unto them their Guilt, and that the promis'd Seed ſhould vanquiſh the Devil and redeem them by Shedding his Blood, and then GOD directed Coats to be made of the Skins of thoſe Beaſts to cloath them. Thus the (*f*) firſt thing that died was CHRIST in a Figure, who is therefore call'd (*g*) *the lamb* which which was *ſlain from the foundation of the world.* Thus when the Time and Place for religious Worſhip was ſettl'd and a fit Perſon appointed to officiate therein, (*h*) *Cain brought of the fruit of the ground an offering to the* LORD. *And Abel he alſo brought of the firſtlings of his flock, and of the fat thereof. And the* LORD *had reſpect unto Abel and his Offering. But unto Cain and his offering he had not reſpect.* Some ſay, that *Abel*'s offering of a living Creature to be ſlain was a fitter Repreſentation of the Death of CHRIST, and therefore it was accepted. But there were more than outward Qualifications, which made it acceptable. *Abel* offer'd with a pious Mind; *Cain* without a due Senſe of GOD, and a ſincere Affection to him. He offer'd the Fruit of his Ground; but he did not devote himſelf to GOD. *Cain* had only Reſpect to the Offering, which he made; but *Abel* had Reſpect to the Offering, which ſhould be made by another, even by CHRIST, of which this was a Type. And this is the Reaſon, which the *Apoſtle* (*i*) gives of it. *By faith Abel offered unto* GOD *a more excellent Sacrifice than Cain;* δι' ἧς *for* the Sake of *which* Faith *he obtain'd witneſs that he was righteous,* GOD *teſtifying of his gifts; and* δι' αὐτῆς *for* the Sake of *which* Faith *he being dead* ἔτι λαλεῖται, *is yet ſpoken of.*

12. The Perſons who were Types of CHRIST in this Part of the ſacred *Scriptures* are three, *viz. Adam, Enoch* and *Noah.* The firſt was *Adam.* For this Reaſon the *Apoſtle* ſaith of him (*k*) that he *is the figure of him, that was to come*; and CHRIST JESUS is call'd (*l*) *the ſecond Adam. Adam* had no earthly Father, and therefore he is call'd the (*m*) *the Son of* GOD, being ſo by Grace only and Creation. CHRIST had no earthly Father, and therefore he is call'd the Son of GOD, being ſo by Nature and eternal Generation. *Adam* was (*n*) created after the Image of GOD, and CHRIST was (*o*) *the brightneſs of his* FATHER's *Glory, and the expreſs image of his perſon. Adam* was the Owner of Paradiſe, the (*p*) Heir of the World, and the Soveraign Lord of all Creatures, to whom they came for their Names; CHRIST is Lord of Heaven and Earth, (*q*) *the heathen* is *given* to him for an *inheritance, and the utmoſt parts of the earth for his poſſeſſion. And* (*r*) *of* him *the whole family both in heaven and earth is named. Adam* was the chief King, Prieſt and Prophet in his Family; and ſo is CHRIST in his Church. Beſides, the Apoſtle fitly compares *Adam* with CHRIST, that as by viewing of the one we learn the Cauſe of our Miſery; ſo by viewing the other and comparing of both we may learn the Cauſe of our Happineſs. Thus (*s*) as *Adam* and by his Tranſgreſſion *all* Men were liable to Death; *ſo by* CHRIST and his Obedience *ſhould all* be entitl'd to eternal *Life*; And *as by* one *Man came death*; ſo *by* the other *ſhould come the reſurrection of the dead.* Thus (*t*) the *firſt man Adam was made a living ſoul,* to be the Cauſe of our natural Life; *and the laſt Adam was made a quickning ſpirit* a divine Principle to ſtir us up to a Life of Grace, that ſo hereafter we may obtain a Life of Glory. Thus (as (*u*) the Apoſtle ſaith) *The firſt man* Adam was *of the earth,* and *earthly*; *but the ſecond man* CHRIST JESUS *is* the LORD *from heaven. As is the earthly, ſuch are they that are earthly; and as is the heavenly, ſuch are they that are heavenly. And as we have born the image of the earthly, we ſhall alſo bear the image of the heavenly.* And in (*x*) another Place he carries on the ſame Similitude) *Death reigned from Adam, even over them who had not ſinned after the ſimilitude of Adam's tranſgreſſion.* Infants, and ſuch as have no actual Sin like *Adam,* have died in all Ages; becauſe the Guilt of *Adam*'s firſt Sin hath been deriv'd to them. *But not as the offence; ſo alſo is the free gift.* This is of another Nature. The one brings a Curſe, and the other a Bleſſing. The one brings Death, and the other Life. *For if through the Offence of one many be dead: much more the grace of* GOD, *and the gift*

(*a*) Ger. 2. 25. (*b*) Gen. 3. 7. (*c*) *See Sect.* 8. *and* Ger. 3. 15. (*d*) Ger. 1. 29, 30. (*e*) Gen. 9. 2, 3. (*f*) Lightfoot, *vol.* 1. *pag.* 2. (*g*) Revel. 13. 8 (*h*) Gen. 4. 3, 4. (*i*) Heb. 11. 4. (*k*) Rom. 5. 14. (*l*) 1 Cor. 15. 45, 47. (*m*) Luke 3. 18. (*n*) Ger. 1. 26, 27. (*o*) Heb. 1. 3. (*p*) Gen. 1. 26, 27, 28, *and* Gen. 2. 19. (*q*) Pſal. 2. 8. (*r*) Epheſ. 3. 15. (*s*) 1 Cor. 15. 21, 22. (*t*) Gen. 2. 7. 1 Cor. 15. 45. (*u*) 1 Cor. 15. 47, 48, 49. (*x*) Rom. 5. 14, 15, 16, 17, 18, 19.

by

by grace, which is by one man JESUS CHRIST, *hath abounded unto many. And not as it was by one that ſinned, ſo is the gift: for the judgment was by one to condemnation,* to paſs Sentence for the Sake of one Crime; *but the free gift is of many offences unto juſtification,* to pardon all thoſe who belong to CHRIST, tho' their Sins were ever ſo many, or ever ſo great in themſelves, or accompany'd with the greateſt Aggravations. *For if by the offence of one* meer *man, death reign'd by one,* and for his Sake; *much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one* JESUS CHRIST, who was GOD as well as Man, and therefore what he did and ſuffer'd, and ſtill doth for us, is of an infinite Value, and as ſuch it is ſufficient of it ſelf to procure Pardon of Sin, the Favour and Love of GOD, and an Acceptance of our Perſons and our Duties. *Therefore as by the offence of one, judgment came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men to juſtification of life. For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous.* In ſhort, a Covenant was made with *Adam* not only for himſelf but for all his Poſterity, and a Covenant was made with CHRIST, not for himſelf but for all who believe in him. If *Adam* had continu'd righteous, we had been ſav'd by his Righteouſneſs; but ſince he ſinn'd, we muſt be ſav'd by the Righteouſneſs of CHRIST. By the Sin of *Adam* we became liable to eternal Death, and by the Death of CHRIST in our Stead we are perfectly freed from it. By the Sin of *Adam* we are made Strangers to GOD, and by the Mediation of CHRIST we are made his adopted Sons, and thereby obtain a nearer Admittance into his Preſence. By the Sin of *Adam* imputed to us we are ſhut out of Heaven. CHRIST by his Righteouſneſs hath purchas'd the ſame again for us, and this imputed to us ſhall give us a full and perfect Title to it. And thus the Knowledge of our Miſery by the firſt *Adam* gives us a clearer View of our Salvation by the Second.

13. The next Type of CHRIST is *Enoch. Enoch* is (*y*) ſaid to have *walked with* GOD, (*z*) to *have pleaſed* GOD, and (*a*) to have *been beloved of him.* CHRIST JESUS is ſaid (*b*) to be *always his delight, rejoycing always before him,* and (*c*) to do always thoſe things that pleaſe him, and accordingly GOD the FATHER (*d*) teſtify'd of him by a Voice from Heaven in theſe Words, *This is my beloved ſon, in whom I am well pleaſed. Enoch* foretold (*e*) the Deſtruction of the old World for their Impiety and Obſtinacy, and CHRIST foretold (*f*) the Deſtruction of *Jeruſalem* for the ſame Reaſon. The (*g*) Body of *Enoch* was *tranſlated* into Heaven, *that he ſhould not ſee death, and* therefore *was not found* upon the Earth. And (*h*) thus CHRIST *being raiſed from the dead dieth no more, death hath no more dominion over him,* and therefore his (*i*) Body aſcended into Heaven, and (*k*) is to be here no more until the general Reſurrection and Day of Judgment.

14. The laſt Type of CHRIST is *Noah. Noah* is (*l*) ſaid to be *a juſt man, and perfect in his generation,* and to *walk with* GOD; and the ſame may be ſaid more truly of CHRIST. The Righteouſneſs both of *Noah* and *Enoch* was the Righteouſneſs of Faith and not of Works; but the Righteouſneſs of CHRIST was his own, a Righteouſneſs of Nature, Perſon and Heart. *Noah* was (*m*) a *perfect and an upright man.* He was not defil'd with Idolatry, falſe Religion, Opinions or external Crimes; but CHRIST was perfectly and abſolutely Righteous, without *fault,* doing *nothing amiſs,* and *fulfilling all righteouſneſs. Noah* was righteous according to the Covenant of the Goſpel, and CHRIST according to the ſtrict Letter of the Law; and thus (*n*) they both *walking* with GOD found *grace* and *favour* in his Sight. *Noah* was (*o*) a *Preacher of righteouſneſs.* He invited all Men to Repentance and to flee from the Wrath to come. He liv'd in a moſt corrupt Age, when there was a general Defection both of Doctrine and Manners; and all this was true of CHRIST. When the (*p*) old World deſpis'd the preaching of *Noah,* the Flood came and took them all away; and when the *Jews* deſpis'd the Preaching of CHRIST (*q*) *the Romans came and took away both their place and nation.* From *Noah* deſcended all the Inhabiters of the Earth; and through CHRIST we are made Inhabiters of the Kingdom of Heaven. And as the World was repleniſh'd by the Poſterity of *Noah*; ſo every Member of the Church is call'd (*r*) the *ſeed* of CHRIST. *Noah* (*s*) *built an altar unto the* LORD, *and offer'd ſuch burnt offerings on the altar* as were acceptable to the LORD, who was delighted with it, as Men are, when they ſmell a ſweet Savour. CHRIST (*t*) offer'd not up Birds nor Beaſts, but that which was much better, more perfectly pure and holy, he *gave himſelf for us, an offering and a ſacrifice to* GOD *for a ſweet ſmelling ſavour.* And thus were we deliver'd from that Wrath of GOD, and reſtor'd to his Favour not by the Offering

(*y*) Heb. 5. 22, 34. (*z*) Heb. 11. 24. Wiſd. 4. 10. Eccluſ. 44. 16. (*a*) Wiſd. 4. 10, 14, 15. (*b*) Prov. 8. 29, 30. (*c*) John 8. 29. (*d*) Matth. 3. 17. Mark 1. 11. Luke 3. 22. (*e*) Jude verſe 14, 15. (*f*) Matth. 23. 36, 37, 38. *and* Matth. 24. 2. (*g*) Gen. 5. 24. Heb. 11. 5. (*h*) Rom. 6. 9, 10. (*i*) Mark 16. 19. Luke 24. 51. Act. 1. 9. (*k*) Act. 4. 21. (*l*) Taylor's Types of CHRIST, *pag.* 9. Gen. 6. 9. (*m*) *Ibid.* (*n*) Gen. 6. 8. Luke 2. 40, 52. (*o*) 2 Pet. 2. 5. (*p*) Gen. chap. 6, 7, 8. (*q*) John 11. 48. Matth. 24. 36 *to* 42. (*r*) Iſai. 53. 10. (*s*) Gen. 8. 20, 21. (*t*) Epheſ. 5. 2.

up (*u*) of *corruptible things, but by the precious blood of* CHRIST *as of a lamb without blemish and without spot*, not upon the Altar built by Hands, but upon one more perfect, the Altar of his Deity, which did most (*x*) perfectly and compleatly *sanctify the Gift*, that was offer'd upon it; not ascending to Heaven by ordinary Fire, (*y*) but *offering himself without spot through* the eternal Spirit, which (*z*) is compar'd to Fire. And therefore such an Offering as this must fully satisfy his Father's Justice, appease his Wrath, and make all other Sacrifices and Duties acceptable to him. And from hence it was that GOD did make a Covenant of Grace with both, not only for themselves, but also for all those, who should belong to them, that he would never break (*a*) out into such Wrath against them, as he did before, confirming the same unto the Posterity of *Noah* by the Sign of the Rainbow; and confirming the same to those, who are his own adopted Sons in CHRIST JESUS by the Sacraments of Baptism and the LORD's Supper. *Noah* (*b*) sent out a *Dove*, when the Waters were asswaged, and his Fears and Dangers were past, which brought in his Mouth an olive Branch, the Sign of Joy and Comfort; CHRIST JESUS when his Sufferings and Labours were ended, sent forth his *holy Spirit* (which (*c*) before had lighted on him in the Shape of *a Dove*) which brings Joy, Peace and Comfort into the Hearts of them that believe in him, and assures them that GOD's Wrath is appeas'd, and he will love them freely, and receive them into Favour.

15. And as *Noah* was a Type of CHRIST; so the Ark, which he built, hath been usually reckon'd as a Type of his Church. The Ark was toss'd about by the Waves, until it rested on one of the highest Mountains; and the Church is liable to many and great Afflictions, until it arrives safe in the Kingdom of Heaven. They who were in the Ark were sav'd, not for their own Sakes, but for the Sake of *Noah*, because he *was a just man, and perfect in his generation, and one* who *walked with* GOD; and they who are saved in the visible Church, are sav'd not by any Merits in themselves, but only through the Merits and Mediation of JESUS CHRIST. In the Ark there was not only good *Shem* and *Japhet*, but also cursed *Ham*; and in the visible Church the Tares grow up with the standing corn, the Chaff is mix'd with the Wheat, and it is like a Net cast into the Sea, which gathers of every Kind. As there was no visible Safety but in the Ark, for the Rest were all destroy'd; so there is no Salvation to be had in an ordinary Way but in the Church. As *Noah* the Builder of the Ark enters into it, and receives and saves all that go in with him; for which Purpose he is contented to be tossed up and down by the most violent Waves, and had no more Freedom from Fear and Danger than others which were with him: So CHRIST the Head and Founder of his Church enters himself into it by the Waters of Baptism, and was contented for the Saving of others, to be toss'd with the Waves of Affliction, Poverty, Labour, Shame and Infamy. That his Church might be in Safety with him, he is content to be in Danger with her; and that he might help her in every State, he was like unto her in every thing, Sin only excepted. Besides, St. *Peter* (*d*) makes the Saving this Family a Type of Baptism, telling us, that as *in the days of Noah, few, that is, eight souls were saved by water; So the like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward* GOD) *by the resurrection of* JESUS CHRIST. If therefore we say, that Baptism is an Ordinance appointed by CHRIST himself as necessary to Salvation, where it may be had; and that (*e*) *except a man be born of water* as well as *of the spirit, he cannot enter into the kingdom of* GOD; If we say, that they who keep themselves and others from this Ordinance, do such a Mischief, for which they can never make Reparation: we have sufficient Grounds for such an Assertion. And as we baptize by Sprinkling, but do not condemn Dipping; so if some among us, who deny our Baptism as invalid, did but consider the first Type of it, as mention'd by the Apostle, when they who were in the Ark might be sprinkl'd with the Waves or Rain, but they who were dipp'd in the Water, were all drown'd, it might abate their Pride in their own Way, or cause them to be more charitable in their Censures.

16. The last Particular, which was propos'd, is to vindicate the Authority of the *Sacred Scriptures* from such Arguments as occur in the Reading of them; And this will be very evident, when we consider that excellent Variety of Knowledge, which is contain'd in them, the Harmony between so many Authors, who wrote in such different Stiles, in such different Times, on such different Subjects, and to such different Persons, and that the Subjects, which they wrote upon were of such a Nature, that if they had not been inspir'd, they must have betray'd their own Imposture, as *Mahomet* hath done in his pretended Miracle.

17. Thus to mention the Particulars in their Order. It was always reckon'd a Study worthy of the thoughts of the greatest Philosophers to consider how this World was made, and it is strange to consider, how confus'd they were in their Notions concerning it. They generally thought it had a Beginning, but could

(*u*) 1 Pet. 1. 18, 19. (*x*) Matth. 23. 19. (*y*) Heb. 9. 14. (*z*) Matth. 3. 11. Luke 3. 16. Acts 2. 3, 4. (*a*) Gen. 8. 20, 21. Gen. 9. 8. *to* 18. Act. 2. 38, 39, 40. Matth. 26. 26, 27, 28.
(*b*) Gen. 8. 10, 11. (*c*) Gal. 4. 6. *and* Matth. 3. 16. (*d*) 1 Pet. 2. 20, 21. (*e*) John 3. 5.

conceive

conceive nothing how it came to paſs, but ſuppos'd it to be by Chance, or an accidental Motion of Atoms in a void Space, as if an accidental Tumbling down of Stones and Timber could form an Houſe, or a Watch could be fram'd and rightly ſet without a firſt Hand or Mover. And the greateſt Philoſopher among them was moſt diſtant from the Truth, when he affirm'd, that it was eternal. But (*f*) the firſt Sentence of the Bible gives that Diſcovery, which could never be met with originally in any other Author. *In the beginning* GOD *created the heaven and the earth.* Thus (*g*) *through faith we underſtand that the worlds were framed by the word of* GOD; *ſo that things, which are ſeen, were not made of things, which do appear.* We underſtand it through Faith, becauſe it cannot be comprehended or found out by Reaſon; and yet as ſoon as it is reveal'd to us, we preſently apprehend it as the moſt reaſonable Account of any.

18. The vaſt Improvements, which have been made in the Study of Aſtronomy, eſpecially by the Help of Teleſcopes, in the laſt and preſent Century, do furniſh us with more noble and enlarg'd Thoughts, not only of the Heavens, but alſo of the Wiſdom, Power, Immenſity and Goodneſs of the GOD, who created them, if we conſider the Exactneſs of their Motions, and the Regularity of the Laws, by which they are guided, their prodigious Bigneſs, their vaſt Diſtances from us, and from each other, and the various Uſes for which they are deſign'd; ſo that an uninſpir'd Author, if he had wrote in thoſe Times on ſuch Subjects, muſt certainly have fall'n into thoſe Errors, which would now have been diſcover'd. Thus for Inſtance, It is evident to thoſe, who are skill'd in that Science, that the *Moon*, *Saturn*, and *Jupiter* are inhabited by living Creatures; and it is very probable, that the fix'd Stars, not only thoſe, which are ſeen by the Eye, and thoſe which are diſcover'd with Inſtruments, but Millions more at an undiſcernable Diſtance, may be as Suns to ſo many other Worlds. If ſo, what exalted Thoughts muſt this raiſe in us? And how muſt we be amaz'd to think, that the ſame GOD (whoſe Providence is ſeen in the ſmalleſt Animal upon Earth) preſerves and governs them all, and is in every Place alike? Now, tho' *Moſes* in that Age might have mention'd this Earth as the only Place of the Univerſe, which was inhabited, and might notwithſtanding have paſs'd for an inſpir'd Writer; yet he meddles not with the Controverſy. He ſaith, *In the beginning* GOD *created the heaven and the earth*, but there is not one Word to ſhew, that he meant any more than this *Planetary Syſtem.* By the *Heaven* is meant the things above us, and by the *Earth* the things below us, but he no more deſcribes how far the Works of Creation do extend above us in the Heavens, than he tells us how far we are diſtant from the Center of the Earth. St. *Paul* tells us, that (*h*) *the* SON *of* GOD *hath been appointed heir of all things, by whom alſo he made the worlds.* and that (*i*) *through faith we underſtand that the worlds were created*, and the Worlds in the Original Being of the plural Number, may give juſt Occaſion for ſuch a Tranſlation. And even *Moſes* when (*k*) he ſaith, that GOD made the Sun and the Moon, he only adds, And he *made ſtars alſo*; but doth not ſay, that he made all the Stars; for which this only Reaſon can be given, That he who inſpir'd him to write, would not ſuffer the leaſt Word to fall from his Pen, which might give any Occaſion of Cavil in future Ages, or raiſe the leaſt Objection againſt thoſe enlarg'd Notions of his Immenſity, which might be the Effect of ſuch Diſcoveries. When St. *Paul* ſpeaks of (*l*) CHRIST JESUS, that he *is the image of the inviſible* GOD, *and the firſt* Cauſe, Author or *bringer forth of every creature: For by him all things were created, that are in heaven and that are in the earth, viſible and inviſible, whether they be thrones or dominions or principalities* or powers, *all things were created by him and for him.* And when St. *John* ſaith (*m*) *All things were made by him, and without him was not any thing made that was made*, they neither of them mention, that all theſe things were made at one Time. And when *Moſes* gives us an Account of what was done in the ſix Days of the Creation, he ſaith no more than what may be apply'd to this planetary Syſtem, and gives us not the leaſt Hint, that then all things were created. GOD may every Week make other Worlds as large as this for ought we know to the contrary. Let us then think upon (*n*) our later Obſervations in Aſtronomy, that the Sun is no leſs than eighty one Millions of Miles from us in its Middle Diſtance, and yet we every Day are ſenſible of its Light and Heat. That the Diſtance of the Earth from the Sun is ſo great, that if a Bullet went toward it from the Earth at the Rate of five Miles in a Minute, or three hundred Miles in an Hour it would be thirty Years before it came thither; and yet the Rays of Light come thence in about ſeven Minutes and an half without occaſioning the leaſt Prejudice to the tender Eye by the Swiftneſs of its Motion. That the Earth, tho' ſo large as it ſeems to be, would appear at the Sun but as a very ſmall Star. That the Bulk of *Saturn* is 1651 Times bigger than the Earth, that of *Jupiter* is 3473 Times bigger, and that of the Sun is 1098600 Times bigger; and yet thoſe Bodies ſo vaſtly big, and ſo vaſtly diſtant from each other, are

(*f*) Gen. 1. 1. (*g*) Heb. 11. 3. (*h*) Heb. 1. 2. (*i*) Heb. 11. 3. (*k*) Gen. 1. 16. (*l*) Col. 1. 15, 16, 17. (*m*) John 1. 3. (*n*) *See* Derham's *excellent Treatiſe call'd* Aſtro-theology, *eſpecially from page* 10 *to page* 15, *and meaſure the Bulk of theſe Planets according to the Principles of Geometry.*

ſo

ſo regular, as not to vary a Minute of their appointed Times in their appointed Motions, and that the whole Orb of the Earth round the Sun is undiſcernable in compariſon of the ſtupendous Diſtance between us and the fix'd Stars: When we conſider theſe and many more ſuch Particulars, we cannot but cry out with the *Apoſtle* (*o*) *O the depth of the riches both of the wiſdom and knowledge of* GOD! We cannot but confeſs with him, that (*p*) it is GOD, *who upholdeth all things by the word of his power*, and (*q*) that *the heavens declare the glory of* GOD, *and the firmament ſheweth his handy work.* And that (*r*) *of him, and through him, and to him, are all things*; *to whom* the *glory* of all muſt be aſcrib'd *for ever* and Ever. And when we compare all this with the Account which *Moſes* gives of the Creation of the things of the Earth, it will more and more evidently ſuggeſt to us the (*s*) Rapture of the divine *Pſalmiſt*, O LORD *how manifold are thy works! In wiſdom haſt thou made them all.* And if we add the great Probability, that there may be (*t*) Millions of habitable Globes, like this in which we live, and probably as large or larger; and particularly that the Surface of *Saturn* is 45 Times, and the Surface of *Jupiter* is 57 Times bigger than that of our Earth, we may ſoon reflect, What a ſmall thing is this Globe in which we live? And what an inconſiderable thing is Man, who is ſo ſmall a Part of it? When we think, how many Millions of Worlds there may be? and, how many Millions of reaſonable Creatures there may be in each of theſe Worlds? And perhaps many of them, who can do their Maker greater and much better Service than we, and perhaps never offended him as we have, and daily do; and yet that out of his meer Love and Goodneſs to us, he ſhould ſend his dear and only Son to come into this World to live here and die for us, for no other Reaſon but to reconcile us to himſelf and ſatisfy his Juſtice for our Offences, how muſt we loſe our ſelves in ſuch Meditations as theſe? and ſay with the Pſalmiſt (*u*) *When I conſider the heavens, the work of thy fingers, the moon and the ſtars, which thou haſt ordained, What is man, that thou art mindful of him? or the ſon of man, that thou viſiteſt him.* Thus we ſee how the All-wiſe Being, who made all theſe things, and knew what Diſcoveries would be found out in this later Age, directed all the Penmen of the Bible to write in ſuch a Manner, that we cannot but confeſs it all to be true, and admire that it is ſo.

19. This will farther appear if we only conſider, how (*x*) *Mahomet* did plainly betray his own Ignorance and Impoſture in theſe things when he wrote about them. What a Monſtrous Abſurdity is that which he relates of himſelf, of his going from *Mecca* to *Jeruſalem*, and from thence throught he ſeven Heavens, and then Returning back to *Jeruſalem*, and ſo to *Mecca* within the Space of the tenth Part of one Night. Here he fancies ſeven Heavens one above the other at an equal Diſtance and places *Adam* in the firſt, *Noah* in the Second, *Abraham* in the third, *Joſeph* in the fourth, *Moſes* in the fifth, *John* the Baptiſt in the Sixth, our SAVIOUR in the Seventh, and GOD himſelf at a great Diſtance beyond them all. He tells us, that the firſt Heaven was all of pure Silver, and he there ſaw the Stars hanging from it in Chains of Gold. In his firſt Heaven he tells us of a Cock in Colour as white as Snow and of ſo prodigious a Bigneſs, that his Feet ſtanding upon the firſt Heaven his Head reach'd up to the Second. That there was another Angel, whoſe Feet being plac'd on the ſecond Heaven, his Head reached to the third. He tells us the ſame of another in the fourth Heaven, and another extraordinary one in the ſeventh, which had ſeventy thouſand Heads, and in every Head ſeventy thouſand Tongues, and every Tongue uttering ſeventy thouſand diſtinct Voices at the ſame Time, with which he continu'd Day and Night inceſſantly praiſing GOD. All theſe extravagant Stories plainly ſhew us, that he was not willing to diminiſh any thing from what he thought to be true; and yet in his Aſtronomical Accounts he is very defective. He places the fix'd Stars in the firſt or neareſt Heavens, whereas we now know them to be at an immenſe Diſtance. He makes the fix'd Stars to be of the Bigneſs of Mount *Noho* in *Arabia*; whereas one of the *Satellites* of *Jupiter* is ſuppos'd to be as big as this Globe of the Earth, and yet is inviſible by Reaſon of its Diſtance from us, tho' it may for ought we know, be five hundred Times nearer to us than any of the fix'd Stars. And if we ſuppoſe the Diſtance from the Earth to the firſt Heaven to be in his Account equal to each of the Reſt, which he will have to be five Hundred Years Journey according to the Rate as we uſually travel here on Earth, which, tho' we may ſuppoſe to be fifty Miles a Day; yet this would not carry him ſo far as the Sun. So ſtrangely was he miſtak'n in his Computations. Beſides, this Impoſtor tells us, that in the third Heaven, he ſaw an Angel of ſo prodigious a Size, that the Diſtance between his two Eyes was as much as ſeventy thouſand Days Journey according to our Rate of travelling here on Earth. But tho' he places him in one of his Heavens; yet the Diſtance between a Man's Eyes, being in Proportion to his Height but as one is to ſeventy two, according to this Computation, the Height of this Angel muſt have been near fourteen thouſand Year's Journey, which is four Times as much as the Height of all his ſeven Heavens put together. And therefore ſuch groſs Miſtakes in *Aſtronomy* and

(*o*) Rom. 11. 33. (*p*) Heb. 1. 3. (*q*) Pſal. 19. 1. (*r*) Rom. 11. 36. (*s*) Pſal. 104. 24.
(*t*) Derham's Aſtro-theology, *book* 2. *chap.* 2. *page* 33. *and book* 7. *chap.* 5, 6, 7. (*u*) Pſal. 8. 3, 4.
(*x*) Prideaux's Life of Mahomet, *page* 55.

Mathematicks,

Mathematicks, which we find in ſuch an Author, may make us conclude, That it was only the Direction of an all-wiſe Being, which prevented all ſuch Miſtakes in the Account of the Creation as mention'd by *Moſes*, and did ſo order it, that it can ſtand the Teſt of the moſt modern and nice Inquiry.

20. There is another (*t*) Text in the firſt Chapter of *Geneſis*, which is mention'd in ſuch a Manner as none but a divinely inſpir'd Author could have thought of. *And* GOD *ſaid, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for ſigns, and for ſeaſons, and for days, and for years.* Here it is remarkable, that the Word *Seaſons* is put in, and the Word *Months* is omitted. When *Moſes* wrote this, the Months among the *Jews*, and perhaps among all the Nations of the World were only Lunar, and there was a natural Reaſon for them ſo to be. As the diurnal Motion of the Sun to the ſame Meridian meaſur'd the Length of the Day, and the annual Motion of the Sun to the ſame Point of the Ecliptick meaſur'd the Length of the Year; ſo the firſt Appearance of the *Moon* after the Change began the Month, which continu'd, 'til its firſt Appearance after the next Change began another. And thus the Son of *Sirach* ſaith of the *Moon*, that (*x*) *The month is called after her name.* But we reckon our Months in another Manner, and accordingly for Diſtinction Sake call them *Solar Months*. And none but a Being, infinite in Knowledge could have foreſeen this. If therefore *Moſes* had ſaid, *Let them be for months*, he would have ſpok'n according to the Cuſtom of thoſe Ages, and the Reſemblance between Days, Months and Years would have been more evident. But then we, who live in this Age, would have been apt to ſay, that it was not true; For the Moon doth not govern the Length of the Month now. But *Moſes*, by the Direction of GOD, was guided to write ſuch and only ſuch Expreſſions as were true then, and true now, and will be true to the End of the World, and could be directed by no one but him, who as he knew all things; ſo he wrote in ſuch Words as would be true in all Ages without Diſtinction. And as the Word *Months* was omitted; ſo the Word *Seaſons* was inſerted by the ſame divine Wiſdom. The Word in the *Hebrew* conſtantly ſignifies ſolemn and ſtated *Feaſts*, of which there were many among the *Jews* upon particular Days of their Month, and were accordingly determined by the *Moon*. Thus (*x*) *From the moon is the ſign of feaſts.* Theſe if we reſpect the *Solar* Year, were moveable Feaſts. And it is obſervable, that tho' all other ſecular Days of the ſolar Year are fix'd to certain Days; yet theſe ſolemn Feaſts are determin'd from the Nature of the *Jewiſh* Months, as they were at firſt. So that *Moſes* writes of the *Moon*, that ſhe was appointed to determine the ſolemn Feaſts; ſo it was with them, who us'd a lunar Year; and ſo it it is with us, who uſe a ſolar Year; and none but a GOD, who knows all things, could foreſee, that it would continue ſo, and conſequently uſe ſuch an Expreſſion, as is exactly true in all Ages.

21. Thus to inſtance in other Particulars, what ſtrange Notions had the Heathen concerning the Nature of their Gods? Confining them to Place, enlarging their Number without Meaſure and making the chief of them to be guilty of the vileſt Immoralities. But the Attributes of the divine Nature are ſo clearly laid down to us in theſe Writings, that we cannot well be ignorant, or form wrong Conceptions of them. And as they knew not what GOD was; ſo they were as ignorant how he was to be worſhipp'd, and were thereby led into the groſſeſt Abſurdities, as Idolatry, Superſtition, Cruelty to themſelves, and ſometimes Murdering of others. But here we are taught ſuch a Religion, as is agreeable to the Nature of GOD, and is eaſy, rational and delightful to us; and our bleſſed SAVIOUR hath comprehended all in few Words, (*y*) GOD *is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.*

22. How many Diſputes have been continually rais'd concerning the Original of human Souls? How we came to be endu'd with Reaſon beyond all other Animals, and alſo how we became immortal? This we ſeek for in vain in other Writings. But here we have a full Account of all in a few Words. (*z*) *And* GOD *ſaid, Let us make man in our own image, after our likeneſs. So* GOD *created man in his own image, in the image of* GOD *created he him. And the* LORD GOD *formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul.* What dark Notions had the heathen World concerning the Being and the Nature of GOD? and yet how clearly hath he reveal'd himſelf, his Nature and Attributes in theſe ſacred Oracles? The Notions which the heathen World had of Angels, was very confus'd. And it is no Wonder, that if they could not rightly apprehend the things which they daily ſaw; but they ſhould be at a Loſs to underſtand the things which were not ſeen at all. But here we are told the Cauſe of their Being, and as much of their Nature as we are able to apprehend. It is (*a*) GOD, *who maketh his angels ſpirits, and his miniſters a flame of fire.* They are רוחות or like Winds, as the *Hebrew* expreſſeth it, of an inviſible Nature, and an unaccountable Power; and like Lightning, fleeing in a moſt ſwift, irreſiſtible and penetrating Manner. Here we are told their Orders. There are (*b*) *Angels*, (*c*) *Cherubim*, and (*d*) *Seraphim*, (*e*) *Thrones*, *Dominions*, *Principalities* and *Powers*. And here we are

(*t*) Gen. 1. 14. (*u*) Eccluſ. 43. 8. (*x*) Eccluſ. 43. 7. (*y*) John 4. 24. (*z*) Gen. 1. 26, 27, *and* Gen. 2. 7. (*a*) Pſal. 104. 4. (*b*) 1 Theſ. 4. 16. (*c*) Gen. 3 24. (*d*) Iſai. 6. 2, 6. (*e*) Col. 1. 16.

told their Office, (*f*) that they *are all miniſtring ſpirits, ſent forth to miniſter unto them, which ſhall be heirs of ſalvation.* The Heathens could diſcern by the Light of Nature, that they were in an ignorant and a deprav'd State; but they could give no Account how they came to be ſo at firſt, much leſs how they could recover themſelves out of it; how GOD came at firſt to be diſpleas'd with Man, and how he muſt be reconcil'd again. The Heathens knew that the Gods were angry, but had never any Notion of a fit Mediator to appeaſe them; and yet *Moſes* in (*g*) the Hiſtory of the Fall of their firſt Parents gives us an Account of theſe Particulars. There is in all Mankind an utter Averſion to the Sight of Spirits, and it would have been difficult to have aſſign'd a good Reaſon for it, if *Moſes* had not (*h*) giv'n us an Account, how the Devil ſeduc'd our firſt Parents to fall from their original State of Innocency, and that ever ſince (*i*) an Enmity was plac'd between this old Serpent and the Race of Mankind. And therefore this occaſions an Antipathy, becauſe whenever any ſuch Spirits are ſeen, we are not ſure but they are our Enemies, even when they appear in the Shape of Friends, and we alſo know, that (*k*) *Satan* can *transform himſelf into an Angel of Light*, and (*l*) *he walks about day and night ſeeking whom he may devour.* The *Philoſophers* ſpent a great deal of Time and Pains in Inquiring wherein Man's chief Good did conſiſt, and if they could have found it out, it would have been a ſufficient Recompenſe for all. *Varro* ſaith, that there were in his Days two hundred and eighty eight Sects about it; and tho' there were ſo many Opinions, yet none of them were in the right. But one Verſe (*m*) in theſe ſacred Writings will inform us that, which they could never know. *There be many that ſay, Who will ſhew us any good?* LORD, *lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more than in the time, when their corn and wine and oyl increaſed.* And (*n*) *My fleſh and my heart faileth; but* GOD *is the ſtrength of my heart, and my portion for ever.*

23. Thus alſo in Natural Philoſophy, what *Job* ſaith, (*o*) GOD *ſtretcheth out the north over the empty place, and hangeth the earth upon nothing*, is a truth, which could never have been known at that Time without divine Revelation, eſpecially if we conſider, how much the Notion of the Antipodes was oppos'd, when it was at firſt diſcover'd. Let us alſo conſider, How many Diſputes have riſen up concerning the Original of Fountains and Rivers? How many Notions have been confuted, and yet what *Solomon* did at firſt obſerve, hath ſtood the Teſt in all Ages, (*p*) *All the rivers run into the ſea, yet the ſea is not full:* and *unto the place, from whence the rivers come, thither they return again.*

24. And can we ſet light by ſuch ſacred Books as theſe, in whom are reveal'd all the Treaſures of Wiſdom and Knowledge, and eſpecially thoſe Truths, which are moſt neceſſary for us to know and believe? which ſhew us our real Happineſs, how we loſt it, and how we muſt obtain it? which even reveals to us ſuch things of our ſelves, which we knew not before, and yet upon Inquiry find them to be true? There is no Book but this, which gives us an Account of the Creation of the World, at leaſt in ſo perfect a Manner, of the Forming of Man, or of their ancient Habitation, or of the Time from the Creation to the Flood. And tho' there hath been a common Conſent in almoſt all Nations, that there was an univerſal Flood; yet no other Perſon ever gave a ſatisfactory Account, from whence the Waters came, or whither they went, much leſs how all the living Creatures were preſerv'd in ſuch an Inundation. No other Writer ever gave an Account of the Dimenſions of the Ark, and conſequently of its Capacity; and if they had, they would certainly have made it either much too big or much too little for that Purpoſe, for which it was deſign'd. No other Writer ever hinted to us how long ſuch a Fabrick might have been in building; and if they had, they would certainly have given more Occaſions for Cavil, and very little Satisfaction.

25. But not to inſiſt any longer on theſe Particulars, I ſhall conclude this Subject with a few Reflections upon the Dimenſions of the Ark, as *Noah* was directed to make it from the Mouth of GOD himſelf; ſo that the Prejudices being remov'd which ſome *Hereticks* of old, and ſome Atheiſtical Scoffers in theſe later Times have rais'd, all their Arguments may be as Cannon turn'd upon the Enemy, and ſecure the Dignity of ſuch Books, which they are labouring to deſtroy. It is (*q*) a great Difference between thoſe Opinions and Apprehenſions, which are occaſion'd by a more general and confus'd View of things, and thoſe which proceed from a more diſtinct Conſideration of them, as they are reduc'd into Order. And therefore they, who urge the Impoſſibility, that the Ark could hold ſo many Animals, and their Food, may, upon a ſerious View acknowledge their Error, and the Wiſdom of GOD ſo plainly legible in thoſe Parts of the ſacred Writings, which they thought were moſt liable to Objections.

26. He that looks upon the Stars, as they are confus'dly ſcatter'd up and down in the Firmament, will think them to be (as they are ſometimes ſtil'd) innumerable, or of ſo vaſt a

(*f*) Heb. 1. 14. (*g*) Gen. 2. 16, 17. *and* Gen. 3. 1 *to* 16. (*h*) *Ibid.* (*i*) Gen. 3. 15.
(*k*) 2 Cor. 11. 14. (*l*) Per. 5. 8. (*m*) Pſal. 4. 6, 7. (*n*) Pſal. 73. 26. (*o*) Job 26. 7.
(*p*) Eccleſ. 1. 7. (*q*) *Biſhop* Wilkins's Eſſay toward a real Character, *page* 162.

Multitude,

Multitude, as not to be determin'd to any ſet Number: But when all theſe Stars are diſtinctly reduc'd into particular Conſtellations, and deſcrib'd by their ſeveral Places, Magnitude and Names, it appears, that of thoſe, which are viſible to the naked Eye, there are not fifteen Hundred in the whole Firmament, and never more than half ſo many to be ſeen at once in any Hemiſphere, taking in the minuter Kinds of them, even to ſix Degrees of Magnitude. It is ſo likewiſe in other things. He that would put the Queſtion, How many Sorts of Beaſts or Birds there are in the World? would be anſwer'd, even by ſuch as are otherwiſe knowing and learned Men, that there are ſo many hundreds of them, as could not be enumerated: Whereas upon a diſtinct Inquiry into all ſuch as are yet known, and have been deſcrib'd by credible Authors, it doth appear, that there are much fewer, than is commonly imagin'd, not an hundred Sorts of Beaſts, nor two hundred Sorts of Birds.

27. And therefore from what hath been ſaid in the former Chapter, (*b*) it may appear, that the Meaſure and Capacity of the Ark, which ſome atheiſtical irreligious Men make uſe of, as an Argument againſt the *Scripture*, ought rather to be eſteem'd as a moſt rational Confirmation of the Truth and divine Authority of it. Eſpecially if it be well conſider'd, that in thoſe firſt and ruder Ages of the World, when Men were leſs vers'd in Arts and Philoſophy, and were therefore probably more obnoxious to vulgar Prejudices, than now they are; yet the Capacity and Proportions of the *Ark* are ſo well adjuſted to the things, which it was to contain: Whereas if it had been a meer human Invention, it is moſt probable, that it would have been contriv'd according to thoſe wild Apprehenſions, which (as was ſaid before) do naturally ariſe from a more confus'd and general View of things, and have been as much too big, as ſuch Men have been apt to think it too little for thoſe Ends and Purpoſes, for which it was deſign'd.

28. In this Part of the Hiſtory, there is one Diſlocation, *viz.* (*c*) Tho' Man was created on the ſixth Day of the Creation, and (*d*) GOD *reſted on the ſeventh day from all his works*; yet the (*e*) Creation of Man is not mention'd until after the ſeventh Day was ended. But the Reaſon of this is plain. *Moſes* in the firſt Chapter of *Geneſis* gives us an Account of the Creation of the World in general, and the Work of each Day of the Six, and particularly what Animals were created on each of theſe Days, That the Fiſh and Fowl were created on the fifth Day, that all the Beaſts and creeping things were created on the Beginning of the ſixth Day, and then (*f*) Man was created laſt of all, as the nobleſt Part of the whole Work, after which GOD reſted on the Seventh Day. And then (*g*) there follows a ſhort Repetition of the Creation of the World in general, and a particular Account of the Creation of Man; becauſe *Moſes*, deſigning to write the Hiſtory of Man from that Time to his, did ſo order it, that the Reader might have a full View thereof altogether, without any thing to interrupt it. And this is alſo the Reaſon that the (*h*) Deſcription of Paradiſe is plac'd before the Creation of *Eve*, *viz.* that afterward there might be nothing to interrupt the whole Story.

So that the true *Chronological* Method of Reading this Part of the Holy *Scriptures* is thus:

Gen. 1. 1. *to* 31.
Gen. 2. 4. *to* 8.
Gen. 2. 18. *to the End.*
Gen. 1. 31.
Gen. 2. 1, 2, 3.
Gen. 2. 8. *to* 18.
Gen. *Chap.* 3, 4, 5.
And with Gen. *chap.* 5. *read* 1 Chron. 1. 1, 2, 3, 4.

(*b*) *The ſame, page* 168. (*c*) Gen. 1. 31, *and* Gen. 2. 1. (*d*) Gen. 2. 2. (*e*) Gen. 2. 4, 5, 6, 7. *and* Gen. 2. 18. *to the End.* (*g*) Gen. 2. 4, 5, 6, 7. (*h*) Gen. 2. 8. *to* 18.

BOOK

BOOK II.

CHAP. I.

From the Flood *until the Promiſe giv'n to* Abraham.

IN the 1656th *Julian* Year of the World the *Flood* began, *Noah* being (*a*) five hundred and ninety nine Years of Age complete, and entering upon the ſix hundredth Year. In the 1657th *Julian* Year, the Flood continues, *Noah* being ſix hundred Years old compleat, and entering upon his ſix hundred and firſt Year. From this laſt Year the Years after the *Flood* are computed, and thus (*c*) *Arphaxad* is born two Years after this Year. And from this Year to the Year of the Promiſe given to *Abraham* are 426 Years, which added to 1657 Years, or to the Age of the World at the Flood ſhews, that the Promiſe was given to *Abraham* in the Year of the World 2083, as (*d*) appears from the following Table.

2. That this Year is rightly plac'd will be evient, if we conſider, that as it is very probable, that (*e*) GOD ſpake to the *Patriarchs* only upon the Day of the *Antemoſaical Sabbath*, and (*f*) that this Day was the ſame Day of the Week, with that which we now obſerve; ſo it is certain, that GOD ſpake to *Abraham* on the fourteenth Day of the ſeventh Month, which among the *Jews* in after Ages, when the Beginning of the Year was chang'd, anſwer'd to the fourteenth Day of the firſt Month *Niſan* or *Abib*. This appears from what is recorded (*i*) in *Scripture*. *Now the ſojourning of the children of Iſrael, who dwelt in Egypt, was four hundred and thirty Years. And it came to paſs at the end of the four hundred and thirty years, even the ſelf ſame day it came to paſs, that all the hoſts of the* LORD *went out from the land of Egypt. It is a night to be much obſerved to the* LORD *for bringing them out from the land of* Egypt; *This is that night of the* LORD *to be obſerved of all the Children of Iſrael* in their *generations*. It is a Night to be much obſerv'd, becauſe (*k*) on the Evening before they were always oblig'd to kill and eat the Paſſover. On this (*l*) *ſelf ſame Day of the Month* the Promiſe was giv'n to *Abraham*; and from the Day of this Promiſe (*m*) St. *Paul* himſelf reckons up thoſe very four hundred and thirty Years, and tells us, that they were compleated by the Children of *Iſrael*'s Going out of *Egypt*, and by the Law

(*a*) Gen. 7. 11. (*b*) Gen. 7. 6. Gen. 8. 13. (*c*) Gen. 11. 10. (*d*) *Table* 1. (*e*) *Chap.* 2. *Sect.* 15. (*f*) *Chap.* 2. *Sect.* 13 *to* 23. (*g*) *Chap.* 1. *Sect.* 5. (*h*) Exod. 12. 2. (*i*) Exod. 12. 40, 41, 42. (*k*) Exod. 12. 6, *and* Exod. 12. 3 *to* 15. (*l*) Exod. 12. 40, 41. Gen. 12. 3, 4. (*m*) Gal. 3. 17.

being

being giv'n from Mount *Sinai* in the ſame Year.

3. Secondly, This *fourteenth* Day of the Month is (*n*) particularly mention'd in *Exodus* at the going forth of the Children of *Iſrael* out of *Egypt*, as the Day to be celebrated by them in Commemoration of their Deliverance, and no other is mention'd as ſuch throughout the whole Chapter; and therefore (*o*) *the very ſelf ſame day* mention'd as the Day of the Promiſe, muſt be this very Day of the Month, in which this Promiſe was fulfill'd, and can be no other.

4. Thirdly, This keeps up a greater Affinity between the Promiſe, the Type and the Performance. On the fourteenth Day of the firſt Month, according to the *Jewiſh* Account, GOD ſaid unto *Abraham*, (*p*) *In thy ſeed* (which is CHRIST, and by Virtue of his Death) *ſhall all the families of the earth be bleſſed.* On the fourteenth Day of the firſt Month the *Paſchal* Lamb was ſlain as a Type hereof. And on the fourteenth Day of the firſt Month, being the Day of the *Paſſover*, CHRIST was alſo crucify'd, and ſo he fulfill'd that, which before had been propheſy'd and typify'd of him.

5. To this it may be objected, that (*q*) the Departure of the Children of *Iſrael* out of *Egypt* is fix'd to the *fifteenth day of the firſt month*, and to *the morrow after the paſſover*. And therefore this ſeems to be the Day of the Promiſe given to *Abraham*. But to this it may be anſwer'd, That the *Iſraelites* were in actual Poſſeſſion of the Promiſe on the fifteenth Day of the firſt Month, for then they march'd out of *Egypt*: But it was ſign'd, ſeal'd, and made over to them on the Day before by their Killing of the *Paſchal Lamb*. And therefore as we reckon our ſelves to be in the actual Poſſeſſion of an Eſtate, from the Day in which the Writings are ſeal'd, tho' the Eſtate is not actually deliver'd up to us for ſome Time after; ſo it was in the Caſe of *Abraham* and the *Iſraelites*. *Abraham* could not but look upon himſelf as poſſeſs'd of the Land of *Canaan*, when he and his Offſpring were (*r*) circumcis'd, which was a Token of the Covenant; and the *Iſraelites* might reckon themſelves as departed out of *Egypt*, when they had eaten the *Paſchal* Lamb, as a Sign and a Seal, that this Covenant ſhould be perform'd the next Day.

6. The Promiſe, which was made to *Abraham*, was given to him when he was above ſeventy three Years of Age, and in the ſame *Julian* Year, in which he afterward compleated his ſeventy fourth Year, and when (*s*) he was in *Ur* of the *Chaldees*. In this Year GOD *ſaid unto him, Get thee out of thy country, and from thy father's houſe, unto a land which I ſhall ſhew thee. And I will make of thee a great nation, and I will bleſs thee, and make thy name great, and thou ſhalt be a bleſſing. And I will bleſs them that bleſs thee, and curſe him that curſeth thee. And in thee ſhall all the families of the earth be bleſſed. Then came he out of the land of the Chaldeans*, and brought with him (*u*) his Father *Terah*; and as *Moſes* ſaid, They came to *Haran* and dwelt there. This Dwelling ſuppoſes their Stay there for ſome Time, which could not be leſs than to the End of the ſame Year. There *Terah Abraham*'s Father dies, (*x*) when he was now two hundred and five Years old, upon whoſe Death *Abraham* (*y*) being now full ſeventy and five Years old, *departed from Haran, and came into the land of Canaan.*

7. As the *Scriptures* give no other Date for theſe Tranſactions, except the Time when *Abraham* was ſeventy and five Years of Age; ſo all the *Chronologers* (which I know of) make them all to happ'n in the ſame Year. But this cannot be prov'd from *Scripture*. There is no Doubt, but the (*z*) Death of *Terah* in *Haran*, and the Departure of *Abraham* from thence happen'd in the ſeventy and fifth Year of *Abraham*'s Life, and not after he was full ſeventy and five Years old. And to this may be apply'd that ancient ſaying of the *Jews*, (*a*) That *with them a Part of the Month is as the whole, and a Part of the Year is as the whole.* And in this Senſe whatever was done in any Part of *Abraham*'s ſeventy fifth Year, may be ſaid to be done, when he was ſeventy five Years old. And if (as the *Jews* affirm) the (*b*) *Patriarchs*, *Iſaac* excepted, were all born about the *Autumnal Equinox*; and as it is evident, that *Abraham* (*c*) was full ſeventy and five Years old in the *Julian* Year of the World 2084; ſo theſe Tranſactions muſt happen in the Beginning of the ſame Year. And therefore the true Account ſeems to me to be thus. *Abraham* was (*d*) ſeventy and three Years old about the latter End of the Year 2082. And perhaps about the ſame Time, if (*e*) the *Arabick* Hiſtorian may be credited, GOD heard his Prayers in a Time of publick Calamities, when great Numbers of Birds devour'd the Seed ſown in the Ground, and their Idols could not help them. Thus the true GOD being known to him, he at the Command of GOD, and in his Zeal againſt falſe Worſhip, burnt an Idol Temple in one of the Cities of the *Chaldeans*, and moſt probably in *Ur*; and his Brother *Haran* coming to quench it, periſh'd in the Flames. And thus (*f*) *Haran died before his father Terah in the land of his nativity in Ur of the Chaldees.* If this was

(*n*) Exod. 12. 6. 18. (*o*) Exod. 12. 41. (*p*) Gen. 12. 3. Gal. 3. 8. 16. (*q*) Num. 33. 3. (*r*) Gen. 17. 1 *to* 15. Rom. 4. 11. (*s*) Gen. 11. 31. Nehem. 9. 7. (*t*) Gen. 12. 1, 2, 3. Act. 7. 3, 4. (*u*) Gen. 11. 31, 32. (*x*) Gen. 11. 32. (*y*) Gen. 12. 4, 5, 6. Acts 7. 4. (*z*) Gen. 11. 32. Gen. 12. 4. Acts 7. 4. (*a*) Seder Olam, *cap.* 4. *Perek* 1. (*b*) Rabbi Eliezer *upon* Roſh Haſhanah. (*c*) *Table* 21. (*d*) *Table* 21. (*e*) Abu'l Pharagii Hiſtoria Dynaſtiarum, *page* 20. (*f*) Gen. 11. 28.

true, then there was a viſible Reaſon, why not only *Abraham*, but alſo his Father *Terah*, and *Lot* his Brother's Son and their Families ſhould depart the Country, namely, for fear of being deſtroy'd by the incens'd Multitude, and accordingly to encourage them therein, GOD commanded *Abraham* (*g*) to depart, and gave him the Promiſe. Thus this Promiſe was giv'n, when *Abraham* was (*h*) ſeventy three Years old and an half, and in the Year of the World 2083. Upon this he travails in the Summer with his aged Father *Terah* (who could travail but ſlowly) and came to *Haran*, and being detain'd by his Father's Sickneſs and Infirmities, he (*i*) dwelt there. There he ſpends the Winter, and there in or near the Spring, his Father died, being (*k*) two hundred and five Years old. In the (*l*) Spring following, when *Abraham* was in his ſeventy fifth Year, he removes from thence, and travails into the Land of *Canaan*, where he ſettles for ſome Time. This ſeems to be the genuine Account mention'd in the *Scriptures*; and it not only places the Departure of the Children of *Iſrael* out of *Egypt*, which (*m*) depends thereon, ſo as to agree with *Aſtronomical* Obſervations (of which in its due Place) but it may be farther confirm'd by the *Celeſtial* Occurrences of the *Epocha* from the Creation of the World to the Flood, as in the former Book.

8. There are (*n*) ſome Authors of conſiderable Note, who look upon *Ur*, the Town from whence *Abraham* came, to be the ſame with *Urchoa*, and place it ſouthward of *Babylon*, at ſome Diſtance. Others place it (*o*) to the North of *Babylon*, ſo that the *Longitude* of all three Places is almoſt the ſame. The Reaſon why *Ur* is plac'd Northward of *Babylon* I know not, unleſs it is, that *Haran* may lie leſs out of the Road from *Ur* to the Land of *Canaan*. But the (*p*) learned *Bochartus* places *Ur* of the *Chaldees* in that Part of *Meſopotamia*, which was neareſt to *Aſſyria* in the Way from the River *Tigris* to *Niſibis* the capital City of that Country near the *Latitude* of 37 Degrees, and about five Degrees of *Longitude* eaſtward from *Jeruſalem*. And his Reaſons are two. Firſt, Becauſe according to this Situation *Haran* lies in the direct Road from *Ur* to the Land of *Canaan*. And ſecondly, It will beſt anſwer to the Deſcription, which St. *Stephen* (*q*) gives of it, *The* GOD *of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran.* And he ſaid unto him, *Get thee out of thy country, and from thy kindred, and come into the land, which I ſhall ſhew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he remov'd him into the land, wherein ye now dwell.* And therefore tho' the Moon was firſt viſible at the Beginning of the Year abovemention'd on the ſame Evening in all Parts of *Aſia*; yet I ſhall take the Place of *Ur* in *Meſopotamia* as aſſign'd by *Bochartus*, and not in *Babylonia*, for (*r*) the following Calculation; by which it will appear, that (*s*) this Promiſe of a Bleſſing was giv'n to *Abraham* on the Day of the *Antemoſaical Sabbath*.

9. As therefore *Jeruſalem*, according to our lateſt and beſt Maps is plac'd about 37 Degrees diſtant in *Longitude* from *London*, and about the *Latitude* of 31 Deg. 30″; ſo if five Degrees, being the Difference of *Longitude* between *Jeruſalem* and *Ur* be added, the *Longitude* of *Ur* from *London* appears to be about forty two Degrees, which being reduc'd into Time makes $2^{h}.\ 48'.$ for the Difference in Calculation.

10. It appears from theſe (*t*) *Tables*, that the Promiſe was giv'n in the 2788th Year of the *Julian Period*, and this Number (*u*) being divided by 28 the Remainder is 16, and (*x*) the *Dominical Letter* for that Year is *B*. And it alſo appears by Calculation, that (*y*) in the ſame Year, the Sun came to the *Autumnal Equinox* on the tenth Day of *October* in the *Longitude* of *Ur* of the *Chaldees*, and that in the ſame Year (*z*) the Moon was viſible on the twelfth Day in the Evening, and conſequently that the Year began on the thirteenth Day; ſo that it appears by the underwritten Computation, that the fourteenth Day of the ſeventh Month happen'd to be on the twenty fourth Day of *April*, whoſe (*a*) *Dominical Letter* is *B*, which ſhews, that this Day happen'd to be on the Day of the *Antemoſaical Sabbath*, as aforeſaid.

	Days.
October 12 ---- -----	285
Month 7 *Day* 14 -----	194
Total ----- ------	479
Subſtract ----- -----	365
Remainder, April 24 -----	114

11. In the *Tables* at the End of this Book, I place the Time of *Noah*'s Drunkenneſs in the Year before the Diſperſion of his Family into new Colonies, for theſe Reaſons. Firſt, we may ſuppoſe it to have been ſome conſiderable Time, before *Noah* being ſo good a Man, one who always *walked with* GOD, and who was for his Piety ſo ſignally preſerv'd from the Deluge, could ſo far forget ſo ſignal a

(*g*) Gen. 12. 1, 2, 3. Heb. 11. 8. (*h*) Table 23. (*i*) Gen. 11. 31. Act. 7. 2. (*k*) Gen. 11. 32. (*l*) Gen. 12. 5. Act. 7. 3. (*m*) Exod. 12. 40, 41, 42. Gal. 3. 17. (*n*) Sir Walter Raleigh's Hiſtory of the World. (*o*) Dr. Welles's Maps *in* Folio. (*p*) Geographia Sacra, *lib.* 2. *cap.* 6. (*q*) Act. 7. 2, 3, 4. (*r*) *Chap.* 1. *Sect.* 9. (*s*) *Chap.* 2. *Sect.* 12. (*t*) Table 1. *of this Book.* (*u*) *Chap.* 1. *Sect.* 29. (*x*) *Table* 2. (*y*) *Table* 20. (*z*) *Chap.* 1. *Sect.* 25. (*a*) *Table* 2.

Mercy,

The Calculation of the Moon's ϕάσις for Ur in Mesopotamia, Longitude from London 42d. Latitude 39. *in the first Month, and the Year of the Promise given to* Abraham, Anno ante Christum 1926.

The Calculation of the Sun's Place.	Sun's Motion. d. h. ′ ″.
Sun set *October*	12 05 57 04
(a) Time of Visibility	00 00 48 00
Apparent Time	11 06 45 04
Equation of Anom. 4′. 16d. sub.	00 00 05 22
Remainder	12 06 39 42
Equation of ♎ 2. 16 subst.	00 00 00 45
Real Time	12 06 38 57
Refraction add	00 00 02 00
Equal Time.	12 06 40 57

	Mid. Motion. s. d. ′ ″.	Precess. of Æq. s. d. ′ ″.
Year of CHRIST 1	09 07 53 03	02 14 03 30
(b) Substract one Year	11 29 45 40	00 00 00 50
(b) A *Bissextile* Day	00 00 59 08	00 00 00 00
(c) 1000 Years	00 07 33 25	00 13 53 20
(c) 900 Years	00 06 48 04	00 12 30 00
(c) 20 Years	00 00 09 01	00 00 16 40
(c) 6 Years	11 29 33 08	00 00 05 00
(d) 12 Hours in *Joshua*'s Time	00 00 29 34	00 00 00 00
(e) Long. of *Ur* 2h. 48′.	00 00 06 45	00 00 00 00
Total substract	00 15 24 57	00 26 45 50
Year of the Promise.	08 22 28 06	01 17 17 40
(f) *Octob.* 12.	09 10 54 34	00 00 00 39
(f) Hours 6.	00 00 14 47	00 00 00 00
Min. 40. Sec. 57.	00 00 01 41	00 00 00 00
Middle Motion	06 03 39 08	01 17 18 19
Precession substract	01 17 18 19	
Mean Anomaly	04 16 20 49	
Æquation substract	00 01 21 25	
(g) Sun's true Place	06 02 17 43	

The Calculation of the Moon's Place.	Moon's Mot. s. d. ′ ″.
Year of CHRIST 1	04 02 02 45
(b) Substract one Year	04 09 23 03
(b) A *Bissextile* Day	00 13 10 35
(c) 1000 Years	06 10 24 10
(c) 900 Years	08 10 33 45
(c) 20 Years	04 13 34 05
(c) 6 Years	02 09 28 55
(d) 12 Hours in *Joshua*'s Time	00 06 35 18
(e) Long. of *Ur* 2h. 48′.	00 01 32 03
Total substract	02 22 41 54
Year of Promise	01 09 20 51
(f) *Octob.* 12	05 05 16 21
(f) Hours 6	00 03 17 39
Min. 40. Sec. 57.	00 00 22 29
Middle Motion	06 18 17 20
Physical Parts add	00 00 08 03
Middle Motion correct	06 18 25 23
Apogæum substract	00 14 37 14
Mean Anomaly	06 03 48 09
Æquation add	00 00 31 16
Moon's equ. Place in her Orb	06 18 56 39
Sun's Place substract	06 02 17 43
Distance of Moon from Sun	00 16 38 56
Variation add	00 00 20 52
Moon's true Place in her Orbit	06 19 16 35
Node's Place substract	02 24 56 31
Argument of Latitude	03 24 20 04
Reduction add	00 00 05 32
(g) Moon's true Place	♎ 19 22 07

	Apog.'s Mot. s. d. ′ ″.
Apog.'s Place.	09 12 07 05
Motion to be substracted	01 10 39 51
	00 00 06 41
	00 11 52 30
	08 22 41 15
	03 03 50 15
	08 04 05 44
	00 00 03 21
	00 00 00 46
Total	09 23 18 23
Y. of the Prom.	11 18 48 42
Parts to be added	01 01 45 05
	00 00 01 40
	00 00 00 11
Simple Apog.	00 20 35 38
Sun's Place	06 02 17 43
Annual Arg.	05 11 42 05
Æquat. subst.	00 05 58 24
True Apog.	♈ 05 30 15
True Excent.	64563
Dif. m. from gr.	11617
Dif. m. from tr.	9326

	Node's Mot. s. d. ′ ″.
Node's Place	08 28 36 04
Parts to be added	00 19 19 43
	00 00 03 11
	08 21 52 47
	04 07 41 30
	00 26 50 15
	03 26 01 29
	00 00 01 35
	00 00 00 22
Y. of the Prom.	03 10 26 56
Parts to be substracted	00 15 05 32
	00 00 00 48
	00 00 00 05
Total	00 15 06 25
Simple Node	02 25 20 31
Sun's Place	06 02 17 43
Sun from Node	03 05 57 12
Æq. substr.	00 00 24 09
Node's Place	♊ 24 56 31
Incl. of Lim.	05 00 17
Simple Lat.	04 33 17
Part Proport.	00 00 15
Lat. North	04 33 32

	d. ′
(h) Sun's Declination	000 55
Right Ascension	182 06
Ascensional Difference	000 45
Oblique Descension	181 21
Moon's Declination	003 23
Right Ascension	199 36
Ascensional Difference	002 45
Oblique Descension	196 51
(i) Diff of oblig. Descen. of Sun & Moon	15 30

(a) *Chap.* 3. *Sect.* 3. (b) *Chap.* 1. *Sect.* 3, 4. (c) *Chap.* 1. *Sect.* 26. (d) *Chap.* 1. *Sect.* 14, 15. (e) *Chap.* 1. *Sect.* 9, 10, 11, 12, 13. (f) *Chap.* 1. *Sect.* 26. (g) *Chap.* 4. *Sect.* 9. (h) *Chap.* 3. *Sect.* 4. (i) *Chap.* 4. *Sect.* 9.

These Calculations are truly performed, as Witness my Hand *Charles Leadbetter.*

Mercy, as to be guilty of ſo great a Sin. But Secondly, omitting this Argument, it is certain, that *Canaan* the Son of *Ham* was not born till after the *Flood*, and it might be ſeveral Years after before he was born, becauſe he was (*b*) always plac'd the laſt of *Ham*'s four Children, tho' his Poſterity was ſo much ſpoken of in the *Scripture* Hiſtory. This makes it very probable, that he was the youngeſt Son. And yet at this Time he was grown to ſo full an Age, as to be a Sharer in his Father's Sin, which makes him alone ſo particularly mention'd as a Sharer in his Father's Puniſhment. And Laſtly, *Noah*'s Curſing of *Ham*, his Bleſſing of *Shem* and *Japhet*, and his giving the greateſt and firſt Bleſſing to *Shem*, who was not the firſt Born, might well cauſe ſuch Feuds and Animoſities between them, that it was high Time to think of ſeparating them one from the other, in the ſame Manner, as it afterward happen'd to (*c*) *Jacob* and *Eſau* upon the like Occaſion.

12. In theſe *Tables* I alſo place the Confuſion of Languages and Diſperſion from *Babylon* in the hundred and thirty firſt Year after the Flood, whereas (*d*) others place it in the hundred and firſt Year at the Birth of *Peleg*. My Reaſon not to place it there is, becauſe there being only the three Sons of *Noah*, and there could not be more than (*e*) three Generations ſprung up from them to people the World, it cannot well be ſuppos'd, that the World could be ſo populous in that ſmall Space of Time, as to inhabit the whole Country from the Place where the Ark landed to *Babylon*, and from thence to be diſpers'd into remoter Kingdoms. Beſides, they might be firſt divided into the Countries adjacent to the Habitation of *Noah*, and (*f*) after that *over the whole earth*; but they could not be divided into all Countries from *Babylon*, becauſe many Countries, eſpecially toward the Eaſt, from (*g*) whence they came thither, were inhabited before. Therefore it is more probable, that the Diviſion at the Birth of *Peleg* was the firſt Diviſion made by *Noah*, when he allotted the Northern and Eaſtern Parts of *Aſia*, which was the greateſt Part to *Shem*, the Weſt and the Southweſt Parts to *Ham*, that he might go from thence into *Africa*, and the Northweſt Part to *Japhet*, that he might go from thence into *Europe*. This occaſion'd the Poſterity of *Ham* and *Japhet* to travail together Weſtward, and accordingly they came to *Babylon*, and endeavour'd to prevent the Deſign of the firſt Diviſion by fixing there. Thus the Differences about *Noah*'s Curſing *Ham*, and his Bleſſing of *Shem* and *Japhet* might occaſion the firſt Diſperſion at the Birth of *Peleg*. And *Noah*'s Expulſion of *Japhet* the elder Brother together with *Ham*, might cauſe them to unite more firmly together, and ſo to contrive to build a Tower, and fix ſo near to the Poſterity of *Shem*, that in Time they might revenge themſelves upon them: And from hence did *Ham* ſet upon his ancient Father *Noah*, and drove him into *China*. And as this Tower might be thirty Years in Building; ſo I ſuppoſe, that the Diſperſion from *Babylon* was thirty Years after, according as (*h*) *Beroſus*, one of the moſt ancient Writers hath placed it.

13. But here it may be ask'd, Whether *Abraham* was the eldeſt Son of *Terah*? If he was not, Why hath *Moſes* (*i*) nam'd him the firſt of all his Brethren? And if he was, then he was born, when *Terah* was ſeventy Years of Age, and not as theſe and other *Tables* place him an hundred and thirty.

14. To this it may be anſwer'd, Firſt, That he is reckon'd to be the firſt of *Terah*'s Sons, as *Shem* was the firſt of *Noah*'s, not becauſe he was the firſt in Time but the firſt in Dignity, both upon the Account of his Piety, and alſo becauſe the remaining Part of the *Scripture* Hiſtory relates principally to his Family.

15. But Secondly, He was not the eldeſt Son of *Terah*. For Firſt, It is generally ſuppos'd, that (*k*) he marry'd his Brother *Haran*'s Daughter, and (*l*) ſhe was but ten Years younger than himſelf, which muſt have been impoſſible, if her Father was younger than he. Thus *Lot* was (*m*) *Abraham*'s Brother's Son by his Father *Haran*, and yet (*n*) *Abraham* calls him his Brother, perhaps as marry'd to his Siſter, and ſo being his Brother-in-law. And as it is uſual in the *Scripture* for the ſame Perſon to have two Names; ſo it is generally thought, that *Sarah* the Wife of *Abraham* is the ſame, who (*o*) is call'd *Iſcah*. And as GOD had bleſſed *Abraham*, inſomuch that (*p*) he was reckon'd a mighty Prince in thoſe Times; ſo when GOD gave *Abraham* the firſt Promiſe (*q*) of the Bleſſing, he might then call her Name *Sarai*, which might then ſignify *my Princeſs*, as it did ſince in the *Hebrew* Language with very little Variation. If ſo, then there is a very good Reaſon, Why ſhe ſhould be reckon'd among the Children of *Haran*; otherwiſe it will be difficult to ſhew, Why ſhe ſhould be mention'd there, and not in any other Part of the *Scripture*; and alſo to ſhew, Why ſhe ſhould be mention'd at all, ſince the Name of no other Woman was recorded from the Time of the Flood to the Time of *Terah* the Father of *Abraham*. This Expoſition will make the Account of the Genealogy of that Family very plain and eaſy. (*r*) *Now theſe are the generations of Terah. Terah* was the Father of

(*b*) Gen. 10. 6. 1 Chron. 1. 8. (*c*) Gen. 27. 41, 42, 43. (*d*) *Such ground their Opinion only on* Gen. 10. 25, *and* 1 Chron. 1. 19. (*e*) Gen. 9. 10. *and* Gen. 11. 10. *to* 16. (*f*) Gen. 9. 19. (*g*) Gen. 11. 2. (*h*) *Lib.* 1. (*i*) Gen. 11. 27. (*k*) *See the Commentators on* Gen. 20. 12. (*l*) Gen. 17. 17. (*m*) Gen. 11. 27. *and* Gen. 14. 12. (*n*) Gen. 13. 8. (*o*) Gen. 11. 27, 28, 29. (*p*) Gen. 23. 6. (*q*) Gen. 12. 1, 2. 3. (*r*) Gen. 11. 27, 28, 29, 30.

Abraham,

braham, *Nahor* and *Haran*; and *Haran* was the Father of his Son *Lot*, and of his two Daughters, *Milcah* and *Sarah*, who is call'd *Iſcah*. *And Haran died in the land of his nativity in Ur of the Chaldees. And Abraham and Nahor took them wives; the name of Abraham's wife was Sarai or Iſcah; and the name of Nahor's wife was Milcah*; and theſe were the Siſters of *Lot*, and the Daughters of *Haran*, who was the Father not only of *Lot*, but alſo of *Milcah*, the Wife of *Nahor*, and alſo the Father of *Iſcah*, or of *Sarah* the Wife of *Abraham*. Secondly, *Abraham* (*s*) is ſaid to be but ſeventy and five Years old, when he departed out of *Haran*, and (*t*) this was after his Father's Death. Now if he had been born at *Terah*'s being ſeventy Years old, he muſt have been an hundred and thirty Years old, when his Father died, who was (*u*) *two hundred and five* Years old at his Death. We muſt therefore compute the Years backwards; and ſo by ſubſtracting *ſeventy and five* Years, being the Years of *Abraham* when *Terah* died, from *two hundred and five* Years, being the Age of *Terah* at his Death, it appears, that *Abraham* was born, not when *Terah* was ſeventy, but when he was *an hundred and thirty* Years old, and ſo it is expreſs'd in the following Table at the End of this Book.

(*s*) Gen. 12. 4. (*t*) Act. 7. 4. (*u*) Gen. 11. 32.

CHAP. II.

Of the Place where the Ark landed.

HAVING in (*a*) a Chapter of the former Book endeavour'd to prove, that the Ark might probably be built at a Place call'd *Cyparisſon* between the Rivers *Lycus* and *Caprus* on the North North Eaſt Side of the City of *Babylon*, and that it ſail'd from thence to the North Eaſt as far as the *Caſpian* Sea, and then it came back by a Southern Courſe, 'till it came almoſt to the Eaſt of *Babylon*, at about nine Degrees Diſtance from it in *Longitude*, I ſhall now ſay ſomething more on this Subject, to confirm that this was the Place where the Ark landed, becauſe the Settling of this Particular will be of the utmoſt Conſequence to direct us in Deſcribing the Manner how the World was repeopl'd immediately after the Flood in their reſpective Nations.

2. As all the Heathen Writers are but of a very late Date in Compariſon of the five Books of *Moſes*, and as they have mix'd ſeveral Fabulous Stories with this, and deſcrib'd ſeveral other Floods, particularly thoſe of *Deucaleon* and *Ogyges*, as if they had been this univerſal Flood, and as they have been partial in writing in the firſt Ages, to make their own Nation be accounted the firſt, and to be many thouſands of Years more ancient than they really were; ſo none of theſe Authorities can be depended upon; and therefore the ſacred *Scriptures* muſt be our only Guide in this Inquiry, and from hence we may obſerve three Particulars.

3. Firſt, That (*b*) *the Ark reſted on one of the Mountains of Ararat*. This we are told in expreſs Words. It is (*c*) univerſally agreed by the learned, that the Word (*d*) *Ararat* doth in the ſacred *Scriptures* ſignify the Country call'd *Armenia* firſt by the *Greeks*, and afterward by other Nations. And from thence the moſt receiv'd Opinion hath been, that the *Mountains of Ararat* ſignify'd only the ſame as *the Mountains of Armenia*; and this hath occaſion'd ſo many Authors of the beſt Credit to affirm, that the Ark landed in that Country. The *Chaldee Paraphraſe* (*e*) calls them *the Mountains of Kardu*, by which undoubtedly is meant the *Gordiæan* Mountains in *Armenia* the greater; and there is a Hill in thoſe Parts, where the Inhabitants ſhew large Pieces of old rotten Timber, and tell thoſe, who are willing to ſpend their Time and Mony to ſee the Curioſity, that they are the Pieces of the Ark, which landed there. But in anſwer to this, there is a mighty Ridge of Mountains, that extend themſelves far beyond the Country of *Armenia*, which are call'd, The *Mountains of Ararat*. Thus there are ſeveral Mountains, that divide *Italy* from *France*, which are call'd (*f*) *The Alps*; and there are ſeveral Mountains that divide *France* from *Spain*, which are call'd *The Pyrenæan* Mountains. And thus it is alſo in *Aſia*. That long Ledge of Mountains, which *Pliny* calls only *Taurus*, until they run along, and croſs the Mountains of *Imaus*, are of one general Name. *Ptolomy* calls the long Ledge of Mountains, which are between the *Caſpian* and *Euxine* Sea by the Name of *Caucaſus*. And another Row of Mountains runs almoſt North and South for

(*a*) *Chap.* 9. (*b*) Gen. 8. 4. (*c*) Welles's Geography of the old Teſtament, *page* 56. (*d*) 2 Kings 19. 37. Iſai. 37, 38. Jer. 51. 27. Raleigh's Hiſtory of the World, *page* 106. (*e*) Targum Onkelos *in* Gen 8. 4. (*f*) *Sir* Walter

many hundred Miles, and are only call'd *The Mountains of Imaus*. And thus thoſe Mountains, which run almoſt Eaſt and Weſt beginning in *Armenia*, and ending near the *Eaſt-Indies*, are call'd The *Mountains* of *Ararat*. And the Manner of ſpeaking in the *Hebrew* Language, *The Ark reſted on the Mountains of Ararat*, leaves it undetermin'd in what Part to fix it without ſome other Teſtimonies. Thus GOD (*) *overthrew the cities, in which Lot dwelt*. i. e. In one of which he dwelt. And thus it is ſaid of *Jephtha* in a like (*g*) Phraſe, that *he was buried in the cities of Gilead*, meaning only as we tranſlate it, one of them, and not determining which. So that we need not ſcruple to extend the Mountains of *Ararat* from *Aſia* the leſs, to the Confines of *Tartary*, *Perſia* and *India*.

4. The Ark reſted on that Part of the Mountains of *Ararat*, which lay Eaſtward from *Babylon*. This will help us to a nearer Diſcovery of the Place, and is very plain from (*h*) the Words of *Moſes*, *And it came to paſs, as they journey'd from the eaſt, that they found a plain in the land of Shinar, and they dwelt there*, and they built a City, which was call'd *Babel* or *Babylon*, or *Confuſion, becauſe the* LORD *did there confound the language of all the earth; and from thence did the* LORD *ſcatter them abroad upon the face of all the earth*. They came from their firſt Habitation after the Flood, which was near the Place where the Ark landed, and they came alſo from the Eaſt to build the Tower of *Babylon*. For the Enforcing of (*i*) this Argument, it is very evident, that in moſt Places, whereſoever *Moſes* makes a Difference of Countries, he generally names toward what Quarters of the World they are ſeated: as where he ſheweth the Colonies of *Joktan*, he names (*k*) *Sephar* a Mountain Eaſtward from *Meſha*; And ſo it is. When (*l*) he ſpeaks of *Cain*'s Departure from the Preſence of GOD, he adds, And he dwelt in the Land of *Nod* toward the Eaſt Side of *Eden*. And ſo it was. When (*m*) he deſcribes the Tents and Habitations of *Abraham* after he departed from *Shechem*, he uſeth theſe Words, *And he removed from thence unto a mountain on the eaſt of Bethel, and pitched his tent, having Bethel on the weſt, and Hai on the eaſt, and there he builded an altar unto the* LORD, *and call'd upon the name of the* LORD. And ſo it was. And (*n*) in the next Verſe he ſaith, *And Abraham journeyed going on ſtill toward the ſouth*. And this was the direct Courſe, which he took. Thus when (*o*) the Prophet *Ezekiel* ſpoke againſt *Gog* and *Magog*, he tells us in what Part of the World we may find them, by joyning them with *the houſe of Togarmah of the north quarters*, where they really dwelt. It is ſaid in the (*p*) *New Teſtament* of the Queen of *Sheba*, that *ſhe came from the South to hear the Wiſdom of Solomon*. And ſo ſhe did. And that (*h*) the *Magi* or *Wiſemen came from the eaſt to Jeruſalem* by the Guiding of a Star to find out the Place where CHRIST was to be born. And ſo they did. And ſince in all other Places of *Scripture*, there is an exact Account given of that Quarter of the World, where the Places mention'd do really lie, we may the better conclude, that they who came to build the Tower of *Babylon*, came from the Eaſt, as it is plainly mention'd, and not from any other, eſpecially diſtant Point of the Compaſs.

5. And Thirdly, As it was eaſtward from *Babylon*; ſo it could not be at a vaſt Diſtance from it. This is evident from the Time when they came to *Babylon*, which was at the Birth of *Peleg*, or (*r*) in the hundred and firſt Year after the Flood. It was always Cuſtomary to give Names to Perſons ſoon after they were born, and *Peleg* had this Name giv'n him, *becauſe* (*s*) *in his days the earth was divided*. The Reaſon of this Diviſion was, becauſe the Number of Families were then ſo great, that they muſt take up more Room upon the Earth: And as Bees drive out one another from their Hives; ſo the elder Families did drive the younger out to ſeek for Habitations at a greater Diſtance. But at this Time there were only four Families born from the Sons of *Noah*, by (*t*) whom *the whole earth was overſpread*, and the Number of Men at that Time may be gueſs'd at from (*u*) a ſubſequent *Table* in this Book. And therefore tho' they did ſpread themſelves abroad at a greater Diſtance (*x*) leſt the *beaſts of the earth ſhould increaſe upon them*; yet we cannot ſuppoſe them to come from a greater Diſtance, than the neareſt Mountains of *Ararat*, which lay Eaſtward from *Babylon*, and there the Ark is ſuppos'd to land.

6. From what hath been ſaid, it is eaſy to confute the Opinions of thoſe, who affirm, that the Ark landed in another Part of the World. The firſt Opinion is, (*y*) that the Ark landed in *Phrygia* near the Heads of the two Rivers *Marſyas* and *Meander*, where there was a City call'd *Celænæ*, in which there was a Palace of *Cyrus*. This Opinion is owing to ſome Verſes of the Sibilline Oracles, where it is thus deſcrib'd.

(*z*) *A* Phrygian *Mount doth riſe ſo very high,*
It may be ſaid to touch the lofty Sky,
Near to Celænæ*'s ſtately Walls, where all*
Who live therein, do it Ararat *call.*

And if this *Sibyll* can be credited, this Mountain of *Ararat* was in *Phrygia*, and the particular Place is more exactly told, thus:

(*a*) *Here* Marſyas *ſprings to water all the Plains,*
And here the Relicks of the Ark remains
Upon a Mountain high.

(*) Gen. 19. 29. (*g*) Judg. 12. 7. (*h*) Gen. 11. 1 *to* 10. (*i*) *Sir* Walter Raleigh, *page* 108. (*k*) Gen. 10. 30. (*l*) Gen. 4 16. (*m*) Gen. 12. 8. (*n*) Gen. 12. 9. (*o*) Ezek. 38. 6. (*p*) Matth. 12. 42. (*q*) Matth. 2. 1. (*r*) Gen. 11. 10 *to* 17. (*s*) Gen. 10. 25, *and* 1 Chron. 1 19. (*t*) Gen. 9. 19. (*u*) *Chap.* 5. (*x*) Deut. 7. 22. (*y*) Bocharti Geographia Sacra, *lib.* 1. *cap.* 3. (*z*) Gallæus de Sibyllis, *page* 589.
(*a*) Ἔστι δὲ τις Φρυγίης ἐπὶ πεδίοιο Κελαινὴς
Ἠλίβατον τανύμηκες ὄρος. Ἀραρὰτ δὲ καλεῖται.

Now

Now it is agreed upon by all the learned, that the Springs of *Marſyas* riſe near the City of *Celænæ*, near to which Place, and from the ſame Mountain, riſeth the River *Mæander* ſo eminently known for its many Turnings and Windings, before it falls into the *Ægæan* Sea. And this *Sibyll* muſt be a proper Judge in this Caſe, if ſhe can be believ'd, ſince (*b*) ſhe tells us her ſelf, that ſhe ſuffer'd many Storms and Tempeſts in the Ark, where ſhe eſcap'd Death with her Father and Mother in Law, and her Husband's Brothers and their Wives. But it unluckily happens that ſhe ſpoils her own Credit in the very Story that ſhe relates; becauſe when ſhe ſpeaks of her ſelf as cotemporary with *Noah*, ſhe takes Notice of the River *Marſyas*. What was the Name of this River at firſt is uncertain; but after the Death of *Midas* it was call'd the Fountain of *Midus*, and it kept its Name until the Time of *Marſyas*, by whom it was alſo alter'd, and this muſt be long after the Death of this *Sybill*.

7. But Secondly, It is very probable, that the Mountain of *Ararat* was one of the higheſt in the Country, becauſe when (*d*) the *Ark* reſted upon it *on the ſeventeenth day of the ſeventh month*; yet *the tops of the mountains were* not *ſeen* until *the firſt day of the tenth month.* This Mountain the *Sibyll* deſcribes as very high and broad. And when the *Scythians* contended with the *Egyptians* concerning the Antiquity of their Kingdom, they pleaded the Height of the Mountains in their Behalf, that (*e*) *if all the Earth was overwhelm'd with Water, then as the Waters decreas'd, the higheſt Part would be firſt diſcover'd.* But the firſt Geographers among the *Greeks*, and particularly (*f*) *Strabo* and *Ptolomy* tell us, that at the Place call'd *Celenæ* where the River *Marſyas* begins, there is no ſuch Mountain, but only a Hill or a Heap, and (*g*) *Stephanus* ſeems to intimate, that it was made by Art as a Monument, and not by Nature, for he only calls it *the Hill in which Marſyas was bury'd.* And beſides this the *Scripture* tells us, that they, who eſcap'd out of the Ark, came from the Eaſt, when they went into the Land of *Shinar* or *Babylon*; but they who would travel from *Phrygia* thither, muſt come from the Weſt, ſo that there could hardly be a wider Difference in the whole Heavens.

8. But the learned *Bochartus* hath given us the Original of this Miſtake, which is this, The City of *Apamea* was built near *Celænæ* either by *Antiochus Soter* or by *Seleuchus* not far from the River *Marſyas*, into which they afterward tranſplanted the Inhabitants of *Celænæ*, and hence it happen'd, that ſeveral of the ancient Writers call'd both theſe Places by the ſame Name, and the Name of this *Apamea* was alſo call'd κιβωτὸς, which is the Word by which the Ark is call'd in the *Septuagint*, and conſequently from hence this Writer concluded, that this could mean no other than the Ark of *Noah*, ſo that he muſt certainly land here. But there are other Reaſons giv'n, why this Place was call'd by this Name. It was incloſ'd as in a Cheſt or Ark by the Rivers *Marſyas*, *Obrimas* and *Orgas*, which ran into the *Mæander*. And thus the Port of *Alexandria* was call'd κιβωτὸς or an *Ark* from the Harbour, which incloſ'd the Ships. And there is another Reaſon for this Name, becauſe it was a Town of the greateſt Dignity next to *Epheſus*, and the common Receiver of the Trade both of *Italy* and *Greece*.

9. The ſecond Opinion is, That the Ark landed in *Iberia*, or that Part of *Armenia*, which extends it ſelf from *Armenia*, and the Havens near the Mountains of *Caucaſus*, as far as the River *Tanais* and the *Palus Mæotis*, and as far as *Scythia*. But this Country was never call'd in *Scripture* by the Name of the Land or Mountains of *Ararat*, but the Land of *Gog* and *Magog*; and it doth not lye Eaſtward but Northward from *Babylon*.

10. The third Opinion is, that *Ararat* ſignify'd *Armenia*, and there are ſuch a Cloud of Teſtimonies to prove not only that *Armenia* was call'd *Ararat*, but alſo that the Ark landed in *Armenia*; that it inclin'd the learned *Bochartus* to be of that Opinion. And here alſo there is ſome Difference. A few Authors among whom St. *Jerome* is the Chief, tell us, that *Ararat* is a plain Country of incredible Fruitfulneſs, through which the River *Araxes* runs, which empties it ſelf into the South Weſt Side of the *Caſpian* Sea. And there the High Mountains of *Taurus* are plac'd, where *Noah* and his Family landed, and built a City call'd *Cemainus* (from the *Hebrew* Word שמונה, which ſignifies eight) becauſe it was at firſt built and inhabited by thoſe eight Perſons, who were ſav'd from the Flood. But this Notion alſo places the Ark on the North and not on the Eaſt Side of *Babylon*.

11. But the (*h*) greater Number of Authors both ancient and modern, who take the Mountains of *Ararat* to be ſituate within the Country of *Armenia*, do agree, that the Ark reſted in that Part of the Mountains, which in *Greek* and *Latin* Writers is call'd *The Gordiæan* Mountains (or with ſome Variation, the Mountains of the *Cordyæi*, *Cordueni*, *Curduchi*, *Curdi*, &c.) and which lye near the Spring of the River *Tigris*, or at moſt not very far from it. For the Proof hereof many Authors are quoted, *Latin*, *Greek* and *Arabick*, together with the *Jewiſh* Paraphraſts and primitive Fa-

(*b*) Μαρσύᾳ ἕνα φλέβες μεγάλᾳ ποτάμοιο πέφυκαν,
Τᾷ δὲ Κιβωτὸς ἔμεινεν ἐν ὑψηλοῖο καρήνῳ.

(*c*) —- --- Ἔκφυγον αἰπὺν ὄλεθρον
Πολλὰ κλυδωνισθεῖσ' ἄμ ἐμῷ πόσει ἢ δαέρεσσιν,
Ἣ δ' ἐκυρῷ θ' ἑκυρῇ, ὁμονύμφοισίν τε παθοῦσα.

(*d*) Gen. 8. 4, 5. (*e*) Juſtin, *lib.* 2. (*f*) Strabo, *lib.* 12. Ptolom. *lib.* 5. *cap.* 3. (*g*) Steph. in Πεσσινοῦς. (*h*) Dr. Welles's Hiſtorical Geography of the old Teſtament, *Vol.* 1. *Page* 58.

thers, whoſe Authority ſeems to be ſufficient to carry all before them. For the Proof of this it is affirm'd by ſome, that there is a Part of a large Ship to be ſeen upon ſome of theſe Mountains, and many People take from thence ſome of the Bitumen or Pitch, which they uſe for a Charm. But it is ſtrange any ſuch Wood ſhould endure for ſo many hundred Years on the Top of a Mountain, and be thereby expos'd to all Sorts of Weather without being rotten. And that if there was ſuch Virtue in the Bitumen, it had not all been ſcrap'd off many Years, before any of theſe Authors wrote about it. But the Story ſeems to be this. Several credulous People believe it to be true, and ſpend their Money to come and ſee it, and to carry away the Charm with them. The Country People very well know, that by this Trick they get Money, and therefore do not fail to help them to the Sight of a rotten Poſt, or a ſufficient Quantity of Bitumen to ſcrape off from it, as long as there are any ſuch in the Country, or People, who are able to carry it up by Night into the Mountain. We are alſo told, that in the ſame Neighbourhood there was a Town call'd *Cemaan* or *Thamana* ſo call'd from theſe eight Perſons which came out of the Ark. There are two Places of this Name, one at the Head of the *Tigris* and another near the River *Araxes*, and both theſe are above two hundred Miles Diſtance from each other; ſo that if for this Reaſon we can prove, that the Ark landed at one of theſe Places, we may for the ſame Reaſon prove, that it landed at both Places; and if we know not which is the right Place, we may ſuſpect that both are wrong. It is certain, that theſe Pieces of the Ark did not decide the Controverſy, even among thoſe who affirm'd, that it landed in *Armenia*, ſome placing theſe Mountains at the Spring of the River *Tigris*, and others placing them much nearer to *Babylon*, even upon the North Part of *Aſſyria*, where (*i*) *Theodoret* ſaith, there ſtands the higheſt Mountain in the whole World, and that by the Help of this Mountain, the King of *Babylon*, intended to *aſcend into heaven*, and ſo to *exalt* his *Throne above the ſtars of* GOD, and to *be like the moſt high*. And (*k*) *Benjamin* the *Jew* ſaith, that he went two Days Journey from *Niſibis*, to the Iſland of the Son of *Omar*, which is in the Middle of the *Tigris* at the Foot of the Mountain of *Ararat*, and is but four Miles diſtant from the Place where the Ark reſted. And he adds, that *Omar*, the Son of *Alcitab* carry'd off the Relicks of the Ark from that Place into the Iſland, and built a *Mahometan* Church with them. And this is enough to diſcredit the Stories of thoſe Pieces, which are reported to have been ſeen in after Ages. Others ſay, that ſome Part of the *Gordiæan* Mountains are call'd, The *Corcyræan* Mountains, and that the Inhabitants ſpoke a brok'n *Arabick*, in which Language قوركور *Corcur* ſignifies a very long and great Ship, and therefore the Mountains are call'd the *Corcyræan* Mountains, becauſe the great Ship or Ark of *Noah* landed there. But other Reaſons may be given for ſuch a Name. Ships might come to the Bottom of thoſe Mountains along the *Tigris*, and give them this Name. *Karcor* (*l*) was the Name of a Town, to which *Zebah* and *Zalmunnah* fled on the farther Side of *Jordan*, and there are two Iſlands call'd *Corcyra*, one in the *Ionian* and another in the *Adriatick* Sea, which might as well lay claim as the other. But if we muſt inſiſt on the Signification of the Word in the *Arabick* Language, it is plain, that the (*m*) Word قوركوة ſignifies a *Country in which men live peaceably and quietly*, and conſequently, when the Inhabitants had came from the Eaſtern Parts thither, and reſolv'd to ſettle there, they might reſolve to give it this Name, rather for this, than for any other Reaſon. *Joſephus* tells us, (*n*) that the *Armenians* call'd the Place where the Ark landed *Apobaterion* or *the Place of the Deſcent*. And he alſo adds, that (*o*) *Nicolaus* of *Damaſcus* ſpeaks to this Purpoſe. *In the Province of* Minyas *in* Armenia, *there is a high Mountain call'd* Baris, *to which Place there fled a great many People, as the Story goes in the Time of a Deluge for Sanctuary. And there is a Tradition alſo, of a certain Man in a Veſſel that ſtruck upon the Top of this Mountain, and that ſeveral Pieces of the Timber were to be ſeen there a long Time after.* And to this *Joſephus* adds, that *this perhaps might be the Man, that* Moſes *ſpeaks of.* And the learned (*p*) *Bochartus* and others agree, that *Baris* in the *Armenian* Language is the ſame with *Apobaterion* or a Deſcent in the *Greek*. Beſides (*q*) one of the *Gordiæan* Mountains, which is higher than the Reſt is call'd *Lubar*, which in the *Armenian* and *Egyptian* Tongue ſignifies *A Place of Deſcent*, which Name is ſaid to be taken from *Noah*'s coming down from thence with his Family. But this is only a meer Suppoſition without any Proof, ſince any Hill from whence we muſt deſcend may be ſo call'd, and nothing is more common than ſuch Names in *Scripture*. Here we have (*r*) *Maaleh or The going up of Akrabbim*, *The* (*s*) *Going up to Adummin*, The (*t*) Going up to *Gur*, The (*u*) Cauſey of the Going up, The (*x*) Going down to *Bethoron*, And (*y*) The Going down of *Heronaim*. And thus (*z*) among the *Egyptians*, *Lubra* ſignify'd a Synagogue, becauſe it was commonly built upon ſome high Place,

(*i*) *In* Iſai. 14. 13. (*k*) Itinerarium, *page* 61. (*l*) Judg. 8. 10. (*m*) *See* Pool's Synopſis *on* Judg. 8. 10. (*n*) *Book* 1. *Chap.* 4. (*o*) *In his Hiſtory, Verſe* 96. (*p*) *Lib.* 1. *cap.* 3. *Page* 19. Galæus *de* Sibyllis, *pag.* 593. (*q*) Fuller's Miſcellanea ſacra, *lib.* 1. *cap.* 4. Bochartus *ut prius*. Sir Walter Raleigh's Hiſtory of the World, *Book* 1. *Chap.* 7. *Sect.* 10. *Page* 97. (*r*) Joſ. 15. 3. Jud. 1. 36. (*s*) Joſ. 15. 7. *and* 18. 17. (*t*) 2 Kings 9. 27. (*u*) 1 Chron. 26. 16. (*x*) Iſa. 7. 5. *and* 10, 11. (*y*) Jer. 48. 5. (*z*) *Sir* Walter Raleigh's Hiſtory of the World, *Book* 1. *Chap.* 7. *Sect.* 10. *Page* 97. from

from whence alſo the *Latin* Word *Delubrum* may ſeem to be deriv'd. And (*a*) they who belong'd to the Synagogue of the *Egyptians* are call'd *Libertini*; ſo that there is no Arguing from Words of ſuch a general Signification to any particular Meaning. So that the Name of *Lubar* might properly be giv'n to any Mountain, and eſpecially to that, becauſe the Paſſage up and down to it is reported to be more fair, than to any of the reſt adjoyning.

12. But our Countryman Sir *Walter Raleigh* (*b*) gives us other Reaſons to confute the Opinion of the Ark's landing in *Armenia*. He ſaith, It is plain that (*c*) *Noah planted a vineyard*. And to this he adds, That the Fruit of the Vine did not grow naturally in that Part of *Armenia*, where the Ark was ſuppos'd to land. For if the Vine was a Stranger in *Italy* and *France*, and brought from other Countries thither, it is not probable, that it grew naturally in *Armenia* being a much colder Country. For *Tyrrhenus* firſt brought Vines into *France*. And at ſuch Time as *Brennus* and the *Gauls* invaded *Italy*, there were few or no Vines in *France*. For *Plutarch* in the Life of *Camillus* tells us, that the *Gauls* remain'd between the *Pyrænæan* Mountains and the *Alps* near to the *Senones*, where they continu'd a great while until they drank Wine, which was firſt brought them out of *Italy*, and moſt probably out of the Southern or fartheſt Part of it, or elſe they would have known of it ſooner. And after they had taſted of it, they haſted to inhabit that Country, which brought forth ſuch pleaſant Fruit. And therefore the Fruit of the Vine was not natural in *France*, but brought thither either from the South Part of *Spain* or *Italy*. And it is plain, that *Noah* did not travel far to ſeek out the Vine. For the Planting of it is mention'd, before there was any Conſultation how to diſpoſe of the World among his Children; and the firſt thing mention'd of him, after he had offer'd Sacrifice to GOD is, that he *began to be an husbandman, and he planted a vineyard*. And therefore the Vine grew naturally, where the Ark reſted, which could not be in ſo cold a Country as that of *Armenia*.

13. Beſides, It is not certain from them, who place the Reſting of the Ark in thoſe Parts, where this Mountain of *Ararat* was. For the Books of the *Sibylls* ſet it in *Phrygia*, and *Beroſus* in *Armenia*. And as for the Authority of *Beroſus*, it cannot be ſufficient on this Occaſion, Secondly, The Authors themſelves do not agree, in what Country the *Gordyæan* Mountains ſtood. For *Ptolomy* diſtinguiſheth the *Armenian* and *Gordyæan* Mountains, and calls thoſe of *Armenia*, *Moſchici* and *Paryardes*. But the *Paryardes* are ſituated in the Middle of *Armenia*, and the *Moſchi* are thoſe Hills, which ſeparate *Colchis Iberia* and *Albania* from *Armenia*. Thirdly, It cannot be prov'd, that there is any ſuch Hill in *Armenia* or in the whole World as *Baris*. For (as St. *Jerome* ſaith) *Baris* ſignifies a high Tower, and therefore all high Hills, and eſpecially the higheſt of all may be more properly ſo call'd. And laſtly, To ſay that the Ark reſted on the Hill call'd *Baris*, becauſe it was the higheſt Hill in *Armenia*, is nothing to the Purpoſe. For there were other Hills which did far exceed thoſe in *Armenia*; and if they did not, yet it doth not follow, that the Ark ſhould reſt upon the higheſt of all. And tho' it is probable, that it landed upon one of the higheſt Mountains in the Country, becauſe the others were not ſeen for a conſiderable Time after; yet it is much more probable, that it landed in a Country, where the Mountains were very low; for if they had been high and ſteep, it would not have been ſo eaſy a Matter, for ſuch Beaſts, as naturally live upon the Plains, and eſpecially thoſe, which were very large, as the Elephant, Horſe and Cow to come down from thence.

14. There is one Way, by which we may gueſs at the Height of the Mountain, where the Ark landed, which is this. *Moſes* tells us (*d*) that the Ark drew fifteen Cubits of Water, when it landed on one of the Mountains of *Ararat*, which was on the ſeventeenth Day of the ſeventh Month. On (*e*) the firſt Day of the tenth Month the Tops of Mountains were ſeen, which was ſeventy four Days Diſtance. And (*f*) on the *firſt day of the firſt Month in the next Year Noah removed the covering of the ark, and he look'd, and behold the face of the earth was dry*. This was at fifty four Days Diſtance. Now let us ſuppoſe, that in theſe fifty four Days the Waters abated as much as in the other ſeventy four Days, and that the Mountains which were ſeen were near to the Mountain, where the Ark landed; in ſuch a Caſe the Mountain, where the Ark landed, could not be above fifteen Cubits or thirty Feet high. Or ſuppoſing that the Tops of the Mountains were twenty Miles diſtance (which is as much as can be ſuppos'd, ſince they could

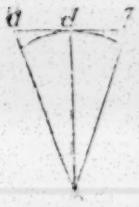
(*a*) Act. 6. 9. (*b*) *Ibid.* (*c*) Gen. 9. 20. (*d*) *Compare* Gen. 7. 24. *and* Gen. 8. 4.
(*e*) Gen. 8. 5. (*f*) Gen. 8. 13.

be diſtinctly known to be Mountains) even (*g*) in ſuch a Caſe the Curve of the Water would take away about $5\frac{1}{3}$ Perch from the Sight; ſo that a Mountain of leſs than thirteen Perch high might be viſible at ſuch a Diſtance, in the ſame Manner as *Moſes* deſcribes it.

15. But that which alſo deſtroys the Credit of this Opinion, that the Ark landed in *Armenia* is, that the *Scripture* tells us, *they* came *from the Eaſt* to the Land of *Shinar* or *Babylon*, and all theſe Countries lye to the North-weſt.

16. There is one Opinion more, which is that of our Countryman Sir *Walter Raleigh*, who makes the Ark land Eaſtward from *Babylon*, as the *Scriptures* do mention; but places the Mountain of *Ararat*, where it reſted, near *Scythia* and *Sogdiana* and almoſt as far as the *Eaſt-Indies*, ſo that there are no leſs than thirty Degrees diſtance in Longitude between theſe two Places. Thus hath he cut out long Journeys for thoſe early Times. His firſt Argument againſt the common Opinion is, that if the Ark had firſt reſted in *Armenia*, it is very improbable, that the Children of *Noah*, which came into the Valley, could have ſpent ſo many Years in ſo ſhort a Paſſage; ſince the Country of *Meſopotamia* only lay between them, which might by eaſy Journeys have been paſs'd over in twenty Days; and to haſt'n and help this Paſſage the navigable River of *Tigris* offer'd it ſelf, which is every where paſſable by Boats of great Burden; ſo that while the Deſerts on the one Side reſiſted their Expedition into other Parts, the River ſeem'd on the Contrary to promote it on this Side, which roſe out of the ſame Ledge of Mountains, or at the Foot of them where the Ark of *Noah* was firſt ſuppos'd to find Ground. But if we allow, that they came to *Shinar* at the Birth of *Peleg*, at which Time the Earth was divided, and which was in the hundredth and firſt Year after the Flood, we may very well conclude, that it was impoſſible for them to people ſo large a Tract of Land in ſo little a Time, or that they would wander through ſo many Deſerts, and over ſo many Mountains to come to *Babylon*, but that they would rather have pitch'd upon any other Plain, which lay in their Way.

17. Another Argument to prove thoſe Parts of the Earth to be firſt inhabited, is the Civility and Magnificence of the People of the Eaſt. The Invention of Guns is ſaid to be owing to them, and that they have had them Time out of Mind, inſomuch that the Paſſage of (*h*) *Philoſtratus*, tho' expreſs'd in fabulous Words, is now thought to be a Reality, who ſaith, That the wiſe Men, who dwelt between *Hyphaſis* and *Ganges* did not uſually go forth themſelves to Battle, but they drove away their Enemies with Thunder and Lightning ſent from *Jupiter*. The Invention of Printing is alſo aſcrib'd to the Eaſtern World, and from thence *John Cuthenberg*, a *German*, brought it into *Europe*, by whom *Conradus* being inſtructed, brought it to *Rome*; and after that *Nicolaus Gerſon*, a *Frenchman*, improv'd both the Letters and the Invention. That even Writing it ſelf was not more ancient in *Greece* than the Time of *Cadmus*, who brought it from the Eaſt. And that the *Chineſe* had Letters long before other People, and are ſo civiliz'd in their Carriage and Behaviour, that they count all other People Savages in reſpect of themſelves. To this may be added the Conqueſts of *Alexander* the Great, who found more Cities and Sumptuoſity in that little Kingdom of *Porus*, which joyn'd to the *Eaſt-Indies*, than in all his other Travels and Exploits. For in *Alexander*'s Time, Learning and Greatneſs had not travel'd ſo far to the Weſt as *Rome*; and *Alexander* look'd upon *Italy* only as a barbarous Country, and *Rome* but as a Village. But it was *Babylon*, which ſtood in his Eye; and the Fame of the Eaſt, which pierc'd his Ears. And if we look on the moſt eaſtern Parts of *Aſia*, we ſhall find,



(*g*) In this *Figure* let [*a*] be the Mountain on which the Ark landed, and [*b*] the Mountain ſeen at ſuch a Diſtance as to make the Angle at [*c*] the Center of the Earth to be twenty Minutes, the Line [*ac*] is the Secant of the Angle [*acd*] or of half of the Angle [*acb*]. And therefore as the Sine of 10 Minutes is to the Tangent of the ſame; ſo is the Semediameter of the Earth, or 3984 *Engliſh* Miles (as *Dereham* ſtates it in his *Aſtro-theology*, *Page* 10) to the Secant $3984\frac{1}{6}$ Miles, which leaves the Sinking of the Water in the firſt fifty four Days to be $\frac{1}{60}$ Mile or $5\frac{1}{3}$ Perch, beſide the fifteen Cubits, which the Waters prevail'd above ſuch a Height. And if in the other ſeventy four Days, when the Earth was dry, the Height of the Waters which abated, was equal to the other, and even allowing two Perch inſtead of the Height of the fifteen Cubits, the Height of the Water will be as follows:

	Perch	
Above the Mountain ——	2	
Height of the Mountain when Viſible	$5\frac{1}{3}$	
Abatement in 54 Days ——	$7\frac{1}{3}$	
Abatement in the other 74 Days ——	$7\frac{1}{3}$	
Total	$14\frac{2}{3}$	
Waters above the Mountains 15 Cubits or	2	Subſtract.
Remains	$12\frac{2}{3}$	for the Height of the Mountain, where the Ark landed.

(*h*) *In vitâ* Apollonii Tianæi, *lib.* 2. *cap.* 14.

that thoſe Nations have communicated their Knowledge to us, and not receiv'd it from us. And *Paulus Venetus* reports of *Japan*, That the Iſlanders are exceedingly addicted to Religion, Learning and Philoſophy, and the moſt diligent Searchers out of Truth. There is nothing more frequent among them than Prayer, which they uſe in their Churches after the Manner of *Chriſtians*, and they acknowledge one King, and worſhip one GOD. So that their Antiquity, Magnificence, Civility, Riches, Sumptuous Buildings, and Policy in Government, is reported to be ſuch, by thoſe who have been employ'd in thoſe Parts, that it ſeems to exceed all other Kingdoms of the World. All theſe may be probable Arguments, that the Country which lay eaſtward from *Babylon*, was firſt inhabited, and conſequently that the Ark landed in thoſe Parts. But they leave us at Liberty to fix the particular Place according as it ſhall appear from other Arguments.

18. To this Sir *Walter Raleigh* adds, the wonderful Reſiſtance, which *Semiramis*, the Queen of *Babylon* found in the *Eaſt-Indies*. *Diadorus Siculus* gives us ſuch a ſtrange Report of her Army, that we may look upon the Number to be fabulous, and that the hundredth Part of them is moſt likely to be true, which is thirty thouſand Foot, five thouſand Horſe, and one thouſand Chariots. She was alſo the Wife of *Ninus*, the Son of *Belus*, and Grandſon of *Nimrod*, the Founder of the *Aſſyrian* Monarchy and Builder of *Babylon*. But let her Army be what it would, ſhe was engag'd in that War with an equal Army conducted by *Staurobates* King of *India*. If then theſe Numbers of *Indians* had been increas'd by a Colony ſent out from *Shinar*, after the Diſperſion from *Babylon*, it muſt be impoſſible, that there could be ſo great an Increaſe of them in ſo ſhort a Time. This proves that the Eaſtern Parts were firſt inhabited after the Flood; but it doth not prove that the Ark landed near *India*, as Sir *Walter Raleigh* would have it, becauſe other Reaſons may be aſſign'd for the Populouſneſs of that Country. When *Nimrod* eſtabliſh'd the *Aſſyrian* Monarchy, he put thoſe to the Sword who ſtood in his Way, which might cauſe thoſe, who liv'd where the Ark landed, to retire farther from him toward the Eaſt. And as they were the Offspring of *Shem*, who inſtill'd into them the Principles of Piety and Religion, and was alſo inſtructed by *Noah*, who perſonally dwelt among them; ſo they liv'd together in Peace and Quietneſs, and thereby became more populous than thoſe of other Nations near *Babylon*, who at that Time were deſtroying one another.

19. Another Reaſon to prove that the Ark landed near *India* is, that the beſt Vines naturally grew on the South Side of the Mountains of *Caucaſus* and toward the *Eaſt-Indies*. *Strabo* affirms, that in the neighbouring Country of *Margiana*, and under theſe Mountains there are the moſt excellent Vines in the World, the Cluſters of Grapes containing two Cubits in Length. And *Quintus Curtius* tells us, that in theſe Parts near the Mountains of *Meros*, *Alexander* the Great did feaſt himſelf and his Army ten Days together, where he found the moſt delicate Wine that ever he met with. And to this may be added (*i*) an old and conſtant Tradition among the Inhabitants of the Region near *Caucaſus*, that there is a great Vineyard in this Country, which was of *Noah*'s Planting, after he was deſcended from the adjacent Mountain. But taking it for granted, that there was ſuch a Vineyard, yet it will by no Means amount to any Proof, that the Ark reſted on the neighbouring Mountain, becauſe the Vineyard might be planted by another Perſon, and not by *Noah*. Neither do the Vines only grow in thoſe Parts, but in all Places which lye in the ſame Climate or are either Eaſt or Weſt from it. Thus in the ſame Latitude with *Babylon*, we find that (*k*) when *Joſhua* ſent Spies to ſearch out the Land of *Canaan, they came to the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff*. Thus the Vines naturally grow in *Crete* and other Southern Parts of *Greece*. Thus the *Vinum Falernum* ſo much talk'd of by the Poets, was made of Grapes, which grew in *Campania* in the Kingdom of *Naples*, and the beſt Wines in *Spain* are they, which are in the Southern Parts near the ſame Latitude. So that this can no more prove, that the Ark landed at *Caucaſus*, than that it landed in any other Part, which lay Eaſtward or indeed Weſtward from *Babylon*.

20. It is therefore moſt probable, that the Ark landed on one of the Mountains of *Ararat*, which lay Eaſtward about nine Degrees Diſtance in Longitude, according as it is mention'd before, and that its Courſe from *Cypariſſon*, where it began to float was, as it is ſhewn in the former Map. For Firſt, This is according as the (*l*) *Scripture* mentions, that *they came from the caſt, and they found a plain in the land of Shinar, and they dwelt there*, and built the City of *Babylon*. Secondly, The *Scripture* ſeems to intimate, that this was the firſt Plain which they came to, and therefore could not be ſo remote from it, as others place them. Thirdly, It is more agreeable to the Time, when they took this Journey, *viz.* at the Birth of *Peleg*, when the World was not ſo populous as to oblige them to travel farther. Fourthly, It will otherwiſe be difficult to account for the Courſe of the Ark, it being not probable that it could go North Weſt into *Armenia*, becauſe it would be met by the overflowing of the *Mediterranean* Sea, which would drive them another Way.

(*i*) *Dr.* Wells's Hiſtorical Geography of the old Teſtament, *Vol.* 1. *Page* 60. (*k*) Num. 13. 23, 24. (*l*) Gen. 11. 2.

Neither

Neither could it go ſo far Eaſtward as ſome repreſent it, becauſe the *Perſian* Ocean flowing from the South would have driv'n it more Northward. Fifthly, The Ark landing ſo near to *Babylon*, makes the Children of *Shem*, namely, *Elam*, *Aſſur*, *Arphaxad*, *Lud*, and *Aram*, who inherited thoſe Countries, much nearer to their original Seats. But the placing the Ark ſo far Eaſtward, makes all the Poſterity of *Noah* travel Weſtward, without any Neceſſity for it, and leave a known Country for no other Reaſon, but to ſearch after unknown Habitations. And laſtly, If *Noah* landed ſo near to *Babylon*, he might have a Notion of the Country, where he was, becauſe he liv'd near it before the Flood, and conſequently he might be capable of giving better Directions to his Family how to diſperſe themſelves, and repleniſh the new World as Occaſion did require.

CHAP. III.

Of the Tower of BABEL.

WHEN the Inhabitants of the new World came to the Plain in the Land of *Shinar*, they built a Tower, which was firſt call'd *Babel*, and after that the Tower of *Babylon*, which was juſtly reckon'd one of the ſeven Wonders of the World. *Herodotus*, who (*a*) travel'd into thoſe Parts, and probably view'd it, when it was in its Perfection in the Time of *Artaxerxes Longimanus* and *Nehemiah*, gives us the moſt exact Account of the Dimenſions of it in this Manner, That *in the City of* Babylon *there is a Temple with brazen Gates conſecrated to* Jupiter Belus, *which was extant in his Time, being four ſquare, and each ſide being two Furlongs in Length. In the Midſt of this holy Place* (as he calls it) *there is a ſolid Tower* (this is that which we uſually call the Tower of *Babel*) *of the thickneſs and height of a Furlong, upon which there is another Tower plac'd, and upon that another, and ſo one upon another, inſomuch that there are eight in all. In the Outſide of theſe there are Steps or Stairs plac'd, by which Men go from one Tower to another. In the Middle of theſe Steps there are reſting Places, and Rooms were made for that Purpoſe, that they, who go to the Top, may have Conveniences to ſit down and refreſh themſelves. In the higheſt Part of the Tower there is another Chappel, in which there is a Bed nobly adorn'd, and a golden Table. But there is no image in this Chappel, neither doth any Perſon lie there by Night, but one Woman of the Natives, whom their God ſhall chooſe before the Reſt, as the* Chaldeans *the Prieſts of this God do tell us.* There are others who add, that in this upper Room, there was an Idol, with a large Sword in his Hand, whom they worſhipp'd by the Name of *Belus* or *Bel*, and who is ſuppos'd to repreſent *Ham* or *Jupiter Hammon*, as he was call'd by other Nations. And upon the Top hereof there was a large Room, where they made their *Aſtronomical Obſervations*. *Joſephus* ſaith, that (*b*) the Project of *Nimrod* was the Erecting of a Tower to ſuch a Height, that it ſhould be impoſſible for the Waters ever to reach to the Top of it. Accordingly the People apply'd themſelves immediately with Might and Main, and all Hands were at Work for the carrying on of this Deſign. The Height of it was to be prodigious, but the infinite Number of Labourers advanc'd it even beyond Imagination. The Breadth and Thickneſs of it being wonderfully firm and ſtrong, appear'd ſo vaſt at Hand, that it made the Height ſeem the leſs for it. The Materials were burnt Brick cemented in the Joynts with a pitchy Matter to make it proof againſt the Waters. And he farther adds, That as to this Tower the (*c*) *Sibyll* makes the following Mention of it. *At a certain Time when the whole World ſpake the ſame Language, the People of thoſe Days gather'd together, and rais'd a mighty Tower, which they carry'd up to ſo extravagant a Height, that it look'd, as if they had propos'd the Scaling of Heaven from the Top of it.* The moſt natural Account of the Tower ſeems to be this, that it was four ſquare, That the Length of each Side was a Furlong, and the Height of all the Building was a Furlong, and there ſeem'd to be eight Towers ſtanding one upon another, ſo that under theſe Towers there appear'd eight large Places on each Side, where Men did walk round it, or ſixteen in all in both Sides, and as there is mention made but of one Room in the Middle from the Bottom to the Top, ſo theſe Rooms, which were over one another might be of the ſame Breadth with the Walk. As therefore a Furlong is 660 Feet long, ſo each of the Towers being the eighth Part of a Furlong muſt be eighty two Feet and a half high. And the Dividing of 660 by 17 ſhews, that each of theſe Walks,

(*a*) *Lib.* 1. *Page* 33. (*b*) Jewiſh Antiquities, *Book* 1. *Chap.* 5. (*c*) *This we have in the* Sibylline Oracles *now extant. See Dr.* Beverege's Codex Canonum Vindicatus, *cap.* 14.

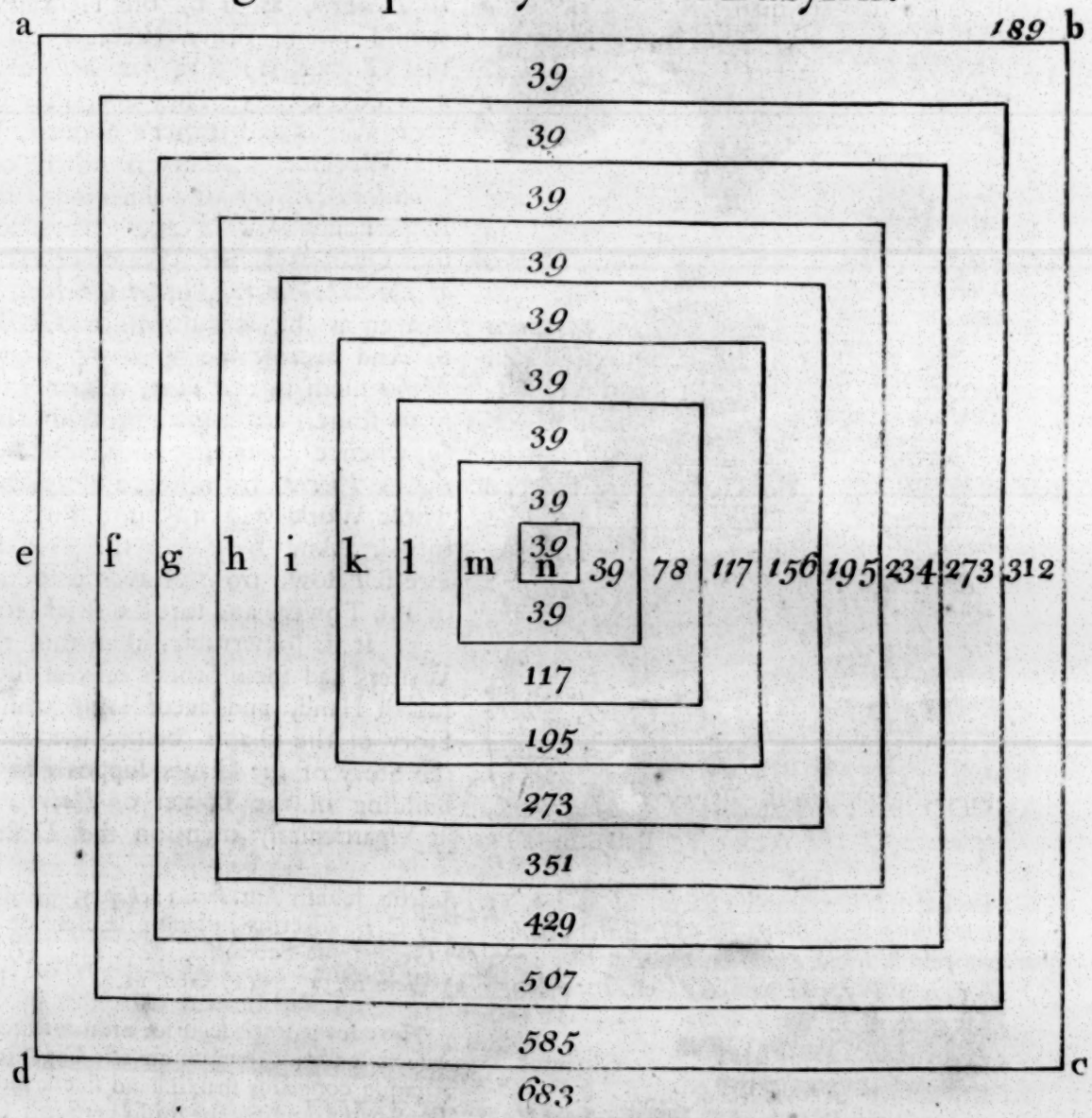
and

and the Room in the Middle might be about 39 Feet broad, which was a fit Breadth for the Placing in of ſuch long Beams of *Cedar*, as might reach from Side to Side. And as in (*d*) *Solomon*'s Temple there were made narrow'd Reſts round about in the Wall of a Cubit broad, that the Beams ſhould not be faſten'd in the Walls of the Houſe, but all ſhould be ſupported by ſtrong Walls under each Reſt; ſo all thoſe Walks and Towers ſeem to have been ſupported in the ſame Manner. Thus let [*abcd*] be the outward Breadth of the Tower, or a Furlong, or more preciſely 663 Feet Square, let the Breadth of the Walks be thirty nine Feet, and then let the Towers be plac'd on each other; in ſuch a Caſe the Length of the Wall of the lower Tower will be 663 Feet, of the Second 585, of the Third 507, *&c.* as in the lower Part of the adjoyning Figures, or the Side [*dc*], and the Breadth of the lower Tower will be 312 Feet, of the Second 273, and of the Third 234, and ſo of the Reſt, as in the Side [*bc*] of the adjoyning Figure.

2. To find out the ſquare Feet contain'd in the Bottom of each Tower, ſubſtract the inner Room, or the Square of 39 Feet, being the Room [*n*] or 1521 from the Square of the Side, and the Remainder will be the ſquare Feet contain'd in the Wall, which multiply'd by $82\frac{1}{2}$ the Height of each Tower gives the Number of Feet in each Tower, and all theſe added together make the Number of Feet contain'd in the Brick-Work of the whole Building, which is 119876200 in the Whole.

(*d*) 1 Kings 6. 6.

The ground plot of ye Tower of Babylon.



And as ſeventeen of our Bricks will make about a cubical Foot in Building, ſo there might be about 2037895400 Bricks in the whole Fabrick, as appears from the following Table.

TABLE the Twenty Firſt.

Tower	Length of the Wall.	Breadth of the Wall	Square Feet to the whole Foundation	Square Feet of the whole Tower.
1	663	312	429048	35402460
2	585	273	340704	28101080
3	507	234	255528	21088060
4	429	195	182120	15024900
5	351	156	121680	10138600
6	273	117	73008	6023160
7	195	78	37504	3094080
8	117	39	12168	1003860
			Total is	119876200
			Number of Bricks	2037895400

3. It may not be improper to obſerve the Additions which are made to this Story, and the Reaſons for them. The (*e*) *Sibyll* quoted by *Joſephus* ſaith, that *the Gods let the Winds looſe upon this Tower, which with a violent Blaſt beat it down to the Ground, the Builders being alſo judicially ſtruck with an utter Forgetfulneſs of their native Tongue, a new and unknown Language was ſubſtituted inſtead of it, wherein not one of them underſtood his Fellow. And from hence it came to paſs, that the City was call'd Babylon.* (*f*) *Eupolemus* tells us, that the City of *Babylon* was firſt built by thoſe, who were preſerv'd from the Flood; and that they were Giants, and built that Famous Tower, which being thrown down by the divine Power, theſe Giants were ſcatter'd abroad throughout the Face of the whole Earth. And (*g*) *Abydenus* writes to the ſame Purpoſe, ſaith, *There are thoſe who ſay, that the firſt Men, who ſprung from the Earth, were proud of their Strength and Stature, and boaſted themſelves to be more powerful than the Gods, and accordingly built that high Tower, where Babylon now ſtands, and when they had rais'd it very near to Heaven, ſuch Winds were ſent from* GOD *as overthrew the whole Work, and accordingly the Name of* Babylon *was given to the Ruins. And when about that Time the Men were of one Language,* GOD *ſent different Tongues among them.* And a little after. *The Place where they built the Tower is now call'd* Babylon, *becauſe of the Confuſion of Languages at that Time. For the* Hebrews *call Confuſion* Babel.

4. Theſe things (ſaith (*h*) the learned *Bochartus*) are taken out of the Monuments of the *Chaldeans*, many of which are right and true; and whatever is ſuperadded, ſeems to depend in ſome Meaſure upon the ſacred Text. 1. They ſay, that *Babylon* was built by Giants, becauſe *Nimrod* one of the Builders is call'd (*i*) גבור, that is a Giant, as many render it, and particularly (*k*) the *Greek Interpreters*. 2. They write that theſe Giants were ſprung out of the Earth, becauſe it is ſaid of *Nimrod* (*l*) מן הארץ ההיא יצא *He came forth from that earth.* 3. That they carry'd on a War againſt the Gods, becauſe it is ſaid, that he was (*m*) ציד לפני יהוה *a hunter before the* LORD, that is as ſome, and particularly *Rabbi Solomon Jarhi* renders it, *A warrior againſt the* LORD. 4. They add, that they erected a Tower *near to Heaven*, as if by the Help thereof they would aſcend tither, becauſe it is ſaid of that Tower (*n*) that *his top ſhould reach unto heaven.* 5. They add, that GOD ſent great Winds and ſcatter'd both the Work and the Workmen. This is taken out of the *Chaldean Hiſtory*, in which it is ſaid that this Diſperſion was made בארבע רוחי שמיא into the four Quarters of the World, or *over the face of the whole earth*, or by the four Winds of Heaven as the Inſtruments of GOD's Wrath. 6. And becauſe the Verb פרץ or נפץ which *Moſes* uſeth in the Text, doth not only ſignify to ſcatter, but alſo to break in Pieces, from (*o*) whence *Lightning* is call'd נפץ *A Breaking in Pieces*, from hence they ſay, that the whole Work was broken to Pieces and overturn'd. And *Benjamin* the *Jew* ſaith, that Fire fell down from Heaven into the midſt of of the Tower, and tore the Bricks to Pieces.

5. It is obſervable, that tho' the *Latin* Writers had theſe Stories only at the third and fourth Hand, and accordingly confound the Story of the Giants before the Flood, with the Story of the Giants ſuppos'd to be at the Building of the Tower of *Babel*; yet they (*p*) particularly mention the Deſtroying of

(*e*) Bochartus's Geographia Sacra, *lib.* 1. *cap.* 13. Joſeph. Jewiſh Ant. *book* 1. *chap.* 5. Euſeb. de præparatione Evangelicâ, *lib.* 9. (*f*) Euſeb. *ibid.* (*g*) Cyril adverſus Julianum. Euſeb. de præparatione Evangelicâ, *lib.* 9. & Græc. Chron. *page* 13. (*h*) Geographia Sacra, *lib.* 1. *cap.* 13. (*i*) Gen. 10. 9. (*k*) Οὗτος ἦν ὁ γίγας. (*l*) Gen. 10. 11. (*m*) Gen. 10. 9. (*n*) Gen. 11. 4. (*o*) Iſai. 30. 30.

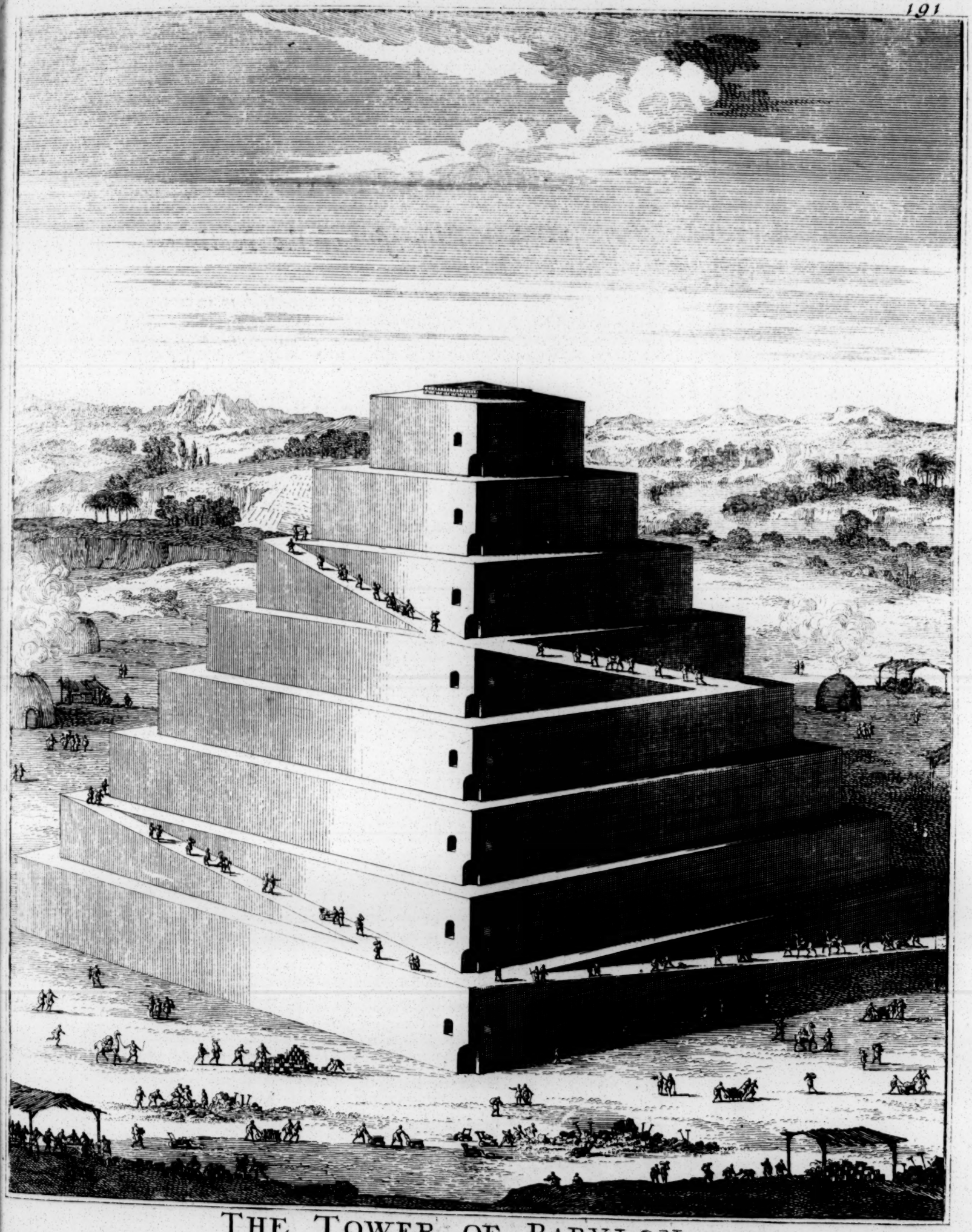
(*p*) Ovid *lib.* 5. Faſtorum.

Terra feros partus, immania monſtra, Gigantes
Edidit, auſuros in Jovis ire domum.
Mille manus illis dedit, & pro cruribus angues,
Atque ait, In magnos bella movete Deos.
Extruere hi montes ad ſidera ſumma parabant,
Et magnum bello ſollicitare Jovem.
Fulmina de cœli jaculatus Jupiter arce,
Vertit in authores pondera vaſta ſuos.

Et lib. 1. Metamorph. *verſe* 151.

Neve foret terris ſecurior arduus æther,
Affectâſſe ferunt regnum cœleſte Gigantes,
Altaque congeſtos ſtruxiſſe ad ſidera montes.
Tum pater omnipotens miſſo perfregit Olympum
Fulmine, & excuſſit ſubjecto Pelio Oſſam.
Obruta mole ſuâ cum corpora dira jacerent;
Perfuſam multo natorum ſanguine terram
Immaduiſſe ferunt, calidamque animâſſe cruorem,
Et nè nulla feræ ſtirpis monumenta manerent,
In faciem vertiſſe hominum.

them



THE TOWER OF BABYLON.

them by Lightning, together with their being ſprung out of the Earth, and their Wars with the Gods. And thus theſe different Interpretations having ſome Shadow of Reaſon to ſupport them from the *Hebrew* Text, may be of wonderful Uſe to us in this and many other Places to confirm the Original *Scriptures*.

CHAP. IV.

Of the firſt Diſperſion of the Nations.

WHEN the Builders of *Babel* were diſappointed by the Confuſion of their Languages, that they could not underſtand one anothers Speech, it is ſaid (*a*) that *from thence the* LORD *ſcattered them abroad upon the face of all the earth, and* ſo *they left off to build the city*. And therefore as the Sons of *Ham* and *Japhet* ſeem to be all concern'd in Building the Tower, and the Sons of *Shem* were originally ſeated not far from thence; ſo we muſt ſeek for the firſt Diſperſion of the Nations, in ſuch Countries which lay near to *Babylon*, and where we find any Remains of theſe Families at a greater Diſtance, we may conclude, that it was occaſion'd by a ſecond, third or fourth Remove, and not by the firſt.

2. The firſt Diſperſion of theſe Nations is ſo excellently deſcrib'd by (*b*) ſeveral learned Men in their ſelect Diſcourſes on this Subject, that I ſhall do little more than abridge what they have more largely ſaid, and refer the Reader to them for his farther Satisfaction.

3. After the Families of *Noah* had ſeated themſelves together for ſome Time, and were grown numerous, *Noah* at the Birth of *Peleg* order'd (*c*) the World to be divided among his three Sons. And the natural Situation of the Country ſeems to ſhew, that he intended to bound their Countries from each other by ſeveral great Rivers, which are in thoſe Parts. Accordingly *Shem* who had the principal (*d*) Bleſſing from his Father, as a Reward for his ſingular Piety, ſeems to have a double Portion; and his Countries extended themſelves eaſtward and northward throughout all *Aſia*, being bounded on the other Side with Rivers from the *Perſian* Gulph to the Head of the *Tigris*. And thus it continu'd till the Time of the *Aſſyrian* Monarchy. When *Nimrod* the Son of *Cuſh* (*e*) invaded *Aſſyria* or the Country of *Aſſhur* the Son of *Shem*, he then forc'd them to paſs over the *Tigris*, and ſeat themſelves on the Southward Parts of that River in the Country call'd by the ſame Name, or *Aſſhur*, and alſo forced the Poſterity of *Aram*, another Son of *Shem*, to croſs over the *Tigris* in the ſame Manner, and take Poſſeſſion of *Meſopotamia*, call'd *Aram Naharaim* or *Aram* between the Rivers, and the Reſt of the Country even to *Armenia*; which occaſion'd the Poſterity of *Japhet* to make the greater Haſte to ſettle in *Europe*. And about the ſame Time *Cuſh* the Father of *Nimrod*, (who was ſeated Southward of *Babylon*, in the Country which Sir *Walter Raleigh* calls *Chuduca*, and ſaith, it was ſometimes call'd *Chuſca*) paſs'd over into *Perſia*, and ſeiz'd upon that Country, which is call'd *Chuzeſtan*, or in their Language the *Province of Cuſh*, and ſo they forc'd the Children of *Shem* to go farther toward the Eaſtern Parts of *Aſia*. And thus there was given to the Sons of *Shem* the Country, where *Noah* liv'd after the Flood, and the Country of *Cyparriſſon*, where he built the Ark. And accordingly it was determin'd, that the Poſterity of *Ham* ſhould inherit all the Country from the Head of the *Euphrates* to the *Perſian* Gulph, and ſo have a free Paſſage into *Africa* through *Egypt*, and that the Sons of *Japhet* ſhould inhabit between the *Tigris* and the *Euphrates*, and ſo enlarge their Borders Eaſtward, until they had a free Paſſage into *Europe* over the *Helleſpont*. And this ſeems to be the firſt Diviſion.

4. But theſe Original Intentions being diſappointed by the Building of the Tower of *Babylon*, and there being little Remains to enable us to form a Conjecture of theſe things, therefore the *Scripture* doth not begin the Diſperſion of Nations till after the Riſe of the *Aſſyrian* Monarchy, that by having a View of it at that Time, we might form the better Notion, how it continu'd whilſt that Monarchy laſted. And this is the Reaſon, why the Riſe of this Monarchy is ſo particularly (*f*) mention'd in that (*g*) Chapter, which tells us, how the *Families of the Sons of Noah* were ſettled *after their Generations, in their Nations; and how by theſe the nations were divided in the earth after the flood.*

5. But to proceed more regularly in this Inquiry, this tenth Chapter of *Geneſis* muſt

(*a*) Gen. 11. 8, 9. (*b*) Bochart Geographia Sacra. Mede's *Works, page* 271 *to* 284. Dr. Wells's Hiſtorical Geography of the old Teſtament, *vol.* 1. *from page* 92. *to page* 208. Biſhop Patrick *on* Gen. *chap.* 10. (*c*) Gen. 10. 25. 1 Chron. 1. 19. (*d*) Gen. 9. 26. (*e*) Gen. 10. 10, 11, 12. (*f*) Gen. 10. 8, 9, 10, 11, 12. (*g*) Gen. 10 *throughout, particularly verſe* 32.

be

be our Guide, in which *Moſes* firſt mentions the (*h*) Sons of *Japhet*, then (*i*) the Sons of *Ham*, and after that (*k*) the Sons of *Shem*, and at the End of each he tells us, that by theſe Sons the Earth was inhabited, *after their families, and after their tongues, in their countries, and in their nations.*

5. And here we muſt firſt obſerve, that this great Diviſion of the Earth was perform'd regularly and orderly, and that they are very much miſtak'n, who dream of an irregular and confus'd Diſperſion, in which every one went whither he pleas'd, and ſeated himſelf where he lik'd beſt. *Moſes* tells us, that by theſe Heads of Families was the Earth *divided*, which Word נפרדו will bear the Force of an Argument for this Purpoſe, becauſe it ſignifies not a Scattering, or a Confuſion, but a moſt diſtinct Partition.

6. To this may be added ſeveral Circumſtances of this Diviſion for a farther Proof of the Regularity thereof. As firſt, The Cuſtom, and as it were the Property of Almighty GOD, in all theſe Actions, in which he hath a ſpecial Hand, and directs by a ſpecial Providence, according to that ſaying, (*l*) GOD *is not the author of confuſion* but of Order. And if his Providence is thus daily ſeen in other things, it may more eſpecially be ſeen in this, it being ſo principal an Action, and as it were the Ground and Foundation of the Repeopling of the Earth after the Flood.

7. Secondly, The End, for which GOD multiply'd the Languages, ſeems plainly to be, leſt their Dwelling together ſhould cauſe them to confound their Families, and mingle their Generations together, which GOD in his Wiſdom did ſeparate and keep diſtinct for very good Reaſons. And that this ſhould be one of the main Ends, appears very evidently from the proper Effect of *Plurality of Tongues*, which is to ſort Men into *Pluralities of Societies*, as the Unity of one common Language had before knit them into one Community. And if this was the Purpoſe and Deſign of almighty GOD, then it muſt needs be, that for the Proſecution of ſuch an End, every Family ſhould dwell by it ſelf, and ſo there might be an orderly Diviſion.

8. Thirdly, The Wiſdom of the Patriarchs, who were all alive at this Diviſion, and were as Kings in their reſpective Generations, plainly ſhews, that it was regular and orderly. As there is a very apparent Difference in all the Parts of the Earth for the Goodneſs of the Soil and Temperateneſs of the Air; ſo it was their proper Buſineſs to prevent the Danger of Contention among their Sons, who ſhould enjoy the moſt barren or the more fruitful Places. And this could no otherwiſe by prevented, but by Inſtituting an orderly Diviſion, either by Caſting of Lots, or by Chooſing according to the Order of their Birthright, after they had tak'n ſome Survey of a ſufficient Portion of the Earth, and allotted out the ſeveral Bounds of their Countries, firſt into three Parts according to the Number of the Sons of *Noah*, after that according to their Nations, and then according to their Families. For otherwiſe *Magog* would not have gone contentedly ſo far into the *North*, nor *Arphaxad* have been ſuffer'd by others to enjoy the pleaſant Land of *Shinar*.

9. Laſtly, The *Scripture* takes Notice of the very Method, by which this Diviſion was made. It was *after their families*, and *in their nations*. For the right Underſtanding of which we may obſerve, that tho' the Word *Families* and *Nations* may in other Places of *Scripture* be promiſcuouſly us'd; yet being here joyn'd and compared together, they muſt needs have a diſtinct Signification, and what that Signification is may be known from the Particle IN. For in this Expreſſion, *After their families, in their nations*, the *Families* are plainly ſubordinate to Nations as Parts are to a Whole, or Specials to a more General. The Families are Parts of a Nation, and a Nation is an Offſpring, which contains many Families. So that here was a twofold Order in this Diviſion. Firſt, They were rang'd according to their Nations, and then every Nation was rank'd according to his Families. Accordingly, every Nation had his Lot by himſelf, ndin every Nation the Families belonging to it had their Portion by themſelves. And thus the three Sons of *Noah* were the Fathers of the Nations, among whom the World was firſt divided into three Parts nearly equal. The Grandchildren of *Noah* were the Nations, which were anciently divided into (*m*) their reſpective *Countries*, and when (*n*) they *called their lands after their own names.* And the great Grandchildren were the Families ſettl'd in their reſpective Nations.

10. For the better finding out the original Plantations of the three Branches of *Noah*'s Poſterity and of their ſeveral Nations, there are ten Rules, which were firſt laid down by the learned Mr. *Mede*, and are of excellent Uſe.

11. Firſt, When the *Scripture* doth expreſly aſſign any Portion or Tract of Earth to any Branch of *Noah*'s Poſterity in general, or to any Nation or Family in particular, we muſt be aſſur'd, that the reſpective Branch, Nation or Family ſettl'd it ſelf there, at leaſt as to the Main or Bulk of it.

12. Secondly, We muſt ſeek theſe Original Plantations within a reaſonable Compaſs of the Earth, and not all the World over. Let us ſuppoſe that this Diviſion was made at the Diſperſion from *Babylon*, the Number of Mankind was ſmall, and according to (*o*) Computation, the Number of Men above twenty Years old could not well exceed an hundred

(*h*) Gen. 10. 1 *to* 6. (*i*) Gen. 10. 6 *to* 21. (*k*) Gen. 10, 21. *to the End.* (*l*) 1 Chron. 14. 33. (*m*) Gen. 10. 20. (*n*) Pſal. 49. 11. (*o*) *Table* 24.

thouſand; ſo that it is not likely, that they took the whole World into the firſt Diviſion or Plantation.

13. Thirdly, Thoſe Nations, whoſe Families are nam'd by *Moſes*, are chiefly to be ſought in Places neighbouring to *Judæa*. The principal Reaſon why *Moſes* nam'd their Families, was, becauſe they were ſuch as the *Jews* would have to deal with, and that chiefly upon the Account of their Neighbourhood.

14. Fourthly, Where we find the Nation, there we muſt alſo look for the Families of that Nation; becauſe the Families were rang'd in their Nations. And therefore,

15. Fifthly, For the ſame Reaſon where we find any one of the Families, there we muſt look for the Reſt, and for the whole Nation. Theſe five Rules abovemention'd we may take (as Mr. *Mede* obſerves) for ſure Grounds, and uſe them as Landmarks in our preſent Diſcovery: But to them may be added five more of leſs Weight than the former, yet ſuch as being joyn'd with them will help us to a greater Certainty. So that,

16. Sixthly, If we find that the *Scriptures* uſually name two or more of theſe Nations together, it is a likely Argument, that they were ſeated together, and were neighbouring one to the other.

17. Seventhly, We are to obſerve the Fulfilling of Propheſies by Nations foretold under the Names of their Founders.

18. Eighthly, Becauſe it is likely, that in this Diviſion, there was a regard had by the wiſe Patriarchs for their future Colonies; therefore we are to think, that they order'd their Partition ſo, as to Nations, if not always as to Families, that when they were to vent their Numbers, and ſend forth new Colonies, they ſhould not be forc'd to incroach upon one another's Inheritance, or one to paſs through the Lot of another; but that they had either ſome narrow Branch of the Sea which was eaſily paſſable, or ſome empty Land every one upon ſome Part of his Borders.

19. Ninthly, The Teſtimony of the Ancients is to be conſider'd.

20. Laſtly, We are to regard the Remainders of ancient Names. And this is the ordinary Help, which every one follows. So that theſe are the ten *Criteria*, or Marks which we are to make uſe of in the preſent Diſcovery; and that which ſhall be found agreable to all or the greater Part of theſe, if it will not be allow'd for evident Truth; yet it muſt be eſteem'd as the moſt likely Conjecture, and the greateſt Certainty which we can attain to.

21. Having thus laid down the Rules by which the ancient Situation of the Sons and Grandſons of *Noah* may be found out, I ſhould have enlarg'd upon the Diſperſion of the Nations, and prov'd from theſe Rules, which were the Original Settlements of the Nations and Families (*p*) mention'd by *Moſes*; but finding it ſo exactly and judiciouſly done by (*q*) the judicious Dr. *Wells* in his *Hiſtorical Geography of the old Teſtament* and in our own Language, that I can ſee no Cauſe either to add or to alter, I ſhall here mention the Particulars, which he hath prov'd, and refer the Reader thither for full Satisfaction.

22. The firſt Nation, which *Moſes* menti ons of the Offspring of *Japhet*, is *Gomer* and his Sons, to whom the greateſt Part of the Northern Tract of the leſſer *Aſia* is aſſign'd for their firſt Plantations.

From *Gomer* the Founder of the Nation came three Sons or Families. The firſt of theſe is (*r*) *Aſhkenaz*, who was ſeated in the Weſtern Part of the Nation of *Gomer*, or in the North-weſt Part of the *leſſer Aſia*.

The ſecond Son is *Riphath*, who is ſuppos'd to have ſeated his Family in the Parts adjoyning Eaſtward to his Brother *Aſhkenaz*.

The third and laſt Son nam'd by *Moſes* is *Togarmah*, whoſe Family was ſeated in the Remaining, and conſequently in the moſt eaſtern Part of the Nation of *Gomer*.

23. Tho' theſe three Families kept themſelves diſtinct, whilſt they were in *Aſia* the leſs; yet it is moſt probable that when they planted Colonies in *Europe* they mix'd together. For as thoſe of *Riphath* and *Togarmah* could not come over hither without paſſing through the Country of their Brother *Aſhkenaz*, and muſt be tranſported by them into ſuch Countries, as had been before poſſeſs'd by them; ſo it was more natural and eaſy for them to unite in this Manner, and call themſelves by the General Name of their Father *Gomer*. Thus this Name was kept up in Places inhabited by them, when the other Names were loſt, only *Germany* was call'd by the *Jews*, the Country of *Aſhkenaz*, not becauſe they were of that Family alone, but becauſe they came from that Country, which bore this Name. As for the Notion of ſome that *Togarmah* was the Father of the *Germans*, it is without any Proof, except the Affinity of the Name in our *Engliſh* Language, which can be of no Weight in any Inquiry into ſuch ancient Antiquities. There can be no Reaſon aſſign'd why the Particle [*the*] ſhould be made a Part of the original Word. Neither is it probable that *Togarmah* coming from the utmoſt Parts of their Eaſtern Limits, ſhould travel ſo far Weſtward diſtinctly from the Reſt; and it is very evident that the Word *Germany* is originally deriv'd from *Gomer* the Father of the Nation.

24. As for the Colonies, which were ſpread abroad from the Nation of *Gomer*, the ſame Author gives us a large and ſatisfactory Account to this Effect, That from their original Country they ſent a Colony to the *Mæotick* Lake on the North of the *Euxine* Sea, and as they were call'd *Cimmerii* in *Aſia*; ſo they gave the Name of *Boſphorus Cimmerius* to

(*p*) Gen. 10. *throughout.* (*q*) *Vol.* 1. *from Page* 92 *to page* 208. (*r*) Gen. 10. 3.

the

the Straits, which we there meet with. After this, ſpreading farther they came along the *Danube*, and ſettl'd themſelves in the Country, which from them hath been call'd *Germany*. Theſe were firſt call'd *Cimbri*, a Word eaſily fram'd from *Cimmerii*, and the Inhabitants of the Peninſula on the North-weſt Side of *Germany*, now call'd *Jutland*, was anciently call'd *Cimbrica Cherſoneſus*. Theſe People are call'd *Germeans*, and they call themſelves *Germen*, which is but a ſmall Variation from *Gemren* or *Gomren*, and this laſt is eaſily contracted from *Gomeren*, that is, the *Gomeræans*. For the Termination *en* is a plural Termination in the *German* Language, and from the ſingular Number *Gomer* is form'd *Gemren* by the ſame Analogy, that from *Brother* is form'd *Brethren*.

25. From *Germany* they ſpread themſelves into *France*. Theſe were anciently call'd the *European Galatæ* or *Gauls*, and *Joſephus* ſaith, they were originally call'd *Gomerites*, and others affirm, that they were alſo call'd *Cimbri*. And as it is not to be queſtion'd, but that this our Iſle was firſt peopled from thoſe Countries of the *European* Continent, which lye next to it, and conſequently from *Germany* or *Gaul*, that is *France*, or rather from *France*, as lying neareſt of the two; ſo it is plain, that the South *Britains*, the ancient Inhabitants of this our Iſle, were the Offspring of *Gomer*. And there ſeems to be no need of any other Evidence, ſince the *Welch*, the ancient Inhabitants call themſelves to this Day by his Name, *viz. Kumero* or *Cymro* or *Kumeri*: And in like Manner they call a *Welch* Woman *Kumeraes*, and their Language *Kumeraeg*, which ſeveral Words carry in them ſuch plain Marks of the original Name, from whence they are deriv'd, that if there is any Regard to *Etymologies* in Caſes of this Nature (as undoubtedly there is) we muſt conclude, that the true old *Britons* or *Welch* are the Deſcendants of *Gomer*. And ſince it is obſerv'd, that the *Germans* were alſo the Deſcendants of *Gomer*, particularly the *Cimbri*, to whom the *Saxons*, eſpecially the *Angles*, were near Neighbours: hence it follows, that our Anceſtors alſo, who ſucceeded the old *Britains*, in the Eaſtern Parts of this *Iſle*, were alſo deſcended from *Gomer* the Son of *Japhet*.

26. Theſe Particulars being more fully prov'd by this judicious Author, are undoubtedly true concerning the greateſt Part of theſe Iſlands, but to theſe I ſhall crave Leave to add ſomething concerning *Cornwal* and thoſe Weſtern Parts of *England*, wholly ſubmitting what I offer, to the Judgment of thoſe, who are better skill'd in theſe Antiquities.

27. When *Joſhua* was appointed by GOD to bring the Children of *Iſrael* into the Land of *Canaan*, he had a poſitive Command (*s*) that *When the* LORD *his* GOD *ſhall deliver them before* him, he ſhould *ſmite them, and utterly deſtroy them*, and ſhould *make no covenant with them, nor ſhew mercy unto them.* And he had in this Caſe (*t*) the Promiſe of GOD's Aſſiſtance in theſe Words, *The* LORD *thy* GOD *ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they b deſtroyed.* Accordingly when (*u*) *the kings*, which *were by the ſea heard that the* LORD *had dried up the waters of Jordan from before the children of Iſrael, until they were paſſed over, that their hearts melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.* And this Fear was much increas'd, after they (*x*) had alſo heard how the Walls of *Jericho* fell down flat to open a free Paſſage for them into the City, and they had alſo tak'n *Ai*, and deſtroy'd their Kings and all their Inhabitants, and with what Difficulty and upon what Terms the *Gibeonites* had made a Peace, ſo that the ſame muſt not be expected at another Time. And therefore to prevent this inevitable Ruin many of the Inhabitants of *Tyre*, having been us'd to Sailing in the *Mediterranean* Sea upon the Account of Merchandiſe, went on Shipboard with their beſt Effects, and ſail'd into *Africa*, and built a City, which they call'd *Carthage*, (or if I may have Liberty to conjecture) קרת תועים *the City of the Wanderers*; tho' the learned *Bochartus* ſaith (*) that it was call'd by the Ancients *The new City*, or as it is in the *Chaldee* and *Syriack* Languages קרתא חדתא to which I ſubmit. This Building of *Carthage* not only appears from the common Conſent of all Hiſtorians, but alſo from the Remains of the *Carthaginian* Language, which we have in (*y*) *Plautus*, where he brings in a Youth from thence, ſpeaking in ſuch a Manner, that many learned Men have prov'd it to be the *Hebrew* or Language of *Canaan*. And the *Carthaginians* are frequently call'd *Phænicians* and *Tyrians*, becauſe they came from that Country. Being thus us'd to Sailing and Merchandiſe they ſoon carry'd on a larger Trade, and ſettl'd other Colonies near *Gibraltar* both in *Aſia* and *Africa*. The learned *Bochartus* tells us, (*z*) that the Original of theſe Expeditions were computed to be in the Times of the *Heroes*. For the *Phænicians* are ſuppos'd to ſail to *Spain*, and even as far as *Cadis* under the Command of *Hercules* the *Tyrian*, whom many People make to be cotemporary with *Moſes*. And he gives his Opinion, that it was in that Age, when the *Jews* being Maſters of the Land of *Canaan*, oblig'd the ancient Inhabitants to depart from thence; ſo that one Part went into *Bœotia*, and the other into *Africa* and *Spain*. This alſo is abundantly more evident from the (*a*) two Pillars, that were formerly ſeen at *Tangier* with a *Phæni-*

(*s*) Deut. 7. 1, 2. (*t*) Deut. 7. 23, 24. (*u*) Joſ. 5. 1. (*x*) Joſ. 10. 1, 2. (*) Geographia Sacra, *lib.* 3. *cap.* 7. *page* 167. (*y*) Pænulus, *Act.* 5. *verſe* 1, &c. (*z*) Bocharti Geographia Sacra, *lib.* 3. *cap.* 7. *page* 166. (*a*) *Ibid.*

cian Inſcription, which mention'd their being erected by thoſe, *who fled from the face of* Joſhua *the Robber the Son of* (*b*) Nun. So that it is plain from the Inſcription, that the Places near *Cadis* began about that Time to be frequented by the *Phænicians*.

28. In Length of *Time* theſe *Phænicians* enlarging their Trade, coaſted along the Sea Shoar of *Spain*, *Portugal* and *France*, and found out the Iſlands call'd *Caſſiterides*. To theſe Places they carry on a Trade for Tin and Lead. Theſe Iſlands *Cambden* (*c*) fully proves to be the Same with the *Heſperides*, call'd at this Time, The *Iſlands* of *Scilly*, ſituate to the Weſtward, and not far from the *Lands End* in *Cornwal*, of which (*d*) *Strabo* gives us this Account. *The* Caſſiterides *are ten in Number, cloſe to one another, ſituate in the main Sea, northward from the Port of the* Artabri. *They have Mines both for Tin and Lead. At firſt the* Phænicians *traded thither from* Cadis, *concealing theſe Voyages from others. The* Romans *to find out the Place, where they drove this Trade, made a certain Maſter of a Ship watch one of them. But he ran his Ship into a ſhallow out of Envy to prevent them, and after he had brought them into the ſame Danger, eſcap'd himſelf, and receiv'd the worth of his Cargo for his Pains out of the common Treaſury. However, the* Romans *by many Attempts at laſt found out this Voyage.* And as theſe Iſlands did ſo abound in the Tin Oar, hence they were call'd *Caſſiterides* from the *Greek* Word Κασσίτερον *Caſſiteron*, which ſignifies Tin.

29. The *Phænicians* thus peopling theſe Iſlands could not be long before they diſcover'd *The Lands End* on the Weſt Side of *Cornwal*, and ſo ſettl'd in that County, whoſe Excellency is, that it abounds in Tin and Lead, as it is well known at this Time. And that they did ſo is evident from two Reaſons. Firſt, The Affinity of this Language with the *Phænician* or ancient *Hebrew*. The ancient *Corniſh* and *Welch* were originally the ſame. But when they were driven ſo far Weſt by the *Romans* and other Enemies, that they could not have a Correſpondance with either, and the River *Severn* being very broad in thoſe Parts, parted them aſunder, their Languages alter'd by little and little, ſo as to be like different Dialects. And the *Corniſh* Language being worn out in Time, its Remains can be only found in the *Welch*, which is very like the ancient *Hebrew*. The *Welch* always put the Adjective after the Subſtantive, which exactly agrees with the Nature of the Orientals, tho' contrary to our Cuſtom in *Engliſh*. Their Way of Pronunciation is ſo like the *Hebrew*, and eſpecially the Gutturals, which are peculiar to themſelves, that it is reported, That *Rabbi Solomon Jarhi* the moſt learned of all the *Jewiſh* Commentators, being at *Jeſus College* in *Oxford* ſaid of them, That theſe ancient *Britons* ſpoke the holy Tongue with ſo great an Exactneſs, as if they were born in the Mount of *Sinai*. And I have been inform'd, that they, who have greater Skill in both theſe Languages, may make more Obſervations of this Nature. However, Dr. *Edwards* in his *Welch Dictionary*, hath given us ſo many and ſuch ſurprizing Examples out of the *Original Scriptures*, both *Hebrew* and *Chaldee*, and compar'd them with the other, as puts that Matter beyond Diſpute. And the different Languages ſpoken at this Time in the Eaſt and Weſt of *England*, is a plain Indication, that they ſprung originally from different Nations.

30. And ſecondly, Our preſent Parliamentary Conſtitution may ſerve for a Proof of this. The Kingdom of *England* conſiſting of two and fifty Counties, ſend five Hundred and thirteen Members to the Houſe of Commons, which is the Proportion of nine Men to each County. They ſend two Members to repreſent each County and others to repreſent the ancient Burroughs and Corporations. Now the Weſtern Parts ſend more Members than the Eaſtern, and the Eaſtern more than the Northern. But *Cornwal* alone ſends four and forty Members, and *Devonſhire* ſix and twenty. This ſhews, that they were anciently more populous than the Reſt, and conſequently firſt inhabited. And as it is not probable, that ſuch a Multitude of People would leave thoſe open Countries deſolate, to be as it were confin'd between the Seas; ſo it is not to be doubted, but that theſe Parts of this Kingdom were firſt inhabited by *Seafaring* Men, in this Manner as is before mention'd.

31. But to return from this Digreſſion. The (*e*) ſecond Son of *Japhet* mention'd by *Moſes* as a Father of the Nations, is *Magog*, who was the Founder of the (*f*) *Scythians* on the Eaſt and North-eaſt Sides of the *Euxine* Sea, whoſe Colonies ſpread themſelves to the *Mæotick* Lake, and along the River *Tanais*. And ſome give him a Part of the North of *Syria* call'd *Comagene*; but this ſeems to be too great a Remove for ſome of them from the Reſt of their Brethren.

32. The third Son of *Japhet* is *Madai*, who is ſuppos'd at firſt to have ſettl'd in *Aſia* the leſs, and that the *Mæſi* or *Myſi* in that Country ſprung from him; and when he came into *Europe* he peopl'd *Macedonia*, and that in Proceſs of Time he alſo inhabited *Sarmatia* or *Poland* and Part of *Ruſſia*.

33. The fourth Son of *Japhet* is *Javan*. He firſt ſettl'd himſelf in the Southern Part of Leſſer *Aſia*, call'd from him *Ionia*, and his four Sons or Families ſettled with him in the following Order.

The firſt is (*g*) *Eliſha*, whoſe Family was ſettled in *Caria* on the South-weſt Part of *Aſia* the Leſs, in and near *Lydia*, and the

(*b*) *In the Original it is the Son of* Nave, *but that is the ſame with* Nun, *as appears from* Eccluſ. 46. 1. (*c*) Britannia, *page* 1111. (*d*) *Lib.* 3. (*e*) Gen. 10. 2. (*f*) Wells's Hiſtorical Geography of the old Teſtament, *page* 161. (*g*) Gen. 10. 4.

Helleſpont,

Helleſpont, and peopl'd moſt of the Iſles in the *Egæan* Sea, and ſcatter'd themſelves in many Parts of *Greece*, as lying moſt commodious to enter into that Country, and take the firſt Poſſeſſion.

34. The Second is *Tarſhiſh*, who ſeated his Family in the Eaſtern Tract of the Southern Part of leſſer *Aſia*, and having ſettl'd their Poſterity, call'd the *Etruſci* in *Italy*, afterward took Poſſeſſion of *Spain*.

35. The Third is *Kittim*, who plac'd himſelf to the Weſt of *Tarſhiſh*, and alſo took Poſſeſſion of the Iſland of *Cyprus*. But in Proceſs of Time (*h*) wanting more Room, and therefore ſeeking out farther, and finding the lower Parts of *Greece* already inhabited by the Deſcendants of *Eliſha* and *Dodanim*, they ſtill proceeded farther, coaſting along the weſtern Shores of *Greece*, till they came to the upper or northern Parts of it, where the *Getæ* dwelt, which not being yet inhabited, ſome of them planted themſelves there, whilſt others of them ſpying the Coaſt of *Italy*, went and ſettl'd themſelves in that Country. And hence (*i*) it comes to paſs in all Probability, that both *Macedonia* in *Greece* and alſo *Italy* are meant by the Name of *Kittim* in *Scripture*.

36. The laſt is *Dodanim*, who inhabited the weſtern Coaſt ſouthward of the Family of *Eliſhah*, and ſeem firſt to have tak'n Poſſeſſion of the Iſland of *Rhodes*, and mix'd themſelves among the Poſterity of *Eliſha* in *Peloponneſus*, and after that extended their Country on the weſtern Shores of *Greece*, and went into *France* as far as the River *Rhodanus* or *Rhone*.

37. The fifth Son of *Japhet* mention'd by *Moſes* is *Tubal*, who was plac'd northward from the Land of *Canaan* upon the Shore of the *Euxine* Sea, and is expreſſly affirm'd by *Joſephus* to be the Father of the *Aſiatick Iberians*. The *Spaniards* have a Tradition, that they are of the Race of *Tubal*, becauſe Part of their Country was known by the Name of *Iberia*; but this ſeems to be too far diſtant, and to croſs many Colonies of other Nations, before he could ſettle there. And the only Country which lay open for him to extend himſelf in, was between the *Euxine* and the *Caſpian* Seas.

38. The ſixth Son of *Japhet* mention'd by *Moſes* is *Meſhech*, who ſettl'd at firſt on the eaſt Side of the Nation of *Gomer* in Part of *Cappadocia* and *Armenia*, near the Mountains call'd *Moſchici*, on the ſouth Side of his Brother *Tubal*. And as they are generally joyn'd together in *Scripture*, and had but one Way open for both to extend their Colonies; ſo in Proceſs of Time they mix'd together, and peopled the Countries of *Ruſſia* and *Muſcovy*.

39. The laſt Son of *Noah* mention'd by *Moſes* is *Tiras*. He is ſuppos'd to have ſeated himſelf not far from the *Helleſpont*, between his Brethren *Aſhkenaz* and *Madai*, and being quickly ſtraighten'd for want of Room, he went over into *Thrace* and peopled that Country, and ſo ſpread himſelf on the north Side of the *Euxine* Sea. And thus were (*k*) *the Iſles of the gentiles* (or the Nations which came to *Judæa* and *Egypt* by Sea) *divided in their lands; every one after his tongue, after their families*, and *in their nations*, who when they were ſtraighten'd for Room in leſſer *Aſia*, croſs'd the *Egæan* Sea, and ſettl'd in thoſe Parts of *Europe*, which were generally oppoſite to their ancient Habitations.

40. The ſecond Son of *Noah* was *Shem*, who had five Sons, and they were the Fathers of ſo many Nations. The firſt Son of *Shem* mention'd by *Moſes* was (*l*) *Elam*, who without Diſpute, poſſeſs'd the Land of *Elymais* and all *Perſia* as far as from the River *Hiddekel* to the *South* Sea, until at the Founding of the *Aſſyrian* Monarchy, *Cuſh* the Father of *Nimrod* invaded that Country, and took it for his Family, and built (*m*) *Erec*, *Accad* and *Calneh*, that thereby he might have more eaſy Paſſages over thoſe Rivers to ſecure his Conqueſts, which forced the *Elamites* to go farther, and take Poſſeſſion of *Suſiana* and the Neighbouring Provinces, which were originally *The land of Nod*.

41. The ſecond Son of *Shem* was *Aſhur*. He at firſt ſeated himſelf on the North Side of the *Tigris*, near the River *Lycus*. But when *Nimrod* founded the *Aſſyrian* Monarchy, and drove him from thence, and built ſeveral ſtrong Cities to prevent his Return, this Nation paſs'd over the *Tigris*, and dwelt in the eaſtern Parts of *Meſopotamia*, and built *Telaſſar* or the Fort of the *Aſſyrians* upon the *Euphrates*, to prevent any future Incurſions of the Enemy to diſturb them in their Habitations.

42. The third Son of *Shem* was *Arphaxad*. He was ſeated in the more ſouthward Part of *Meſopotamia*, where the Plain or Vale of *Shinar* lay upon the River *Tigris*, together with the Country of *Eden*; but when *Nimrod* ſeiz'd on theſe Parts, he remov'd his People more northward from thence into the Country call'd *Arrapachitis*. And thus *Arphaxad* being (*n*) born but two Years after the Flood, and conſequently the eldeſt Son of *Shem*, took that Country for an Inheritance, where they liv'd before the Flood, and where *Noah* alſo liv'd when he built the Ark, and left it to his younger Brethren to travel farther. And from him the Line runs regularly down firſt to *Abraham*, then to *David*, and then to CHRIST.

43. This *Arphaxad* had two great Grandchildren, who were very remarkable. *The name of the one is Peleg, becauſe in his days the earth was divided*, and his Brother's Name was *Joktan*, whom the *Arabians* call *Cahtan*, who had a numerous Offspring of thirteen

(*h*) *Dr.* Wells's Hiſtorical Geography of the old Teſtament, *page* 141. (*i*) Num. 24. 24. Iſai. 23. 1, 12. Jer. 2. 10. Ezek. 27. 6. Dan. 11. 30. 1 Mac. 1. 1. (*k*) Gen. 10. 5. (*l*) Gen. 10. 21, 22. (*m*) Gen. 10. 10. (*n*) Gen. 11. 10.

Sons, and all of them were ſeated in the innermoſt Parts of *Arabia Fælix*.

41. The eldeſt Son of *Joktan* was *Almodad*, who was ſituate near the Head of the River *Lar*, which empties it ſelf into the *Perſian* Gulph on the South Side. The ſecond was *Sheleph*, who was remote from the Reſt about the Middle of *Arabia*, not far from the Spring of the River *Betius*, which empties it ſelf into the Middle of the *Red Sea*. The third was *Hazarmaveth*, who was ſeated not far from the Straights of *Babelmandel*, on the Southern Coaſts of the *Arabian* Sea. The fourth is *Jerah*, who were ſeated near the *Red Sea*, and joyn'd to the South Side of the River *Betius*. The fifth was *Hadoram*, who took Poſſeſſion of the moſt eaſtern Parts of *Arabia*, having the River *Nar* on the Weſt, and the *Perſick* Gulf on the north Side. The ſixth was *Uzal*, who took Poſſeſſion on the ſouth Part of *Arabia* near the Straights of *Babelmandel*, between the *Arabian* and the *Red Sea*. The ſeventh is *Diklah* who inhabited the Country, the People whereof were ſince call'd *Minæi*, and are ſeated at ſome Diſtance on the north Side of their Brother *Uzal*. The eighth is *Obal*, who is ſuppos'd to have paſs'd the Straights at *Babelmandel*, which were not above four or five Miles broad, and to have tak'n Poſſeſſion of the other Part of the Country upon the Confines of *Africa*. The ninth is *Abimael*, whoſe Poſterity liv'd in the Main Continent on the north Side of their Brethren the Sons of *Diklah*. The tenth is *Sheba*, who took Poſſeſſion of the ſouthern Parts of *Arabia* upon the *Red Sea*, not far from the *Minæi* or Family of *Diklah*, and northward from the Poſterity of *Uzal*. From hence the Queen of *Sheba* is ſuppos'd to have come to hear the Wiſdom of *Solomon*, who is therefore call'd (*o*) *The queen of the ſouth*. The eleventh is *Ophir*, whoſe Country lay near to the *Sabæans* and is call'd by *Ptolomy* and others *Caſſanitis*. The twelfth is *Havilah*, who was alſo ſeated on the *Red Sea*, on the north Side of *Sheba*, and ſouthward of *Jerah*. The laſt was *Jobab*, who was ſeated on the *Arabian* Sea on the ſouth Side of *Hadoram*, and the north of *Hazarmaveth*; and thus *Moſes* tells us (*p*) that *their dwelling was from Meſha, as* Men went *unto Sephar a mountain of the eaſt*. This *Meſha*, *Muſa* or *Muza* was a famous Port Town in the *Red Sea* near *Sheba*, which the *Ægyptians* and *Ethiopians* frequented in their Way to the Country of the *Sapharites* in the Eaſt; from whom they brought Myrrh, Frankincenſe, and ſuch like Commodities. And *Ptolomy*'s Tables do plainly ſhew, That from *Muſa* the *Saphariteæ* lay directly Eaſt, and *Saphar* was the Metropolis of the Country at the Foot of the Mountain *Climax*. Which Mountain, it is probable, was call'd *Saphar* in old Times, becauſe there is a City of the ſame Name at the Bottom of it. And thus *Moſes* ſaith, that *Sepher* was a Mountain of the Eaſt, not eaſtward from *Judea*, but as Men went thither from *Meſha*. And he mentions theſe two Places, becauſe they were the moſt remarkable, if not the only Places in that Country known to the *Iſraelites* at that Time.

45. The Reader may perhaps wonder at the Placing ſo many numerous Families of the Sons of *Shem* in the Country originally allotted for the Sons of *Ham*. But the Reaſon ſeems to be this. The Sons of *Ham* who were ſeparated from *Babylon* could not go into *Arabia Fælix*, but they muſt paſs through *Arabia Deſerta*. And it cannot be ſuppos'd, that they would ſend Colonies thither, when a more pleaſant Country lay open to them in their Way to *Canaan* and *Egypt*; and therefore it is probable, that when *Nimrod* began the *Aſſyrian* Monarchy, all theſe Sons of *Joktan*, who might be ſeated near the *Perſian* Gulph, went along the Shore to avoid the Wars, until they came to the Straights of *Ormus*, where they paſs'd the Sea, and came into *Arabia Fælix*. And *Obal* being encourag'd by ſuch good Succeſs, might therefore be the more eaſily prevail'd upon to paſs the Straights of *Babelmandel*, and ſettle in *Africa*. And thus finding the Country not yet inhabited, they took Poſſeſſion without any Reſiſtance. And the Sons of *Ham* loſt a better Country, which was allotted to them by their Father *Noah*, whilſt they ſo greedily thirſted for another.

46. The fourth Son of *Shem* was *Lud*. There are ſome, who ſay, that he ſeated himſelf in the Country of *Leſſer Aſia*, in the Country call'd *Lydia*. But this removes him too far from the reſt of his Brethren the Children of *Shem*, and places him in the remoteſt Part of the Sons of *Japhet*. But the Name of *Lud* or *Lydia* might be given to that Country, not from the Father of the Nation, but from another Circumſtance, *viz.* becauſe the River *Meander* was ſeated there, which had a great many Turnings and Windings in it (ſome reckon them ſix hundred) and returns again almoſt to its Fountain Head; and therefore the River and the Country might be ſo call'd from the *Hebrew* Verb לוּד to *return*, be *crooked*, or *twiſt about*, or rather from the *Arabick* Verb لد of the ſame Signification. If I might have the Liberty of a bare Conjecture, it ſhould be this, That the Poſterity of *Lud* ſeated themſelves to the North of *Babylon* in the Country of *Arrapachitis*. But when *Nimrod* began the *Aſſyrian* Monarchy, and invaded *Babylonia* from the ſouth Parts, the Inhabitants being of the Nation of *Arphaxad*, fled thither, and perhaps drove them from thence, when ſeizing upon the Country, they chang'd the Names of the Places to the Names of the Conquerors; and the Children of *Lud*, going either eaſtward or to the ſouthern Parts of the *Caſpian* Sea, might call their new Poſſeſſi-

(*o*) Matth. 12. 42.

(*p*) Gen. 10. 30.

ons

ons by the Names of their Leaders, and thus the ancient Name of the Patriarch might be loſt in thoſe Countries.

47. The fifth and laſt Son of *Shem* mention'd by *Moſes* was *Aram*. He was at firſt ſeated near his Brother *Aſhur* on the north Side of the *Tigris*, and extended his Country as far as the Head of that River. And as he lay on the eaſt Side of his Brother *Aſhur*, ſo when the *Aſſyrian* Monarchy was founded, and *Aſhur* went to the ſouth of the *Tigris* for his greater Safety, *Aram* alſo croſs'd the ſame River, and lay weſt of *Aſhur* as he did before. The Word *Aram* in *Hebrew* is uſually render'd by *Syrians* in our *Engliſh* Bible, and is a Name not unknown to the ancient *Greecians*. For *Homer* mentions the Ἄρημοι in his ſecond Book of the *Iliads*; and ſo doth *Heſiod*; and *Strabo* ſaith, that many underſtand by the *Arimi*, the *Syrians*. And the *Syrians* at this Day call themſelves *Aramæans*. But *Syria* being ſo large a Name, that ancient Authors extend it to all thoſe Countries, which lay between *Tyre* and *Babylon*; we muſt not ſuppoſe that all theſe were of the Poſterity of *Aram*. For it is evident that ſome of them deſcended from *Canaan*, others from *Aſhur*, and others from *Arphaxad*. And therefore they are thought to have come from him, to whom the Name of *Aram* is either prefix'd or ſubjoyn'd, as (*q*) *Aram-naharaim*, or the *Syrians* between the Rivers, or as it is call'd in *Greek*, *Meſopotamia*. Add to this (*r*) *Padan-aram*, where *Laban* liv'd, alſo (*s*) *Aram-zebah*, the People of *Palmyra*, and the neighbouring Cities. Alſo (*t*) *Aram-dammeſek*, ſituated between *Libanus* and *Antilibanus*, whoſe chief City was *Damaſcus*. And laſtly, (*u*) *Aram-maacah*, and (*x*) *Aram bethrehob*, which were Places beyond *Jordan*, one of which fell to the Share of *Manaſſeh*, and the other to that of *Aſher*. And as theſe Countries lay near to *Judæa* on the north Side, and are frequently mention'd in *Scripture*; ſo they are ſo evidently known, as to need no farther Deſcription.

48. But the particular Account of the Country which *Aram* poſſeſs'd, will be better known from the (*y*) Families in this Nation, which *Moſes* deſcribes, and they are four. The firſt is *Uz*, who is generally thought to have been the Builder of the City of *Damaſcus*, and is thereby diſtinguiſh'd from the other two of the ſame Name. The firſt of which was (*z*) the Son of *Nahor Abraham*'s Brother, whoſe Country was *Auſitis* in *Arabia Deſerta*; and the Second was (*a*) of the Poſterity of *Edom*. The ſecond is *Hull*, whoſe Poſterity poſſeſs'd the Country call'd *Cholobatene* or *Cholbeth*, that is, the Houſe of *Chol* or *Hull*, which is a Part of *Armenia*. The Third is *Gether*: It is probable, that the River *Getri*, formerly call'd alſo *Centrites*, which is ſaid to part the *Canduchi* from *Armenia*, might be ſo call'd from him. And after all it is not unlikely, but that *Gadara* the chief City of *Peræa*, which *Ptolomy* places in the *Decapolis* of *Cæloſyria*, might be ſo call'd from this *Gether*. And the laſt Son is *Maſh*, who is alſo (*b*) call'd *Meſhek*, and was ſeated between *Hull* to the North, and *Uz* to the South in *Meſopotamia* near the Mountain *Maſius*, which is call'd by *Zenophon Maſca*, and the neighbouring Inhabitants are call'd *Maſieni*. And (*c*) *theſe are* alſo *the Sons of Shem*, the ſecond Son of *Noah*, *after their families, after their tongues, in their lands, and after their nations.*

49. The third or youngeſt Son of *Noah*, which *Moſes* mentions, is *Ham*, who had four Sons, and were the Fathers of four ſeveral Nations. The Firſt is *Cuſh*. His Nation is frequently mention'd in *Scripture*, and from the Deſcription, which we there find, it is evident, that its firſt Settlement was in the Country adjoyning to his Brother *Canaan*, on the South, or in *Arabia*. There are many Texts of *Scripture*, which render the Word *Cuſh* by *Ethiopia*; but it muſt be underſtood of *Ethiopia* in *Aſia* or *Arabia*, of which (*d*) the Country of *Midian* was a Part, and not of that *Ethiopia* which was in *Africa*; and thus even *Homer* (*e*) divides the Country, and places one in the Eaſt and the other in the Weſt. And it is very probable, that in Proceſs of Time, ſome of the Family of *Cuſh* might paſs over the *Red Sea* into the adjoyning Parts of *Africa*, if they did not diſperſe ſome Colonies as far as *Coſſir*, and the River *Caſa*; and in this Senſe, *Cuſh* may be ſaid to be the Father of ſome of the *Ethiopians*. And when his Son *Nimrod* began the *Aſſyrian* Monarchy, it ſeems probable, that he went with his Father *Cuſh* from his original Habitation in *Arabia* to *Chaldea*, and firſt ſeiz'd on the Country which lay Southward of *Babylon*, which hath been call'd *Chaduca* and ſometimes *Chuſca*, and then he ſeiz'd on that Part of *Perſia* which lay on the eaſt Side of the great Rivers of Paradiſe, and hence this Country was call'd *Chuzeſtan*, or the Province of *Cuſh*.

50. But theſe were but a ſmall Part of the Poſterity of *Cuſh*. It is certain, that the main Bulk of them ſeated themſelves in *Arabia*, ſince there we find all his Children, according as *Moſes* deſcribes them. The firſt of theſe is *Seba*. Now there were four Nations, which had originally the Name of *Seba* or *Sheba*, one of them hath been mention'd already as the Son

(*q*) Pſal. 60. *Title, and the other Places of* Scripture, *which we render* Meſopotamia. (*r*) Gen. 25. 20, *and* Gen. 28. 2, 5, 6, 7. (*s*) Pſal. 60. *Title.* 2 Sam. 10, 6, 8. (*t*) 1 Chron. 18. 5. (*u*) 2 Sam. 10. 8. (*x*) Judg. 18. 28, *and* 2 Sam. 10. 6. (*y*) Gen. 10. 23. (*z*) Gen. 22. 21. (*a*) Gen. 36. 28, *and* 1 Chron. 1. 42. (*b*) 1 Chron. 1. 17. (*c*) Gen. 10. 31. (*d*) *Dr.* Wells's Hiſtorical Geography, *Vol.* 1. *Page* 191. (*e*) Homer Odyſſ. *lib.* 1. *verſe* 21.

Αἰθίοπες τοὶ διχθὰ δεδαίαται, ἔσχατα ἀνδρῶν, Οἱ μὲν δυσομένου ὑπερίονος, οἱ δ' ἀνιόντος.

of

of *Joktan* of the Poſterity of *Shem*, two of them are mention'd by *Moſes* in the ſame Verſe as the Son and Grandſon of *Cuſh*, and the other will be mention'd in his proper Place as a Grandſon of *Abraham* by *Keturah*. The three firſt of theſe were Nations giv'n to Trade, and the laſt was a Nation given to Robbery. Three of theſe were written with the *Hebrew* Letter ש or *Sh*, but this who is here mention'd with the Letter ס or *S*, and is more plainly diſtinguiſh'd from the Reſt by the *Pſalmiſt*, who ſaith of CHRIST (*f*) *the kings of Tarſhiſh and of the iſles ſhall bring preſents: the kings of Sheba and Seba ſhall offer gifts.* This *Seba* was the Father of a People in *Arabia*, call'd *The Jemanites*, and his Poſterity, according as the (*g*) *Arabian Geographer* tells us, was plac'd on the weſt Side of the Country of *Oman* on the ſouth-weſt Side of the *Perſian* Gulph. Theſe were but little known among the Ancients, becauſe the *Gerrhæi* or Strangers, which came from *Babylon*, ſeiz'd upon that Nation for themſelves, and accordingly alter'd the Names, whereby they might be known.

51. The ſecond Son of *Cuſh* is (*h*) *Havilah*. There were alſo two Families, which were call'd *Havilah*. One of them was (*i*) the Son of *Shem* by *Joktan*, and the other is the Son of *Ham* by *Cuſh*. And as *Havilah* the Son of *Joktan* was ſeated in *Arabia Fælix* among the reſt of his Brethren; ſo *Havilah* the Son of *Chus* was ſeated near his Father, or near *Chuſea* upon (*k*) the Banks of the River *Phiſon*, or the weſtern Channel of the two, into which the common Channel of the *Tigris* and *Euphrates* is again divided, before the Waters thereof empty themſelves into the *Perſian* Gulph. Of this River *Moſes* ſaith, (*l*) that it *compaſſeth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx ſtone.*

52. The third Son of *Cuſh* was *Sabta*, who ſeems to have been ſettled in that Part of *Arabia Fælix* call'd *Leanitis* upon the *Perſian* Sea, on the eaſt Side, and afterward to have ſent out Colonies into that Part of *Perſia*, which lay on the other Side of the ſame Gulph near to *Carmania*.

53. The fourth Son of *Cuſh* was *Raamah*, who was ſeated in *Arabia* near the Straights of the *Perſian* Gulf, and he had two Sons, *viz.* *Sheba* and *Dedan*, who were alſo ſeated near to him and to one another, *Dedan* liv'd toward the North near the Straights, and *Sheba* was plac'd more Southward and nearer to the main Ocean.

4. The fifth Son of *Cuſh* was *Sabtecha*, who was plac'd in *Arabia* among the Reſt of his Brethren, eſpecially ſince there is Room enough left for him in the Northern Parts of that Country. Dr. *Wells* is (*m*) of the Opinion, that his Deſcendants might be from him ſtil'd at firſt by the *Greeks*, *Sabtaceni*; which Name might be afterward ſoften'd in the *Saraceni*, by which Name it is well known, that the People of this Tract were anciently denominated, and he ſeems to give good Reaſons to ſupport his Conjecture.

52. There is alſo another Son of *Cuſh* or *Nimrod*. What his original Name was at firſt is uncertain, and therefore it is not poſſible to fix the Place of the ancient Habitation. The Name *Nimrod* comes from a *Hebrew* Word, which ſignifies to *rebel*, and ſeems to point at him as a great Rebel or Robber, eſpecially when he affected to be an univerſal Monarch, after which it is evident from the ſacred *Scriptures*, that (*n*) he ſettl'd at *Babylon*, and extended his Conqueſts firſt toward the Southern Parts of *Perſia*, and then into *Aſſyria*.

56. Here we may obſerve, how the *Arabick* Language at firſt became ſo very copious, as it is found to be. The Families of *Shem* by *Joktan*, and the Families of *Ham* by *Cuſh* ſettl'd in *Arabia Fælix* almoſt promiſcuouſly with each other, and thus the Languages of both were incorporated into one. It was a very rich and plentiful Country, and afforded great Stores of Merchandiſe, which could well be exported either by the *Perſian* Gulph, the *Red Sea*, the River *Euphrates*, or the main *Ocean*. And it is alſo remarkable, that (*o*) *Raamah*, *Sheba* and *Dedan*, which lay in the South Part of *Arabia*, carry'd on a great Trade as far as *Tyre*, which was the moſt northern Part of the Land of *Canaan*, and they ſupply'd their Country with ſome of their niceſt Commodities, as *precious cloaths for chariots, the chief of all ſpices, and all precious ſtones and gold.* Such a Commerce as this occaſion'd the Roads to be very much frequented, and conſequently a known Language to be communicated in all theſe Parts, into which the particular Countries inſerted their own Words, as there was Occaſion, or as Cuſtom required. Thus the whole Country having a common and ſufficient Language, it was increas'd in ſeveral Places, by the Addition of other Words, which being added together, grew to a vaſt Number, and many Words were alſo imported from all Parts of the Sea with their Merchandiſe. Thus the *Chaldee* and *Syriack* Languages grew more Copious by the Addition of ſo many *Greek* Words, the *European* Languages have been improv'd by the *Latin*, and the *Spaniſh* by the *Arabick*. Beſides, when *Abraham* had ſeveral Sons by *Hagar*, and eſpecially by his Wife *Keturah*, he (*p*) *gave them gifts and ſent them away from Iſaak his ſon, while he yet lived, eaſtward into the eaſt country*, that is, into ſome Parts of *Arabia*. The Language of theſe was the *He-*

(*f*) Pſal. 72. 10. (*g*) Geog. Nubienſis, *Clim.* 1. *par.* 6. (*h*) Gen. 10. 7. (*i*) Gen. 10. 29. (*k*) *Dr.* Wells's Hiſtorical Geography, *Vol.* 1. *page* 197. (*l*) Gen. 2. 11, 12. (*m*) Hiſtorical Geography, *Vol.* 1. *page* 198. (*n*) Gen. 10. 10, 11, 12. (*o*) Ezek. 27. 20, 22. (*p*) Gen. 25. 1, 2, 3, 4, 5, 6.

brew

brew Language, which mixing with the other, introduc'd that great Affinity between the *Hebrew* and the *Arabick*, which is evident at this Time.

52. The next Son of *Ham* is *Mizraim*. There can be no Diſpute where his Offspring was ſeated; ſince *Egypt* in *Hebrew* is *Mizraim*, and the Land of *Egypt* is no more in *Hebrew* than the Land of *Mizraim*.

53. The firſt Son of *Mizraim* is *Ludim*. He was the Father of the *Ethiopians*, who lie on the moſt Southern Parts of the *Nile* of all that are mention'd. Next to theſe Northward, lay the *Anamim*, who are mention'd next by *Moſes*; next to theſe alſo the *Lehabim* or *Lybians*, who lay on the Shore of the *Mediterranean* Sea; on the Eaſt Side thereof lay the *Naphtuhim*, extending themſelves on the Sea Shore toward the *Nile*. To theſe *Moſes* adds the *Pathruſim* or Inhabitants of *Pathros*, which was alſo a Part of *Egypt* lying more Southward upon the River *Nile*. And the laſt, which I ſhall mention at preſent, *viz.* the *Caſluhim*, who were ſeated on the Eaſt Side of the River *Nile*, and extended themſelves to the *Mediterranean* on the North, and Southward along the *Red Sea*, ſo that they kept the Paſſages from *Egypt* into *Canaan*, and being there ſtraighten'd for Room, and the neighbouring Countries being inhabited by other Families, they were forc'd to ſend a late Colony as far as the *Colchi*, on the Eaſt Side of the *Euxine* Sea.

54. When the Wars rag'd between the upper and the lower *Egypt*, theſe *Caſluhim* built a City upon the *Mediterranean* Sea, near the eaſtern Entrance of the River *Nile*, which they call'd *Peluſium*; and they fortified it, to be not only a Paſs to ſecure their own Country, but likewiſe to open a Paſſage into the Land of *Canaan*, as Occaſion ſhould require; and ſome of them going from *Peluſium* thither, that ſo they might live in Peace and Quietneſs, they ſettl'd themſelves in the Land of *Canaan* on the Shore of the *Mediterranean* Sea, and ſo call'd themſelves *Philiſtins*. And becauſe this Paſs was of a very great Conſequence for the Defence of the Country, like the Chapiters or upper Lintels, on which the Weight of the whole Building did depend, and which in *Hebrew* are (*q*) call'd *Caphtorim*; therefore they call'd themſelves by this Name, and on another ſuch Occaſion as before mention'd, they (*r*) deſtroy'd the *Avims*, which dwelt in *Hazerim*, and ſettl'd in that Country, where they alſo call'd themſelves by the Name of *Caphtorim*.

55. The third Son of *Ham* is *Phut*. As *Cuſh* and *Canaan* were ſettled in *Aſia*; ſo *Mizraim* and *Phut* were ſettled in *Africa*, and the whole Country was divided between them two. For all *Egypt*, and ſeveral other Parts of *Africa*, as far as the Lake of *Trilonides* (which divides *Africa* into two Parts almoſt equal) fell to *Mizraim*. And the reſt beyond that Lake to the *Atlantick* Ocean was the Portion of *Phut*. But this Country lying beyond *Egypt*, and conſequently at a Diſtance from the Land of *Canaan*, *Moſes* takes no Notice of his Iſſue, and only names,

56. The laſt Son of *Ham*, which is *Canaan*, who dwelt with the greateſt Part of his Families, in the Land which the Children of *Iſrael* afterward took for an Inheritance. *Moſes* reckons eleven of his Sons as diſtinct Tribes in that Country, five of which are mark'd out for utter Deſtruction, *viz.* Firſt, the *Hittite*, who dwelt about *Hebron* and *Beerſheba* in the South of the Land of *Canaan*. Secondly, The *Jebuſite*, who were ſeated near the other, and before King *David*'s Time, were in Poſſeſſion of *Jeruſalem* as their Capital City, who from them was call'd *Jebus*. Thirdly, The *Amorite*, who poſſeſs'd the Mountainous Parts of *Judæa*, and many of them (*s*) paſs'd over *Jordan*, and making War upon the *Moabites* and *Ammonites*, ſeiz'd upon all the Country between the Rivers of *Jabbok* and *Arnon*. Fourthly, The *Girgaſhite*, of which People there (*t*) was a Remnant about *Geraſa* or *Gadara* beyond *Jordan*, in our SAVIOUR's Time, who were known by the Name of the *Gergaſenes*. And Fifthly, The *Hivite*. Theſe (*u*) liv'd in and about Mount *Hermon*, who being toward the Eaſt of the Land of *Canaan*, were therefore call'd *Kadmonites*, that is, *Orientals*. The (*x*) *Gibeonites*, and *Sichemites*, were Colonies from them, who dwelt more Weſtward. The firſt of theſe liv'd near to *Jeruſalem*, and the other to *Samaria*.

57. To theſe Five *Moſes* adds two Nations more who were mark'd out for Deſtruction by the *Iſraelites*, and they are (*y*) the *Canaanites* and the *Perizzites*; concerning whom we may obſerve, that when *Abraham* firſt came into the Land of *Canaan* from his own Country, by GOD's immediate Direction, there were no ſuch Families mention'd at that Time; but after *Abraham* had return'd into *Egypt*, (*z*) *the Canaanite and the Perizzite were then in the land*. And as *Abraham* and *Lot* had liv'd comfortably together before; ſo now the Land being grown more populous by the Addition of theſe Neighbours, there was ſuch a Strife between the Herdſmen of *Abraham* and *Lot*, that they were forc'd to part aſunder. So that by this Account we may learn the Time, when theſe People came thither. By *Canaanite* in this Account, we are not to underſtand all the Poſterity of *Canaan* the Son of *Ham*, for they were diſtinguiſh'd into their ſeveral Tribes, and then this Word would include the Reſt; but it muſt mean ſomething diſtinct. The Account hereof is thus. After *Mizraim* had ſettl'd

(*q*) Zeph. 2. 14. (*r*) Deut. 2. 23. (*s*) Num. 13. 29. Joſ. 5. 1. (*t*) Matth. 8. 28. Mark 5. 1. Luke 8. 26. (*u*) Joſ. 11. 3. Gen. 15. 19. (*x*) Joſ. 11. 19. Gen. 34. 2. (*y*) Deut. 7. 1. (*z*) Gen. 13. 7.

themſelves in upper *Egypt*, there were ſeveral *Canaanitiſh* Paſtors, who went into lower *Egypt*, for the Conveniency of Paſturage, which occaſion'd a long and bloody War between theſe two Kingdoms. Theſe *Canaanites* being a mix'd Multitude, could well call themſelves by no other Name, than ſuch a one as would include them all. And when they were much preſs'd by the War, they retreated back again, and becauſe they could not then mix with their own Tribes, they call'd themſelves either by the Name of *Canaanites* or *Perizzites*.

58. The *Canaannites* were a People, who being long us'd to Wars kept in great Bodies, that they might the better defend themſelves, or attack their Neighbours, as Occaſion did offer. And becauſe ſuch great Bodies could not be maintain'd by the bare Product of the adjacent Country, therefore they apply'd themſelves to Trade and Commerce, and for this Reaſon generally ſeated themſelves in Cities near the Sea as the fitteſt for ſuch a Purpoſe. And this is the Reaſon, that the Word (*a*) *Canaan* ſometimes in the *Hebrew* ſignifies a *Merchant*. It is (*b*) very obſervable, that there are not many conſiderable Remains of them in the large Country, that was on the Eaſt Side of *Jordan* among the *Amorites*, and People of *Baſhan*, whom *Moſes* conquer'd; which is an Argument that thay enter'd not into *Canaan* on the Eaſt Side of it, as *Moſes* did, but on the South Side of it, which lay next to *Egypt*. And here we find a diſtinct Body of them (*c*) joyning to the *Amalekites* under King *Arad*; ſo that in all Probability they enter'd in that Way, and ſo they paſs'd on ſettling Plantations as they found an Opportunity, either in the Midland, or by the Coaſts of the Sea, or by *Jordan*.

59. When we come a little farther from the South, we find (*d*) a conſiderable Country mention'd as a Part of *Joſhua*'s Conqueſt, which was call'd *Goſhen*, and reach'd as far as *Gibeon*. And this being the very Name of the Country in (*e*) *Egypt*, from whence the *Canaanites* were driv'n, it is reaſonable to conclude, that it was giv'n by them to their new Plantation, when after their leaving *Egypt*, they came to ſettle there; as the Countries call'd *New England*, *New Jerſey* and *New York*, have been lately nam'd by the Planters from the Places out of which they came. Others (*f*) ſettl'd themſelves near the Sea, and near to *Jordan* for the Conveniency of Trade. The chief Body of them ſeem to be northward under (*g*) *Jabin*, who is call'd (*h*) *King of Canaan, and he reign'd in Hazor, and Siſera was the captain of his hoſt, who dwelt in Haroſheth of the gentiles*. By which we can underſtand nothing leſs than Foreigners, or People who came out of another Country, or which originally were not of that Land, this being the common Senſe of the Name *Gentiles*. *And he had* (*i*) *nine hundred chariots of iron*, arm'd with Scythes, ſuch as were invented by the *Egyptians* during the Time of their Wars in that Country. This is ſtill the more probable, becauſe we can find no other Foreigners, that would be under a King of *Canaan*, but theſe, who had not long before been bred in *Egypt*, and when they were preſs'd by the Wars retir'd into this Country. And tho' *Joſhua* had (*k*) brok'n their Power about an hundred and fifty Years before, at the Waters of *Merom*; yet it appears by the (*l*) Hiſtory of *Judges*, that they had recruited, and were grown ſtrong enough to oppreſs *Iſrael* twenty Years before the Time of *Barak* and *Deborah*, and none were more likely to do ſo than theſe *Canaanites*, who were the Offspring of thoſe that had been ſo long train'd up in the *Egyptian* Wars. And of theſe Sort of *Canaanites* may thoſe be reckon'd to be, whom (*m*) the half Tribe of *Manaſſeh* (who were ſettl'd on the Weſt Side of *Jordan* between *Iſſachar* and *Ephraim*) could not drive out; and thoſe (*n*) alſo among the *Ephraimites* at *Gezer*, which (*o*) ſtood out 'til the Days of *Solomon*, to whom it was giv'n by *Pharaoh* for a Preſent with his Daughter. All which makes it very plain, who were anciently meant by the general Name of *Canaanites* in that Country; and that * after the Sons of *Canaan* had ſeated themſelves according to their Families, theſe *Families of the Canaanites* were ſpread abroad, as it is already mention'd.

60. As the *Canaanites* were large Societies embody'd together for military Diſcipline and Trade either by Sea or Land; ſo the *Perizzites* were ſmaller Bodies of Men, who dwelt in Tents, and kept Cattle, and they had no ſettl'd Habitation, but mov'd from Place to Place, as the Conveniency of *Paſturage* did require. As they had two different Ways of Living in *Egypt*; ſo they had afterward two different Ways of living in *Canaan*. They who were actually in the Army kept together at their Return, and were call'd *Canaanites*: And they who dealt in Paſturage, ſeparated themſelves into ſmaller Companies, and were call'd *Perizzites*, which Word properly ſignifies ſmall Villages. And as they continually mov'd from Place to Place; ſo they left no Towns call'd by their Names, from whence we might gueſs, in what Parts of the Land of *Canaan* they were principally ſettl'd. And to prevent any Miſtake, where (*p*) the Names of *Perez Uzza*, and (*q*) *Baal Perazim* are mention'd, there are particular Reaſons giv'n, why the Pla-

(*a*) Ezek. 17. 4. Hoſ. 2. 7. (*b*) Cumberland's Sanchoniatho, *page* 383. (*c*) Num. 14. 25, 43, 45. (*d*) Joſ. 10. 41, *and* 11. 16, *and* 15. 51. (*e*) Gen. 45. 10, *and* 46. 28, 29, 34, *and* 47. 1, 3, 6, 27. *and* 50. 8, *and* Exod. 8. 22, *and* 9. 26. (*f*) Num. 13. 29, *and* Joſh. 5. 1. (*g*) *Compare* Joſh. 11. 3, 10. *and* 13. 3. 4. (*h*) Jud. 4. 2. (*i*) Currus falcatos. (*k*) Joſh. 11. 1 *to* 15. (*l*) Judg. 4. 1, 2, 3. (*m*) Joſ. 17. 12, 13, 18. (*n*) Joſ. 16. 10. (*o*) 1 Kin. 9. 16. (*p*) Gen. 10. 18. (*p*) 2 Sam. 6. 6, 7, 8. 1 Chron. 13. 9, 10, 11. (*q*) 2 Sam. 5. 10. 1 Chron. 14. 11. Iſai. 28. 21.

ces

ces were ſo call'd. And as theſe Shepherds in *Egypt* were expos'd to the frequent Excurſions of the Enemy; ſo they alſo were train'd up to the Uſe of Arms, that they might the better defend themſelves, which made them the more formidable, and is the Reaſon, that they are always (*r*) mark'd out together with the *Canaanites* for utter Deſtruction.

61. But beſide theſe Sons of *Canaan* already mention'd, there are ſix Families more, which lay without the Country allotted to the *Iſraelites*, one on the South Side toward *Egypt*, and the other on the North Side toward *Cœlo-ſyria*. That on the South Side was the *Sinite*; their chief City was call'd (*s*) *Sin* in the *Syriack*, and *Peluſium* in the *Greek*, both which Words ſignify a *dirty Place*, and it was really ſo, as ſtanding in a low marſhy Ground, where the weſtern Branch of the River *Nilus* empties it ſelf into the *Mediterranean* Sea; and it is probable, that they extended themſelves to the Wilderneſs of *Sin*, which is (*t*) *between Elim and Sinai*, and is the eighth reſting Place of the *Iſraelites* in their Journey to *Canaan*.

62. The Firſt, which is mention'd on the north Side, is *Zidon*. He was the firſt born of *Canaan*, and was the Founder of the City call'd *Zidon*, which was famous for Merchandiſe, and is frequently mention'd both in the old and new Teſtament. To the North of *Zidon* is plac'd the *Arkite*, near that Part of Mount *Lebanus*, where the City of *Arce* is plac'd by *Ptolomy* and others. To the North of the *Arkite* is plac'd the *Arvadite*, where there is an Iſland in the Sea call'd *Arvad*, and by others *Aradus*, which they poſſeſs'd, together with a Part of the neighbouring Continent, and where there is a Place oppoſite to the Iſland, which is call'd *Antaradus*. Next to *Arvad* in the Neighbourhood, and upon the Continent did alſo the *Zemarite* fix, where there is a Town call'd *Simyra*. And it is moſt probable, that the *Hemathite* was ſeated more eaſterly in the Midland Country. There was a large City call'd (*u*) *Hamath*, and it had a King, who often had Wars with *Iſrael*; it lay adjoyning to the holy Land on the North Side, and therefore it is ſo often call'd (*x*) *The entering in of Hamath*. And as in *Scripture* it is frequently (*y*) joyn'd with *Damaſcus*; ſo we may conclude, that theſe two Cities were not very far aſunder. And therefore I ſhall end this Chapter with the Words of *Moſes*, (*z*) *Theſe are the families of the ſons of Noah* (viz. *Japhet*, *Shem* and *Ham*) *after their generations, and by theſe were the nations divided* in this Manner *after the flood*.

63. But here it may be ask'd, How came *America* to be peopl'd, eſpecially ſince there are ſuch vaſt Seas, which part it from the reſt of the World? And to this it may (*a*) be anſwer'd, That as *England* might at firſt be inhabited both from the Southern Parts and alſo from the Weſtern Parts of *Europe*; ſo *America* might alſo be peopl'd from the eaſtern Parts of *China*, and the northern Parts of *Tartary*. And this might be done by ſome Neck of Land not yet diſcover'd, which joyns ſome Part of *Aſia*, or perhaps of *Europe* to the main Continent of *America*. And it is certain, that when the *Spaniards* firſt came thither, they found the Country full of Bears, Lions, Wolves, Foxes, Tigers, and ſuch Sort of Wild Beaſts. And it is not likely, that Men would tranſport ſuch Creatures thither, tho' Men themſelves might paſs over thither by Shipping. This hath made ſome Men ſo bold as to ſay, that there were other People in *America* who were not drown'd by the Flood. But we need no farther Confutation of this Opinion than the Deſcription of that Country. For tho' the Continent of *America* was found full of ſuch Beaſts, when the *Spaniards* firſt came thither; yet none of the Iſlands, tho' very large, which lay remote from the Land, had any ſuch Creatures in them. And this is a Demonſtration, that thoſe Creatures were not originally from that Part of the Earth, for then the Iſlands would be furniſh'd with them as well as the Continent, as they are with all ſorts of Vegetables, and conſequently the Continent it ſelf was ſtor'd with thoſe Creatures from ſome other Part of the Earth. Or if there is no ſuch Neck of Land now extant; yet it might have been between the South-eaſt Part of *China* or the *Philippine* Iſlands, and the *Southern* Continent of that other Part of the World. And this might be deſtroy'd either by the Violence of the Sea, or by Earthquakes, which have made great Alterations in the World, and particularly St. *Vincent*, an Iſland in the *Weſt Indies*, was thus ſwallow'd up and loſt not many Years ſince. And he that obſerves the infinite Number of Iſlands lying between the Continent of *China* and *Nova Guinea*, the moſt contiguous to each other, hath probable Reaſons to believe, that theſe were formerly one Continent, tho' now by the Irruption of the Sea, they are crumbl'd into many Iſlands.

64. Neither is it improbable, but that *America* might alſo in Proceſs of Time, be inhabited from the northern Parts of *Tartary*, and particularly by the ten Tribes of *Iſrael*, who were carry'd Captives out of their own Land. To put this Matter in the cleareſt Light, we muſt conſider, that the Conqueſt both of *Iſrael* and *Judah* by the Kings of *Aſſyria* and *Babylon* is deſcrib'd in *Scripture*, as effected by the (*b*) *Kings of the north*; and their Return,

(*r*) Exod. 33, 2, *and* 34. 11. Gen. 15. 20, 21. Exod. 3. 8, 17, *and* 23. 23. Deut. 7. 1, *and* 20. 17. Joſ. 3. 10, *and* 12. 8, *and* 24. 11. (*s*) Wells's Hiſtorical Geography, *part* 1. *page* 266. (*t*) Exod. 16. 1. (*u*) 2 Kings 19. 13. Iſai. 37. 13. (*x*) 1 Chron. 13. 5. Num. 34. 8. Joſ. 13. 5. Jud. 3. 3. 1 Kin. 8. 65. 2 Kings 14. 25. 2 Chron. 7. 8. Amos 6. 14. (*y*) Jer. 49. 23. Ezek. 47. 16, 17, *and* 48. 1. Zech. 9. 1, 2. (*z*) Gen. 10. 32. (*a*) Patrick *on* Gen. 10. 32. (*b*) Jer. 6. 22. Jer. 10. 22. Jer. 25. 9, *and* 50. 9, 41. Ezek. 26. 7.

as

as (*c*) coming out of the North, and we are told more particularly, (*d*) that when *the king of Aſſyria took Samaria, he* did not only *carry them away into Aſſyria, but he alſo plac'd them in Halah and in Habor by the River of Gozan, and in the Cities of the Medes.* Being deſpis'd wherever they came, becauſe they were circumcis'd and had a different Way of living from the Reſt of Mankind, many of theſe might go farther North into *Tartary*. This is not a bare Conjecture, ſince we are well aſſur'd, that (*e*) in the northern Countries of *Ruſſia, Sarmatia* and *Lythuania*, there are found greater Numbers of the *Jewiſh* Nation than in other Places, and ſo the nearer to the *Tartarians* ſtill the more. And *Johannes Leunclavius*, the moſt curious Searcher out of the *Turkiſh* Antiquities and Monuments, adds, as a farther Proof of the Deſcent of thoſe barbarous northern People from the *Jews*, that in his Travels through *Livonia* into *Lythuania*, in the Country near to the Metropolitan City of *Riga*, he found there the barbarous People of the *Lettoes* quite different in Language from the other Country People of the *Curons* and *Eſtons*, no leſs barbarous than themſelves, who had always in their Mouths a perpetual Lamentation, which they with doleful Moans daily repeated abroad in the Fields, *Jeru. Jeru. Moſco. Lon.* whereby they were thought to lament over *Jeruſalem* and *Damaſcus*, as forgetful of all other things in their ancient Country, after ſo many Years, and in a deſolate Place ſo far diſtant from thence. If we may ſuppoſe the Word *Lon* (*f*) to be deriv'd from להון *Lehon*, which in the *Chaldee* and *Samaritan* Languages ſignifies *for theſe*; then by the Addition of another Word, which is imply'd, we may render this brok'n Sentence thus, *Jeruſalem, Jeruſalem, and Damaſcus, for theſe we lament*. And thus a Part of their ancient Language remains, even when the reſt might be loſt: For *Munſter* in his Deſcription of *Livonia*, repeating the like Words, reports, that this rude People being demanded what they meant by theſe Words ſo often and ſo lamentably utter'd by them without any Cauſe, anſwer'd, That they knew no more, but that they had been ſo taught Time out of Mind by their Anceſtors.

65. There being theſe Footſteps of the *Jews* remaining in *Tartary*, the *Rabbins* tell us, (*g*) that the ten Tribes have paſs'd over the River *Sanbat*, where they have Linnen and Scarlet, with which they make themſelves moſt beautiful Garments, and that they have a great Plenty of Silver and Gold and precious Stones. And they ſay, that this River *Sanbat* is a River, which runs all the Week with a violent Stream, and rolls down great Stones with it, ſo that no Man can paſs over it, but it reſts upon the Sabbath Day, when the *Jews* are alſo commanded to reſt, ſo that they cannot either go or come to one another. Such a fabulous Story as this makes it plain, that the *Jews* have a Notion, that the Ten Tribes are paſs'd over ſome River, but they know not where. Now there is a Paſſage in the North of *Tartary* into *America* call'd *The Straights of Anien*, and perhaps there may be more about *Hudſon's Bay*, and this being in a Part of the World ſo little known, might be the River, which the *Jews* did ſo much talk of. Or there might be a Neck of Land in ancient Times, which is ſince waſh'd away by the Sea. It is obſervable that the wild *Americans* ſwim about the Sea in ſmall Boats, which they call *Canoes*, and are very much like to thoſe, which are us'd in the Parts abovemention'd. And as there are ſuch a vaſt Variety of Languages in the North of *America*, among the Natives, that a Man can hardly travel above thirty Miles by the Help of any one alone; ſo this ſeems to ſhew, that they came thither in different Times and from different Places. However, if it was poſſible to learn ſome of theſe Languages, and compare them with the *Samaritan*; if it was poſſible to have a right Notion of their Religion, and to compare it with the Idolatry of the Ten Tribes; or if it was poſſible to find out ſome of their Monuments, and compare them with the ancient *Samaritan* Character, and eſpecially with thoſe in ancient Uſe among the *Jewiſh* Coins, it might afford Matter for farther Speculations.

(*c*) Iſai. 49. 12. Jer. 3. 8. *and* 16. 15, *and* 23. 8. Zech. 2. 6. (*d*) 2 Kings 17. 6, *and* 18. 11. (*e*) Knolles's Hiſtory of the Turks, *page* 1. (*f*) *Only it muſt be obſerv'd, that the Word is in the Maſculine Gender, and the Names of Cities are in the Feminine. However, ſuch* Enallages *are not unuſual. Or even the Difference of Genders might be worn out in ſuch a Length of Time, when the Language it ſelf was loſt.* (*g*) *Vide* Buxtorfii Lexicon Rabbinicum *ſub Radice* סנבט.

CHAP.

CHAP. V.

OBJECTIONS Answer'd.

BEFORE I proceed any farther, it will be neceſſary to anſwer two Objections, which may be rais'd againſt this Part of the *Chronology* of the *Sacred Scriptures*. The firſt is, that there could not be Men enough ſo ſoon after the Flood to build ſuch a prodigious Tower, as the Tower of *Babel* was, according as it is deſcrib'd in a former Chapter. And the Second is, that there could not be Men enough in the Time of *Abraham* to people ſo many Kingdoms, as were inhabited at that Time. In anſwer to theſe, it muſt be own'd, that if the Time of the Diſperſion from *Babylon* had been plac'd at the Birth of *Peleg*, as moſt have plac'd it, the firſt Objection would have had a much greater Force; but it is very much abated, by placing the Time thirty Years later according to *Beroſus*; neither can there be any Inconvenience in placing it forty Years after, as upon ſecond Thoughts I have adventur'd to place it in theſe *Tables*. And as to the ſecond Objection, if (as formerly) the Birth of *Abraham* was fix'd to the Time, when *Terah* was ſeventy Years old, it would have occaſion'd much difficulty; but ſince according to the Opinion of all our late *Chronologers*, it is plac'd ſixty Years after, when *Terah* was an hundred and thirty Years of Age, it is much more eaſy to give a ſatisfactory Anſwer.

2. The firſt Objection is, That there could not be Men enough ſo ſoon after the Flood to build ſo prodigious a Tower, as the Tower of *Babel* was. This Objection may be fully anſwer'd, Firſt, By taking a moderate Computation of the Number of Men, which might have been employ'd therein. And Secondly, By proving from thence, that ſuch a Number of Men was ſufficient in the Space of forty Years, which is the Time aſſign'd, to build ſo great a Tower, as that which hath been deſcrib'd.

3. The firſt Thing propos'd is to take a moderate Computation of the Number of Men, which might have been employ'd in the building of this Tower. For the better taking an Eſtimate thereof, we muſt ſuppoſe, that the Poſterity of *Shem* tarry'd in their own Country near to their Father *Noah*, and that only the Poſterity of *Ham* and *Japhet* came to *Babel*. Secondly, That they came thither in the hundred and firſt Year after the Flood, and were diſpers'd from thence in the hundred and forty firſt Year, ſo that they tarry'd there forty Years. Thus this ſecond Diſperſion will happen, when *Peleg* was forty Years of Age, and as the *Scripture* tells us (*a*) *in his days*, or whilſt he liv'd. The Diſperſion in this Year will happen early enough to people the firſt Kingdoms, within the Time aſſign'd for it by the beſt *Chronologers*, and will alſo make the World ſo populous as to occaſion a greater Neceſſity for ſuch a Diſperſion. Thirdly, We muſt conſider, how many Men might have ſprung from *Ham* and *Japhet*, and conclude them to be double the Number of the Children of *Shem*. Fourthly, It may well be ſuppos'd, that after the Bleſſing, which GOD (*b*) gave, and even repeated to *Noah and his Sons* to make it more certain, when he *ſaid unto them, Be fruitful and multiply, and replenish the earth*, that they were more fruitful than at another Time, until the Earth was repleniſh'd. And therefore it may reaſonably be ſuppos'd by a Moderate Computation, Firſt, That after the Flood every Man might have a Child once in every Year, or Twins once in two Years, for the more ſpeedy peopling of the World; ſo that in two Years Time there might be born a Male and a Female to each Man of a ſuitable Age, or of the Age of his Cotemporary mention'd in the *Scriptures* in the Line of *Shem*. This is but a moderate Computation, ſince it is poſſible, that they might have had Twins every Year, or have had Children much ſooner. For the *Scriptures* ſpeak poſitively of none, whoſe Names are mention'd in the Line from *Shem* to *Abraham*, that they were the firſt Born. And Secondly, That all theſe Patriarchs from the Time that they firſt had Children, had them in this Manner until after their Diſperſion from *Babylon*. At that Time, there were none of them, whoſe Age we know, that had attain'd to half the Age of their Lives; and it is uſual even in this Age of the World for either Sex to have Children until they attain to half the general Age of Mankind. And as the Space between the Flood and the Diſperſion is ſuppos'd to be but an hundred and forty Years; ſo it is certain, that ſome Time after, when the Age of Man was ſhorten'd, that *Abraham* was born to *Terah*, when he was an hundred and thirty Years old. Theſe Things being granted, it muſt be allow'd on the other Hand, that *Noah* had no Children after the Flood, he being then ſix hundred

(*a*) Gen. 10. 25. 1 Chron. 1. 19. (*b*) Gen. 8. 16, 17, *and* Gen. 9. 1.

Years of Age, and that (*c*) *the whole earth was overſpread* by *Shem*, *Ham* and *Japhet*. So that according to theſe Suppoſitions I have compos'd the twenty ſecond Table, which ſhews, how many Males might be born to *Shem* in any ſecond Year after the Flood. And I have alſo compos'd the twenty third Table from thence, to ſhew how many Males might be born either to *Shem*, or to both *Ham* and *Japhet*, or to all the three Sons of *Noah* in any ſecond Year alſo. The Adding of all the Numbers together from the Top of the *Table* to any giv'n Year, will ſhew the Number of Males in any one Family, or in two, or in the whole World at that Time; and the Doubling of any Number, thus added together, ſhews the whole Number of Men and Women, which might probably be alive in any ſuch Year, either from *Shem* alone, or in the Families both of *Ham* and *Japhet*, or of the whole World in any ſuch giv'n Year. And now I ſuppoſe, that from the Time of the Coming to *Babylon* in the hundred and firſt Year after the Flood, to the Time of their Diſperſion in the hundred and forty firſt Year, which was forty Years, an hundred and fifty Men might be employ'd every Day, one Day with another in the Building, as Maſons upon the Walls, and that each of theſe might have twenty under Workmen employ'd in making of Brick and Mortar, and bringing it to them; there then remains only to be proved, that there would in ſuch a Caſe, be alſo a ſufficient Number of Men for the Building of the City, Manuring of the Ground, Dreſſing of Proviſion, and other Buſineſs of this Nature. Now by multiplying the hundred and fifty Workmen on the Walls by 21, the Number of Perſons and Attendants in each Year, the Total is 3150, which alſo multiply'd by 40, the Number of Years, produces the Summ of 126000. And it will appear, that ſo many Men employ'd in one Year, or a proportionable Number employ'd for forty Years, would build a much larger Tower than what is mention'd; and that ſo many might be thus employ'd, and that there would alſo be a ſufficient Number remaining for other Uſes.

4. For the Proof of this I have alſo compos'd the twenty fifth *Table*, to ſhew how many Men above twenty Years of Age might be living in each reſpective Year of the Forty. Thus for the hundred and ſecond Year after the Flood, I compute how many Men were born in and before the Year 82 from *Ham* and *Japhet*, and by adding the Numbers together, I find them to be 189191, from which the Number of Workmen or the Sum of 126000 being ſubſtracted, the Remainder is 63191 or about a third Part of the other Sum; ſo that beſide the Number of Workmen propos'd, a third Part of the Men in the World might be employ'd for the other Uſes abovemention'd, beſides all the Women, who were alive in the ſame Place (and who are ſuppos'd to be equal to the Number of Men) and all other Perſons under twenty Years of Age.

(*c*) Gen. 9. 19, *and* Gen. 10. 32.

TABLE

TABLE the Twenty Second.

Year of the World.	Year after the Flood.	Family of *Shem*.	Children of *Salah*	
1659	2	1		*Arphaxad* born.
1661	4	1		One Male born to *Shem* once in
1663	6	1		two Years.
1665	8	1		
1667	10	1		
1669	12	1		
1671	14	1		
1673	16	1		
1675	18	1		
1677	20	1		
1679	22	1		
1681	24	1		
1683	26	1		
1685	28	1		
1687	30	1		
1689	32	1		
1691	34	1		
1693	36	1		*Salah* born, and
1695	38	2		the Children of
1697	40	3		*Shem* have Children in the following Years at the same Age.
1699	42	4		
1701	44	5		
1703	46	6		
1705	48	7		
1707	50	8		
1709	52	9		
1711	54	10		
1713	56	11		
1715	58	12		
1717	60	13		
1719	62	14		
1721	64	15		
1723	66	16		
1725	68	18	1	*Eber* born, and
1727	70	21	2	the Children of *Salah* have Children in the following Years at the same Age.
1729	72	25	3	
1731	74	30	4	
1733	76	36	5	
1735	78	43	6	
1737	80	51	7	
1739	82	60	8	
1741	84	70	9	
1743	86	81	10	
1745	88	93	11	
1747	90	106	12	
1749	92	120	13	
1751	94	135	14	
1753	96	151	15	
1755	98	167	16	
1757	100	183	17	
1757	100	200		Families united.
1759	102	219	1	*Peleg* born, and
1761	104	242	2	the Children of
1763	106	270	3	*Salah* have Children in the following Years at the same Age.
1765	108	304	4	
1767	110	345	5	
1769	112	394	6	
1771	114	452	7	
1773	116	520	8	
1775	118	599	9	
1777	120	690	10	
1779	122	794	11	
1781	124	912	12	
1783	126	1048	13	
1785	128	1194	14	
1787	130	1360	15	
1787	130	1375		Families united.
1789	132	1595	1	*Reu* born, and
1791	134	1849	2	the Children
1793	136	2122	3	of *Peleg* have
1795	138	2430	4	Children in
1797	140	2780	5	the following Years at the same age.

Total of both
19
23
28
34
41
49
58
68
79
91
104
118
133
149
166
183
200
220
244
273
308
350
400
459
528
608
700
805
924
1058
1208
1375
1596
1851
2125
2434
2785

TABLE the Twenty Third.

Year of the World.	Year after the Flood.	Males from *Shem*.	Males from *Ham* and *Japh.*	Males from *Noah*.
1659	(a) 2	1	2	3
1661	4	1	2	3
1663	6	1	2	3
1665	8	1	2	3
1667	10	1	2	3
1669	12	1	2	3
1671	14	1	2	3
1673	16	1	2	3
1675	18	1	2	3
1677	20	1	2	3
1679	22	1	2	3
1681	24	1	2	3
1683	26	1	2	3
1685	28	1	2	3
1687	30	1	2	3
1689	32	1	2	3
1691	34	1	2	3
1693	36	1	2	3
1695	(b) 38	2	4	6
1697	40	3	6	9
1699	42	4	8	12
1701	44	5	10	15
1703	46	6	12	18
1705	48	7	14	21
1707	50	8	16	24
1709	52	9	18	27
1711	54	10	20	30
1713	56	11	22	33
1715	58	12	24	36
1717	60	13	26	39
1719	62	14	28	42
1721	64	15	30	45
2723	66	16	32	48
1725	(c) 68	18	36	54
1727	70	23	46	69
1729	72	28	56	84
1731	74	34	68	102
1733	76	41	82	123
1735	78	49	98	147
1737	80	58	116	174
1739	82	68	136	204
1741	8	79	158	237
1743	86	91	182	273
1745	88	104	208	312
1747	90	118	236	354
1749	92	133	266	399
1751	94	149	298	447
1753	96	166	332	498
1755	98	183	366	549
1757	100	200	400	600
1759	(d) 102	220	440	660
1761	104	244	488	732
1763	106	273	546	819
1765	108	308	616	924
1767	110	350	700	1050
1769	112	400	800	1200
1771	114	459	918	1377
1773	116	528	1056	1584
1775	118	608	1216	1824
1777	120	700	1400	2100
1679	122	805	1610	2415
1781	124	924	1848	2772
1783	126	1058	2116	3174
1785	128	1208	2416	3624
1787	130	1375	2750	4125
1787	130	1375	2750	4125
1789	132	1596	3192	4788
1791	134	1851	3702	5553
1793	136	2125	4250	6375
1795	138	2438	4876	7314
1797	140	2785	5570	8355

(a) (b) (c) (d) *See the respective Years in* Table *the Twenty Second.*

TABLE the Twenty Fourth.

Year of the World.	Year after the Flood.	Number of Men 20 Years old from *Ham* and *Japhet*.
1759	102	948
1760	103	1027
1761	104	1106
1762	105	1197
1763	106	1288
1764	107	1392
1765	108	1496
1766	109	1614
1767	110	1732
1768	111	1865
1769	112	1998
1770	113	2147
1771	114	2296
1872	115	2462
1773	116	2628
1774	117	2811
1775	118	2994
1776	119	3214
1777	120	3334
1778	121	3578
1779	122	3922
1780	123	4192
1781	124	4368
1783	125	4775
178	126	5082
1784	127	5442
1785	128	5782
1786	129	6182
1787	130	6582
1788	131	6982
1789	132	8980
1790	133	11127
1791	134	13423
1792	135	15585
1793	136	18513
1794	137	21324
1795	138	24318
1796	139	27532
1797	140	30866
1798	141	34444
Total is		292451

5 The

5. The next Particular propos'd is to ſhew, that an hundred and fifty Maſons well tended, are ſufficient to build ſuch a Tower, as the Tower of *Babylon* was, in the Space of forty Years. For the Proof of this it may reaſonably be ſuppos'd, that as the Age, which Men liv'd in thoſe Days, was much longer than it is now; ſo the Men at that Time were much larger and ſtronger than they are now, and conſequently that they could be able to do much more Work in a Day, than they can do now. But I ſhall wave this Suppoſition, and look upon ſuch who liv'd then, only as equal in Strength and Stature with the Men of this Age. Now it is generally agreed, that an able Bricklayer, well tended, can build a Rod of Brick Wall in four Days, which is a ſquare Piece of ſixteen Feet and a half broad, and thirteen Inches and an half thick, and contains in the Whole 306 cubical Feet, which being divided by 4, or the Number of Days, the Remainder is ſeventy ſix Feet and an half, or the Work which a Bricklayer can do in a Day. And tho' a Workman can fill the Middle of a Wall, which was generally the Caſe of the Tower of *Babylon*, twice as faſt as he can take Care of the two Outſides, as in our common Buildings; yet I ſhall crave no Allowance upon that Account, but leave it to anſwer for any Extraordinaries, which can be thought of. I alſo ſuppoſe, that they obſerv'd one Day in each Week, as a Sabbath, or a Day of Reſt; ſo that they had 313 Days for Labour in every Year, and 12527 working Days in the whole forty Years, including ſeven Days for Leap Years. If then one Brick-layer can finiſh 76 Feet of Work in one Day, it appears by Multiplication, that he can finiſh 952052 Feet of Work in forty Years, or in 12527 Days, and conſequently that an hundred and fifty Workmen could finiſh 142807800 ſquare Feet of Building in forty Years, which is more than the Sum propos'd at the End of the twenty firſt *Table*. And tho' this ſhews, that the Tower of *Babylon* might have been built, and the People diſpers'd from thence in the 141ſt Year after the Flood, as it is plac'd in theſe *Tables*; yet it was abſolutely impoſſible, that it could have been finiſh'd in the Year 101, and the People be diſpers'd from thence at the Birth of *Peleg*, as it is generally ſuppos'd; ſince at that Time there were in the laſt Year but 810 Men in all, above twenty Years of Age, to complete it; and if we may ſuppoſe that they were forty Years in building it, they could not probably have more than ſix and forty Men of all Sorts above twenty Years of Age to begin upon it.

6. The Manner of compoſing the twenty ſecond *Table* is thus. Firſt, Make a Column of every ſecond Year, from the Birth of *Arphaxad*, *Anno Mundi* 1659, to the Diſperſion from *Babylon*, *Anno* 1799. Then ſuppoſing one Son to be born to *Shem* only in every other Year; oppoſite to the reſpective Years until the Birth of *Salah*, *Anno Mundi* 1694, place the Figure 1. Then in the Year 1695 a Son is born to *Shem*, and another to *Arphaxad* his eldeſt Son, ſo that there are two born that Year. In the Year 1697, a Son is born to *Shem*, and two more to two of his eldeſt Sons, ſo that they increaſe until the Birth of *Eber* in this Proportion. *Eber* being born in the Year of the World 1724, when *Salah* was thirty Years old, and finding oppoſite to the Year 1723, that ſixteen only were born, whilſt the Number did hitherto only increaſe by Unites (the *Patriarchs* now having Children at thirty Years of Age) from the Year 1725 I ſhall ſubſtract thirty, and the Remainder is 1695, in which Year two Males were born, which added to 16 make 18 the Number born in that Year from the Stock of *Arphaxad* and *Salah*, as in the third Column. Then from 1727 I ſubſtract 30, and the Remainder is 1697, in which Year three Males were born, which added to 18 makes 21, the Number born in that Year to the two Families. And ſo I proceed to the Birth of *Peleg*, except that for the Years 1755, 1757 and 1759 I only add 16, as I did for the Year before. *Eber* being born *Anno* 1724, and the Children of *Salah* having Children in the following Years at the ſame Age, I take another *Column*, *viz. Col.* 4, as before for theſe Children, ſo that oppoſite to 1725, there is 18 for the Branches of the two Families, and one for thoſe of the third, which two Sums being added together, give the full Number for the reſpective Years, as in *Col.* 5; ſo that the full Number added together for the Year 1757 is 200, and after that theſe three Branches are carried on as united, *Col.* 3. In the Year 1758, *Peleg* is born, ſo that a fourth Branch begins, when the Poſterity of *Eber* had alſo Children at 34 Years of Age; ſo that from 1759 I ſubſtract 34, and the Remainder is 1725, when there was an Increaſe of 19, which added to 200 is 219. Thus alſo 23 added to 219, the Total is 242 for the Year 1761 in the ſame Manner, and then the third Column until the Birth of *Reu* will ſtand as in the ſame *Table*, and the fourth Branch or the Poſterity of *Peleg* as in *Col.* 4. added to the Sum total, gives the Number of the reſpective Years for the Family of *Shem* in the ſame Method to the End of the *Table*; which being remov'd into the twenty third *Table*, and being doubl'd, gives the Number of Men born to *Ham* and *Japhet*, or multiply'd by 3, as in another Column. gives the Number of Males from *Noah* in the reſpective Years, until their Diſperſion from *Babylon*.

7. The Manner of compoſing the twenty fourth *Table* is thus. To find the Number of Men alive above twenty Years of Age after the Flood, I ſubſtract 20 from 102 the firſt Year mention'd in the *Table*, and the Remainder is 82, and adding all thoſe together, who were born after the Flood in the Families of *Ham* and *Japhet* until the Year 82 incluſively, I find the Number to be 948, with which

I begin

I begin the third *Column*. The Numbers, which increas'd in the Family of *Shem* in the two following Years, *viz.* 83 and 84, or the Numbers increasing in both the Families of *Ham* and *Japhet* in one Year, I find to be 79, which added to 948 is 1027, for the Year after the *Flood* 103, and added to 1027 is 1106 for the Year 104. The Number increasing in the Family of *Shem* in the two following Years, *viz.* 85 and 86 is 91, which added to 1106 is 1197 for the Year 105, and added again to 1197 is 1288 for the Year 106, and so to the End.

9. The other Objection is, That there could not be Men enough in the Time of *Abraham* to people so many Kingdoms, as were inhabited at that Time. But this Objection may be much more easily answer'd; and for the clearing of this Difficulty I shall only suppose, that after the Dispersion from *Babylon* every Man might have a Child only once in two Years, at the Age when their Cotemporaries had Children, as they are recorded in the *Scripture*; so that in four Years Space of Time there might be born only a Male and a Female to each Father in a Family, and that they continu'd to have Children in this Manner, until they attain'd to half the Age of their Cotemporaries, as they are mention'd in the *Scriptures*. If this is granted, it may on the other Hand be allow'd, First, That *Noah* had no Children after the Flood, being then six hundred Years old, and that the whole World was repleniſh'd by *Shem*, *Ham* and *Japhet*. Secondly, That when one Patriarch left off from having Children, all his Predeceſſors left off also from having any. Thirdly, That when any Patriarch left off from having Children, all the Reſt of that Generation ſhall be omitted, which might have been born before the Birth of the next Patriarch recorded in *Scripture*. And thus becauſe *Peleg* might have no more Children after the Year of the World 1877, being then attain'd to half his Age, I ſuppoſe, that not only *Shem* and *Arphaxad*, but that alſo *Salah* and *Eber* had no Children after that Year, together with their Cotemporaries, tho' they had not attain'd to half their Age 'til afterward. And I alſo omit all ſuch Children, which might be born in that Generation, until the Birth of *Reu*. Thus alſo when *Nahor* arriv'd to half his Age, I ſuppoſe that *Serug* alſo had no Children afterward, tho' he was not then attain'd to half the Age of his Life. And I alſo omit all ſuch Children, which might afterward be born 'til the Birth of *Terah*. Fourthly, That no Computation of Birth ſhall be allowed after the Year of *Abraham*'s Life; tho' he was above ſeventy four Years old, when he enter'd into *Canaan*, and it is poſſible that the World might be above twenty Times as populous at that Time, as at his Birth. Fifthly, That ſuch a Number of Men in thoſe Ages might die without the aforeſaid Number of Children, as might be allow'd to ſtrike off all the antecedent Generations, and only leave ſuch a Number alive, as may be ſuppos'd to be born within the Years, at the End of which *Abraham* was born. And Laſtly, that after this Computation and all theſe Allowances, all the Figures, except the firſt toward the right Hand, ſhall be reduced to *Ciphers*; that ſo the Remainder may be only a round Number.

10. And now, if notwithſtanding all theſe Conceſſions, it will appear, that there might be a ſufficient Number of Men born to *Shem*, which might people all *Aſia*; we may as reaſonably conclude, that a ſufficient Number might be born to *Ham* and *Japhet*, which might have alſo peopl'd all *Africa* and *Europe*. Now the Number of Men from *Shem*, for the Peopling of *Aſia* will be an hundred Millions, and of Women as many more. For the Proof whereof I have compos'd the twenty fifth *Table*, in the ſame Method as the twenty fourth *Table* was compos'd, which demonſtrates the Poſſibility hereof beyond all Contradiction.

11. However, we need not crave ſo large a Number, ſince it is more than probable, that none of the Poſterity of *Japhet* were diſpers'd into *Europe* at that Time, but only ſituated in *Aſia* the leſs from the Mountain of *Amanus* northward, and weſtward to the *Euxine* Sea, and that the Poſterity of *Ham* had only peopl'd *Canaan* and *Egypt*, or perhaps the *Lubims* or *Lybians* had ſpread themſelves into ſome Part of *Ethiopia*. Beſides, when they firſt peopl'd the Country, a few Men took up a great Tract of Ground. At their firſt Diviſion they were ſcatter'd into ſmaller Bodies, and ſo they planted themſelves at a conſiderable Diſtance one from another, to prevent (*d*) the Increaſing of the Beaſts of the Earth upon them. Theſe ſmall Parcels had one Governour, who in *Edom* ſeems to be call'd a (*e*) Duke, and in *Canaan* a (*f*) King, and thus they had no leſs than *one and thirty* in that little Country; who, as they increas'd, did ſpread farther and farther into the adjacent Lands, until they had repleniſh'd them all. Thus *Canaan* was but thinly peopl'd, when *Abraham* came to dwell there. And tho' thoſe, who call'd themſelves *Canaanites* and *Perizzites*, thereby to be diſtinguiſh'd from the ſettl'd Inhabitants, were return'd from the Wars of *Egypt*; yet there was no Scruple to admit of more among them, when *Abraham* came thither. And tho' the fruitful Countries might be more full of People than others, as (*g*) in the Caſe of *Abraham* and *Lot*, when they parted aſunder; yet other Countries were more deſolate of Inhabitants; inſomuch that long after that in *Jacob*'s Time

(*d*) Deut. 7. 22. (*e*) Gen. 36. 15. *to the End.* (*f*) Joſ. 12. 9. *to the End.* (*g*) Gen. 13 5. *to* 13.

TABLE the Twenty Fifth.

Year of the World.	Year after the Flood.	Families of *Shem* united as before.	Sing'e Fam.		Total of Males from *Shem* born in these Years.	Total of Males in all the World born in these Years.
1797	140	2780	5	(*f*) The Children of *Peleg* have Children.	2785	8655
1801	144	3180	7		3187	9561
1805	148	4167	9		4176	12538
1809	152	5475	11		5486	16458
1813	156	7204	13		7217	21651
1817	160	9470	15		9485	28455
1817	160	9485		Families united.	9485	28455
1821	164	12456	1	*Serug* born, and the Children of *Reu* have	12462	37386
1825	168	14890	2	Children in the following Years at the	14892	44676
1829	172	17675	3	same Age.	17678	53034
1833	176	20862	4		20866	62598
1837	180	25038	5		25034	75129
1841	184	30524	6		30530	91590
1845	188	37741	7		37748	113244
1849	192	47226	8		47243	141602
1849	192	47234		Families united.	47234	141602
1853	196	59688	1	*Nahor* born, and the Children of *Serug*	59689	179067
1857	200	74580	2	have Children.	74582	224746
1861	204	92258	3	*Shem* at half his Age.	92261	276783
		18		Substract (*a*) and to (*b*) exclusive, as *Table* 23.	18	
1861	204	92240	3		92243	276729
1865	208	113124	4		113128	339384
1869	212	138167	5		138172	414516
1873	216	168697	6		168703	506109
1877	220	206445	7	*Peleg* at half Age.	206452	619356
		11228		Substract from (*b*) inclusive to (*e*) exclusive *Table* 23. Substract.	11228	
1877	220	195217		Remainder.	195224	585672
1877	220	195224		Families united.	195224	585672
1877	220	195224		(*g*) *Terah* born and the Children of *Nahor*	195224	585672
1881	224	242458	1	have Children.	242459	727377
1885	228	302146	2		302148	906444
1889	232	376726	3		376729	1130187
1893	236	468966	4		468970	1406910
1897	240	582090	5		582095	1746285
1901	244	720267	6		720273	2160819
1905	248	888964	7	(*h*) *Terah* 30 Years old.	888971	2666913
1905	248	888971		Families united.	888971	2666913
1909	252	108488		*Reu* at half his Age.	1084188	3252564
		10791		Substract from (*e*) inclusive to (*f*) exclusive.	10791	3220191
						3805863
1909	252	1073397			1073397	4533240
1913	256	1268621			1268621	5439684
1917	260					
1921	264	1511080			1511080	
1925	268	1813228		*Nahor* at half his Age.	1813228	
		1201719		Substract from (*f*) inclusive to (*g*) exclusive.	1201719	
1925	268	611509			611509	1834527
1929	272	1193604			1193604	3580812
1933	276	1913877			1913877	5741631
1937	280	2802848			2802848	8408544
1941	284	3876245			3876245	11638735
1945	288	5144866			5144866	15434598
1949	292	6655946			6655946	19967838
1953	296	6717455			6717455	20152365
1957	300	6778064			6778064	20334192
1961	304	7971668			7971668	23915004
1965	308	9885545			9885545	29656635
1969	312	12688393			12688393	38065179
1973	316	16564638			16564638	49693914
1977	320	21709504			21709504	65128512
1981	324	28365450		*Terah* at half his Age.	28365450	85096350
		3776869		Substract from (*g*) to (*h*) inclusive of both.	3776869	
1981	324	24588581			24588581	83665743
1985	328	31036036			31036036	93108108
1989	332	38084100			38084100	114252300
1993	336	46055768			46055768	138167304
1997	340	55941313			55941313	166923939
2001	344	68629706			68629706	205889118
2005	348	85194344			85194344	255573032
2009	352	106903848		*Abraham* born.	106908348	320711544

(who was (*h*) *increaſed exceedingly, and had much cattle, and maid ſervants, and camels, and aſſes*) *Hamor* and *Shechem* told the *Hivites* (*i*) that *the land* was *large enough for them all.* And therefore it is the leſs to be wonder'd at, that (*k*) when *Abraham* and *Lot* came into *Canaan*, tho' they *had flocks, and herds, and tents, that the land was not able to bear them, that they might dwell together*; yet they found no ſuch Difficulty, as ſoon as they were ſeparated to ſettle in any Part thereof with the Reſt of the Inhabitants.

12. As therefore it appears by a moderate Computation, that there might be in the World three hundred Millions of Men, when *Abraham* was born; ſo we may more readily grant them to be as many, at the Diſtance of ſeventy four Years after. And alſo for the Supplying of all theſe with Corn, Fleſh, and other Proviſions both for Meat and Drink, and alſo with Materials to make Cloaths, we may well allow as large a Tract of Land in *Aſia*, as can be ſuppos'd to be habitable in that Time, conſidering what Abatements muſt be made for Rivers, Woods, Mountains, marſhy Grounds, and large Deſerts in that Country, eſpecially ſince all the Inhabitants were confin'd in the north temperate Zone.

13. But tho' the World might poſſibly have been fully peopl'd in a leſs Run of Time; yet I cannot but add the Opinion of (*l*) an Hiſtorian of our own Nation, who ſaith, That it is not adviſeable to take away any Part of the three hundred and fifty two Years, allotted for the Time between the Flood and the Birth of *Abraham*, as many have formerly done, who made his Father *Terah* to be but ſeventy Years old at his Birth. For (ſaith he) *If we adviſedly conſider the State and Countenance of the World, ſuch as it was in* Abraham's *Time, or before* Abraham *was born, we ſhall find, that it was very ill done of any Man, by following an Opinion without the Guide of Reaſon, to pare the Times over deeply between* Abraham *and the Flood, becauſe in cutting them too near the Quick, the Reputation of the whole Story might perchance bleed thereby, were not the Teſtimony of the* Scriptures *ſo ſupream, as that no Objection can approach it; and that we did but follow this Precept of* St. Auguſtin, *That whereſoever any one Place of the* Scriptures *may be conceiv'd diſagreeing to the whole, the ſame is miſunderſtood by Ignorance or Miſinterpretation. For in* Abraham's *Time all the then known Parts of the World were peopl'd, and all Regions and Countries had their Kings.* Egypt *had many magnificent Cities, and ſo had* Paleſtina, *and all the bordering Countries; yea, all that Part of the World beſides, as far as* India; *and thoſe not built with Sticks, but with hewn Stones, and defended with Walls and Rampiers, which Magnificence needed a Parent of more Antiquity, than thoſe, which other Men have ſuppos'd. And therefore where the* Scriptures *are plaineſt and beſt agreeing with Reaſon and Nature, to what End ſhould we labour to beget Doubts and Scruples, or draw all things into Wonders and Marvels, giving alſo Strength thereby to common Cavillers, and to thoſe Men's apiſh Brains, who only bend their Wits to find out Impoſſibilities and Monſters in the Story of the World and of Mankind.*

CHAP. VI.

The HISTORY *of the* WORLD.

WHEN the Ark was built in the Plains of *Cypariſſon*, and made fit for Swimming, and for the containing in it all the ſeveral Sorts of Animals with proper Food for them all, according to the Directions which GOD had given to *Noah*; then (*a*) GOD commanded him to enter into the Ark with his Wife, his three Sons and their Wives, being (*b*) eight in all, and to take of all common Animals only two of a Sort, *viz* the Male and the Female, but of ſuch Beaſts as were fit for Sacrifice he was allow'd to take a greater number, even Seven (*c*) Pair or Couples, who went

Sunday *Nov.* 21. Anno Mundi 1657.

(*h*) Gen. 30. 43. (*i*) Gen. 34. 21. (*k*) Gen. 13. 5. 6. (*l*) *Sir* Walter Raleigh's Hiſtory of the World, *Part* 1. *Book* 2. *Chap.* 1. *Sect.* 7. *This Sentence is quoted and approv'd of by the learned Biſhop* Stillingfleet *in his* Origines Sacræ, *Book* 3. *Chap.* 4. *Sect.* 9. *On which Occaſion he ſaith, That he cannot but ſubſcribe to the Judgment of this judicious and excellent Hiſtorian, whoſe Words deſerve Conſideration.*

(*a*) Gen. 7. 1 *to* 16. (*b*) 2 Pet. 2. 5. *The* Arabians *tell us, that their Language was ſpok'n by* Adam *before the Fall, and then alter'd into the Syriac, but reſtor'd again upon his Repentance. That after ſome time it degenerated again into the ſame Language; but that it was preſerv'd by one* Jorham, *who with ſeventy nine more were in the Ark with* Noah, *and ſo propagated it among his Poſterity, and that this was the Reaſon, that the World was Peopl'd ſo ſoon after the Flood. But whatever they fancy, which is inconſiſtent with the Scriptures, muſt be rejected, as Fables of their own Deviſing:* Pocock. Orat. Præfat. *in* Carmen Tograi, *et* Specimen Hiſt. Arab. *pag.* 38. &c. (*c*) Gen. 7. 2.

in

in accordingly (*d*) two and two into the Ark. And as there is no Doubt, but the Difference of clean and unclean Beasts with respect to Sacrifices was known and observ'd before the Law of *Moses* and before the Flood; so we have no Cause to question, but the same were reputed clean before the Law, which were declar'd to be so in the Law of *Moses*. So that the Number of Creatures, which went into the Ark by Sevens, were but small, and their Provision being proportionable could take up but little room. For by the Law of *Moses* only Beeves, and Sheep, and Goats among the Beasts, and Turtle-Doves and Pigeons among the Fowls were allow'd for Sacrifice. The Reason of this Number being enlarg'd seems to be, that they might have a sufficient Number for Sacrifice, when they came out of the Ark, and if need was, for other provision in case of Necessity, at least for Food after the Flood, when GOD enlarg'd their former Grant, and it could not be expected, that immediately after such a Flood, and during the following Winter, when they came out of the Ark, they could meet with any Herbs or Fruit for their present Subsistance. It is probable, That the taking in of Provisions had employ'd them for some time before, and that *Noah* spent a whole Week in bringing the Animals into the Ark, and placing them in the several Receptacles, which he had provided for them, and then he kept the next Day, being the usual *Sabbath*, as Holy to the LORD. On this Day, or more probably on the Day following, the Flood began; so that (*) the Rain continu'd without the least Intermission for the Space of Forty Days and Forty Nights: During this time it is said, that (*f*) *the* LORD *shut in Noah* and his Family. He clos'd the Door, which was under the Water, so fast, that not the least Drop could enter thereby, tho' it was not pitch'd like the rest of the Ark. But beside the Rain, *the* (*g*) *fountains of the great deep were brok'n up*, there came violent Inundations of Water, not from every Sea or River, but from the large Oceans, particularly the *Mediterranean* on the West side and the *Arabian* Gulf from the South, which being joyn'd with a South West Wind, such as usually brings violent Rains, did in a little Time overflow the Land, and bear up the Ark, so that it went, until it came over the *Caspian* Sea; and tho' (*h*) the Rain was upon the Earth only for the Space of Forty Days and Forty Nights; yet it was (*i*) an hundred and ten Days more, an hundred and fifty Days in all, before there was a visible Abatement of the Waters, which was first perceiv'd at that Time by the Resting of the Ark upon (*k*) that part of the Mountains of *Ararat* which lay (*l*) Eastward from *Babylon*. In its first course, which was Northwest, from *Cyparisson*, it (*m*) went at the Rate of $15\frac{13}{20}$ Miles in a Day, because the Inundations from both Oceans took it up, when they were in their greatest Force. In it's last course, which was South, and occasion'd by (*n*) the North Wind, it went (*o*) only at the Rate of $3\frac{10}{11}$ Miles in a Day, because the Retreat of the Waters within the Earth in the same Channels through which it came out before, was at so great a Distance, that it could not greatly or suddenly affect the Ark.

Sunday *Nov.* 28. Anno Mundi 1657.

Thursday *Jan.* 6. Anno Mundi 1658.

Wednesday *April.* 27. Anno Mundi 1658.

2. Here we may conjecture, that there had been no Inundations of Water from the *Caspian* Sea, nor consequently from the *Euxine*, or the Heads of any other Rivers or smaller Streams. If the Waters had came out from any of these, there is no Reason to doubt, but they would have return'd again the same way, and then the Indraught of the *Caspian* Sea, would have prevented the Ark from going thence; and it would have been impossible for it to have landed Eastward of the City of *Babylon*. And accordingly it is remarkable, that *Moses* doth not tell us, that the Fountains of the smaller Seas or Rivers were brok'n up; but only (*p*) that *the Fountains of the great Deep were broken up*, which is so minute a Circumstance, that no one could have hit upon at that Time, but an Author inspir'd by him, who knew the Passages of all the Subterraneous Waters, and could alter or order their Courses, according as he in his Wisdom should think most convenient.

3. On Monday the eleventh day of *July*, when the days were at the longest, and just before the Entrance of the Sun into the Tropical Sign of *Cancer*, (*q*) *the tops of the mountains were seen*. It is probable, that *Noah* had spent the day before, being their Sabbath, with his Family in all the Acts of Religious Devotion, and particularly in Praying to GOD to shew them some visible Token of his Favour; and if so, then GOD was pleas'd to give on the Day following a visible Demonstration that he had heard their Prayers. Anno Mundi 1658.

4. At (*r*) the end of *forty Days*, which happen'd to be on *Saturday* the twentieth Day of *August*, in the same Year, *Noah* sent out a Raven to make a discovery, whether the Earth was dry or not. For if it was, then the Smell of the Dead Carcases would entice it to fly away to a greater Distance: But this Raven spent his Time (*s*) *in going forth and returning*. And

(*d*) Gen. 7. 9. *That Seven Pair of clean Beasts, and not Seven in all, went in with* Noah *into the Ark seems to be more evident from the* Hebrew *Expression*, Gen. 7. 2. Seven, Seven, the *Male* and his *Female*, *which is very different from that which follows of the Beasts not clean, which were to be tak'n by two, and also from Verse 9 and 16 where the clean Beasts are said to have gone in* two and two, *that is, by Pairs and Couples.* (*) Gen. 7. 4, 12, 17. (*f*) Gen. 7. 16. (*g*) Gen. 7. 11, *and* Gen. 8. 2. (*h*) Gen. 7. 12. (*i*) Gen. 7. 24, *and* Gen. 8. 3, 4. (*k*) Gen. 8. 4. (*l*) Gen. 11. 2. (*m*) *See Book* 1. *Chap.* 9. *Page* 110. (*n*) Prov. 25. 23. (*o*) *See Book* 1. *as before.* (*p*) Gen. 7. 11. (*q*) Gen. 8. 5. (*r*) Gen. 8. 6, 7. (*s*) *Thus it is in the* Hebrew Text.

thus

thus after many Flights finding nothing but Water, it ſtill betook itſelf to the Ark, either entering into it or ſitting upon it, 'till at laſt the Waters being dried up, (*t*) the *Jews* tell us, that the Raven found a Carcaſs of a Man upon a Mountain, and ſo would return no more. The Deſign of this Action on a *Saturday* was probably, that *Noah* might the better know how to ſuit the Devotions of the following Day, being a Sabbath, to his preſent Condition, either by Praying to GOD to ſhew ſome farther Token of his loving Kindneſs, or by Praiſing of him for the Tokens, which he had already ſhewn them.

5. At the end of ſeven Days, or on the next *Saturday*, *Noah* (*u*) *ſent forth a Dove*, as a proper Creature to make farther Diſcoveries, being of a ſtrong Flight, loving to Feed upon the Ground, and pick up Seeds, and conſtantly returning to it's Reſt from the remoteſt Places. But the Dove was then forc'd to return without any good Token; for tho' the Tops of the Mountains were ſeen, yet they were either ſo muddy, that the Dove could not tread upon them, or elſe they were ſo far off, that he could not eaſily reach them. And this muſt oblige *Noah* to ſpend the following Day in Praying for farther Mercies.

6. *And* (*x*) *he ſtayed yet other ſeven days, and again he ſent the dove out of the ark.* This was on *Saturday* the third Day of *September*. And the Dove ſeems to be ſent out again at this Time, that ſo *Noah* might the better know how to perform the ſacred Offices of the following Day. Accordingly the Dove return'd in the Evening, with an *Olive-Leaf*, or rather (*y*) a Branch pluckt off from the Tree, in her Mouth, which was the more eaſily cropt off, becauſe it was now Summer Time, which brought forth new Shoots out of the Trees that were young and tender, eſpecially after ſo great an Inundation. And thus *Noah* knew, that the Waters had left the lower Grounds, but that the Earth remain'd very chill and cold, that the Dove could not ſtay there without a very apparent Inconveniency. And thus as *Noah* had great Occaſion to praiſe the name of GOD for the freſh Aſſurances of his Mercies; ſo he could not but ſpend a Part of the following Day in Praying for the Continuance of them. And as the Country of (*z*) *Aſſyria*, which lay between the *Tigris* and *Euphrates* was Famous for Olive-Trees, whoſe Fruit yielded great ſtore of Oyl; ſo we may conclude, that the fruitful Plains of *Babylon*, where thoſe Rivers meet, might abound with the ſame; which makes it the more probable, that the Ark did land not far from thoſe parts of the World, at leaſt not in the barren Mountains, where ſome have plac'd it.

7. After this *Noah* ſtay'd yet other ſeven Days, which was 'till *Saturday* the tenth Day of *September*, when (*a*) he *ſent out the dove, which return'd not again unto him any more.* There was neither Food wanting for it to eat, nor a Neſt, wherein it might repoſe itſelf. So that by this *Noah* underſtood, that the Earth was not only dry and fit to be inhabited; but alſo that it was not utterly ruin'd by the Flood, and would afford Food for all Creatures.

8. *Noah* having thus every Week receiv'd freſh Aſſurances of GOD's Favours, and the Dove returning no more, by which he might make freſh Experiments, he reſolves to be an Eye Witneſs himſelf of the State of the new World. Accordingly he (*b*) pitches upon the firſt Day of the new Year for this purpoſe, and having obſerv'd the new Moon the Evening before, he on the next Day, being *Sunday* or their Sabbath, removes the Covering of the Ark, or a few Skins which were plac'd there, and might eaſily be tak'n away, and ſo he goes up to the Top of the Roof, where he might view round him at a greater Diſtance, when he beheld the Earth quite freed from Water, but yet ſo ſoft and muddy, that it was not fit to be inhabited. This happen'd to be on the ſecond Day of *October*, and eleven Days before the Sun came to the Equinoctial Point of *Libra*. Thus *Noah* had a comfortable proſpect of his future Reſt in the new World, on the ſame Day of the Week, in which GOD reſted from all his Works of Creation, and in which CHRIST JESUS by his Reſurrection from the Dead hath open'd a Way for us into the new *Jeruſalem*, or the Kingdom of Heaven. And therefore *Noah* might commemorate each of theſe Mercies at the ſame Time, which might give him Occaſion to be more particular in his publick Thankſgivings to Almighty GOD.

9. But tho' *Noah* might afterward find that the Earth was fit to be inhabited; yet he waited for GOD's Order to go out of the Ark, as he had it for his Ent'ring into it, and therefore (*c*) on a remarkable Day, being the Antediluvian Sabbath, or *Sunday Nov.* 27. GOD, who appear'd to his Servants on this particular Day of the Week, did on this Day command *Noah* to go out of the Ark, with all the living Creatures that were therein. And as he ſpent ſix Days in bringing them into the Ark; ſo he ſpent ſix Days more in bringing them out; and when theſe Days of Labour were ended, then the ſet Day for Reſt and the publick Worſhip of GOD return'd in it's uſual Courſe.

10. Accordingly on *Sunday Dec.* 4. (*x*) *Noah* builds an Altar to the LORD, which might eaſily be done, becauſe it conſiſted only of a few unpoliſh'd Stones, and took of every clean Beaſt and every clean Fowl, and offer'd

(*t*) Rabbi Eliezer. Pirke. *Chap.* 23. (*u*) Gen. 8. 8. (*x*) Gen. 8. 10. (*y*) Gen. 8. 11. (*z*) 2 Kings 18. 32. (*a*) Gen. 9. 12. Gen. 8. 13. (*b*) Gen. 8. 14. (*c*) Gen. 8. 15, 16. Gen. 8. 20.

thereon burnt Offerings, thereby giving Thanks to GOD for his Deliverance from the Flood, and endeavouring to turn away his Wrath ſo juſtly conceiv'd againſt the Sin of fall'n Man. And thus he reſtor'd the ancient Rites of Divine Service, and gave an Example for his Sons and their Poſterity to follow the ſame, until the Will of GOD was more clearly reveal'd in the *Moſaical* Law. This (*d*) his Offering proceeding from a thankful Heart was as acceptable to GOD, as ſweet Odours are to us. Accordingly GOD ceas'd from his Anger, and was appeas'd. And he determin'd or reſolv'd within himſelf, that he would not again curſe the Ground after this manner with a Deluge. And as long as the Earth remain'd, there ſhould not be ſuch a Year as this laſt had been; in which there was neither Sowing, nor Reaping, nor any Diſtinction of Seaſons, and the Heavens were ſo cover'd with thick Clouds, which fell in diſmal Floods till the Rain was over, that it needed a nice Obſervation to diſtinguiſh between the Day and the Night.

11. And now upon this day the Divine Majeſty (*e*) appears to *Noah* and his Sons, to aſſure them of his Favour and Protection, and to renew the Bleſſing beſtow'd upon *Adam*, when Mankind was again reduc'd to ſo ſmall a number, commanding them to increaſe and multiply, confirming to them the Dominion, which was giv'n at firſt to *Adam* over all the Creatures, enlarging their Grant concerning Food, that they might eat of the living Creatures, whereas before the Flood they were confin'd to Fruit, Herbs and Roots, only with this Limitation, that they ſhould not eat the Fleſh with the Blood thereof, thereby cautioning them againſt the idolatrous Cuſtoms of ſome People in the old World, who eat the Fleſh, whilſt it was yet warm from the Beaſt, out of whoſe Body it was cut, thereby the better preparing them to ſubmit to that Law, in which the Blood was afterward reſerv'd for the Expiation of Sin, and thereby making them more fearful of Shedding the Blood one of another, when it was not lawful to taſte ſo much as the Blood of a Beaſt. Upon this GOD alſo forbids Murder, as directly contrary to the Command, which he had giv'n them to increaſe and multiply, and tells them, that the very Beaſt ſhould die, who kill'd a Man, to make the Owners more careful to prevent any ſuch Miſchief, and therefore much more ſhou'd every Man, who was a Murderer, be liable to Death. And tho' GOD had formerly interpos'd in the Caſe of *Cain* the firſt Murderer, whom he baniſh'd, but ſuffer'd no one to kill him; yet now he having conſtituted Judges, and giv'n them Authority to call every Man to an Account for Murder, or other great Offences, ſuch as Idolatry, Adultery, Theft or the like, and puniſh them either with Death, or other Penalties, which were proportion'd to the nature of their Crimes, and might be ſufficient to deter others from being guilty of the like, he tells (*f*) them, that he ſhall leave thoſe matters to their Determination, and ſhall not interpoſe any more in the ſame manner to ſkreen Offenders from ſuffering the Puniſhment, which they ſhall deſerve.

12. The *Jews* very frequently tell us of ſeven particular Commands, which they think might be given at this Time, and which they call *The Seven Precepts of the Sons of Noah*, ſome of which have been expreſly mention'd, and the reſt are taken from the Practice and Apology of *Job*. The firſt was (*g*) concerning *Strange Worſhip*, that they ſhou'd not give divine Honour to Idols, or the Gods of the Heathen. The ſecond was (*h*) concerning *Bleſſing*, or Worſhipping, that they ſhould not Blaſpheme the Name of GOD. The third was (*i*) concerning *Shedding of Blood*, forbidding all Sorts of Murder. The fourth was (*k*) concerning *the Diſcloſing of Uncleanneſs*, againſt Filthineſs and Adultery, unlawful Marriages, and inceſtuous Mixtures. The fifth was (*l*) concerning *Theft*, and Rapine, the Invading another Man's Right and Property, the Violation of Bargains and Compacts, the Falſifying a Man's Word or Promiſe, and the Deceiving of another by Fraud, Lying or any evil Arts. The ſixth was (*m*) concerning *Judgments*, or the Adminiſtration of Juſtice, that Judges and Magiſtrates ſhould be appointed in every Place for the Order and Government of civil Societies, the Determination of Cauſes, and Executing Juſtice between Man and Man. And the laſt was (*n*) concerning *the Members of any living Creature*, that is, as GOD expreſſeth it in the Precept to *Noah*, they might *not eat the blood or fleſh with the life thereof*. And tho' we cannot ſo far concur with the *Jews*, as to affirm, that theſe Precepts were by any ſolemn and external Promulgation deliver'd to the *Antediluvian* Patriarchs; yet it is plain, that the ſix firſt are a conſiderable Part of the Law of Nature, and contain the greater Strokes and Lineaments of thoſe Dictates, which are thus imprinted upon the Souls of Men. And the laſt ſeems to be directly levell'd againſt that Idolatrous Worſhip, which occaſion'd the Flood. And accordingly GOD immediately promiſes, (*o*) that there ſhould no more be ſuch a Flood to deſtroy the World.

(*d*) Gen. 8. 21, 22. (*e*) Gen. 9. 1, 2, 3, 4, 5, 6, 7, 8. (*f*) Gemara Babylonicum *Tit.* Sanhedrim, *Cap.* 7. *Fol.* 56. Terumath Melakim. *Cap.* 9. *et alibi paſſim apud* Judæos. *Vide* Selden de jure naturali et gentium, *Lib.* 1. *Cap.* 10, *et* de Synedriis *Vol.* 1. *Cap.* 2. *Pag.* 8. Taylor's Life of CHRIST, Introd. Pag. 3. (*g*) Job 31. 26, 27, 28. (*h*) Job 1. 6. (*i*) Gen. 9. 5, 6. Job 31. 19. (*k*) Job 31. 9, 10, 11. (*l*) Job 24. 2, 3, 4, &c. and Job 31. 5, 7. (*m*) Gen. 9. 5, 6, and Job 31. 11, 28. (*n*) Gen. 9. 3, 4. (*o*) Gen. 9. 8. *to* 20.

13. And

13. And as he gave them his Word; ſo he alſo gave them a Token or Sign, that he would keep it, which was the Rainbow in the Clouds, occaſion'd by the Reflexion of the oppoſite Sun Beams from the falling Drops of Rain. And as it now proceeds from a natural Cauſe; ſo there are many, who affirm, that ſince there were both Sun and Clouds before the Flood, that there muſt be a Rainbow alſo. But this is what we cannot poſitively affirm. It is not every Diſpoſition of the Air, or every Cloud, that is fitly diſpos'd to produce a Rain Bow. It is not every Cloud, which brings Rain, nor every Shower which produces a Rain Bow. The Interpoſition of any Cloud between the Sun and the falling Rain oppoſite to it, will naturally hinder this Effect; and as GOD cauſeth it generally to happen now; ſo he might have caus'd it conſtantly to happen then. And therefore as other natural Cauſes with their Motions and Diſpoſitions depend upon the firſt Cauſe of all; ſo we, who acknowledge the *Scriptures*, have no Reaſon to think, that either the Clouds or the Air had that peculiar Diſpoſition before the Flood, which is requir'd for the Production of the Rainbow, when it had no ſuch Uſe or End as it hath had ever ſince. It was appointed by GOD to be a Witneſs of his Covenant with the new World, and a Meſſenger to ſecure Mankind from an Apprehenſion of Deſtruction by a future Deluge. But if it had appear'd before the Flood, the ſight of it afterward would have been but a poor Comfort to *Noah* and his Poſterity, whoſe Fear, leſt the like Inundation might happen again, was greater than that it could be tak'n away by a common or an uſual Sign. However, as natural Philoſophy teacheth us, that the Rain Bow is a Sign that there will not be much Rain, after it appears; becauſe it is never made in a thick Cloud, but in a thin; ſo the GOD of Nature choſe this to be a Sign, that he would never thicken the Clouds again to ſuch a Degree, as to bring a Deluge upon the Earth.

14. About a full Year after this, or (*p*) two full Years from the Time, when the Rain firſt began to fall, *Shem*, the ſecond Son of *Noah*, had a Son, whom he call'd *Arphaxad*, and it is probable, that he might have a Child every Year, until he had arriv'd to half the Age of his Life, as it is recorded in the Sacred *Scriptures*. And the ſame may be ſaid of *Ham* and *Japhet*. For tho' there are but few of their Sons mention'd in *Scripture*; yet we muſt not ſuppoſe that they had no more, but only that theſe were the principal Leaders of their ſeveral Families, into the diſtinct Colonies, which were afterward allotted for them.

Anno Mundi 1659.

15. The (*q*) *Jews* obſerve, That whilſt *Noah* and his Family were in the Ark, the Men did not cohabit with their Wives, it being a Time of great Affliction, and therefore they kept aſunder in ſeparate Apartments. Their Inference is thus; When (*r*) they went into the Ark, it is ſaid, *Noah and his ſons entered*, and then *Noah's wife, and his ſons wives*; ſo that here the Men are put together, and the Women together. But when they came out it is ſaid, (*s*) *Go forth, thou and thy wife, and thy ſons, and thy ſons wives with thee*; ſo that here they are coupl'd together, as before they were ſeparated. And ſo (*t*) *Noah went forth, and his wife with him.* And as there were only eight Perſons recorded, who came into the Ark; ſo there are only eight recorded, who came out again. And the Command of GOD (*u*) to *Noah*, *Bring forth with thee every living thing, that is with thee, of all fleſh, both of fowl and of cattle, and of every creeping thing, that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth*, doth as plainly imply, that none of theſe living Creatures had any Young ones during the Time of their Abode in the Ark.

16. When (*x*) *Arphaxad* was five and thirty Years old, he had a Son, whom he call'd *Salah*; ſo that it is probable, that the eldeſt Son of *Ham* and alſo of *Japhet* might each of them have a Son at the ſame Time, and there might be (*y*) about ſixty Male Children in the World at his Birth.

Anno Mundi 1694.

17. When (*z*) *Salah* was thirty Years old, he had a Son, whom he call'd *Eber*; and as it is probable, that the other Sons of *Shem*, *Ham* and *Japhet* might have Children at the ſame Age with *Arphaxad*, ſo there might be (*a*) about an hundred and ſeventy Male Children in the World at that Time.

Anno Mundi 1724.

18. And now *Ham* the Son of *Noah* had (*b*) four Sons, which are mention'd in *Scripture*, the laſt or youngeſt of which was *Canaan*, and he being grown to his full Stature, there happen'd a very remarkable Accident in the Family of *Noah*, which gave the firſt Occaſion for their Diſperſion through the World, and was this. *Noah* being ſix hundred Years of Age when he came out of the Ark, ſeated himſelf near the Mountain of *Ararat*, where the Ark landed, and there he liv'd in Peace and Plenty for an hundred Years. And as a long Series of Proſperity is oftentimes a Snare to the beſt of Men; ſo it was to him. The (*c*) Art of Husbandry being underſtood long before, he improv'd it very much, and brought it to a

Anno Mundi 1757.

(*p*) Gen. 11. 10. (*q*) Rabbi Eliezer, Pirke Aboth, *cap.* 23. (*r*) Gen. 7. 13 (*s*) Gen. 8. 16. (*t*) Gen. 8. 18. (*u*) Gen. 8. 17. (*x*) Gen. 11. 12. (*y*) *See* Table 23. *Page* 207, *and add the numbers in Col.* 5. (*z*) Gen. 11. 14. (*a*) *See* Table 23. *Page* 207, *and add the numbers in Col.* 5. (*b*) Gen. 9. 18, and Gen. 10. 6. (*c*) Gen. 9. 20 *to* 25.

greater

greater Perfection. And tho' there were Vines here and there before the Flood; yet he ſeems to have been the firſt, that made a Vineyard, and put them in Order, and perhaps the firſt that invented Preſſes to preſs out the Juice of the Grapes and make Wine. However, if he was not the Inventer of theſe, yet he was the Improver of them, as he was of Husbandry. But being unacquainted with the Strength of the Liquor, or elſe being old and unable to bear it's Strength, he was drunk, and lay uncover'd in his Tent in a moſt ſhameful Manner, being ſo faſt aſleep, that he knew nothing of it till afterward. *Canaan* the younger Son of *Ham* is ſuppos'd to be the firſt, who ſaw *Noah* in this indecent Poſture, and firſt made ſport at it with himſelf, and then with his Father *Ham*. *Ham* was ſo far from Reproving his Son, as he ought to have done, that he alſo made himſelf merry with it, and without any Shame in himſelf proclaim'd the Shame of his Father in the Street, and publickly before the People; but more particularly to his two Brethren *Shem* and *Japhet*. *Shem* propoſeth to *Japhet* to aſſiſt him in Covering his Father, which *Japhet* readily conſented to, and as an Argument of their Piety and dutiful Affection, they took a Garment, and laid it upon both their Shoulders, and went backward, and cover'd their Father, laying him in a decent Poſture, and taking care to prevent the like Indecency, probably watching with him during the remaining Time of his Sleep, and telling him what had happen'd when he awoke. Upon this *Noah* curſes *Canaan* the Son of *Ham*, and alſo *Ham* as repreſented by him, and bleſſes *Shem* and *Japhet*, telling what ſhould happen to their ſeveral Families in ſucceeding Generations, according as it is explain'd in (*d*) the ſucceeding Chapter. *Ham* being of a proud malicious and revengeful Temper, reſolves upon Miſchief, either to *Noah*, or more probably to *Shem*; and *Japhet* was very uneaſy at the Loſs of his Birthright, and perhaps like (*e*) *Eſau* upon a like Diſappointment, might declare, that he would kill his Brother, and ſo fruſtrate what *Noah* had determin'd. Thus Fewds and Animoſities grew ſo great, that they could not live together, and the World being every Day more populous, ſo that there were (*f*) near nine hundred and fifty Males of above twenty Years old ſprung from *Ham* and *Japhet*, beſide the Poſterity of *Shem*, *Noah* reſolves to ſeparate them (*g*) in a regular and orderly manner.

19. Accordingly he allots to *Shem* the Part of the World, where he then liv'd, and the Country of *Cypariſſon* where he built the Ark, even all the Countries, which lay on the North of the River *Tigris*, and all which lay on the Eaſt of the ſame River from the *Perſian* Gulf, as far as *China*, that his Poſterity might extend itſelf into the greateſt part of *Aſia*; and thus they were ſettled in their ancient Habitations, and went no farther. He alſo allots to *Ham* all that part of *Aſia*, which lay South of the River *Euphrates*, and extended itſelf from the *Perſian* Gulf to the *Mediterranean* Sea, leaving a Paſſage open into *Africa*, where they were under the torrid Zone in a barren and dry Land, and fit for ſuch to inhabit, who were accurſed of GOD. And he alſo allots to *Japhet* that part of *Aſia*, which lay between the *Tigris* and *Euphrates*, as far as the *Ægean* Sea, from whence they might eaſily tranſport themſelves into *Europe*; ſo that tho' they travel'd far from their Native Country, yet they were ſettl'd in the temperate Zone in a pleaſant and fruitful Land, which was (*h*) afterward reckon'd to be the principal of the then known Part of the World, and was allotted to the Poſterity of *Japhet* as a fit Reward for the Piety of their Father.

20. When *Ham* and *Japhet* with their Poſterity were thus parted from their Father and the Poſterity of *Shem* (who are ſuppos'd to have liv'd not far from the Mountain of *Ararat*, where the Ark landed, but to be ſeated in the Plains, which lay on the South Side thereof) they travel'd Weſtward for about four or five hundred Miles, and then croſſing the *Tigris* a little above the Place, where it joyns with *Euphrates*, they came to a pleaſant and fruitful plain Country, where they reſolv'd to dwell, and not to ſeparate according to the Direction of their Father *Noah*. Upon this they encourage one another to build a City, which was afterward call'd *Babylon*, and was the Seat of the firſt, which is commonly call'd the *Aſſyrian* Monarchy, and whoſe Tower was juſtly reckon'd one of the ſeven Wonders of the World. The Walls, which (*i*) encompaſs'd the City in after Ages, were in the Form of an exact Square, fifteen Miles on each ſide, or ſixty Miles in the whole, eighty ſeven Feet broad and three hundred and fifty Feet high. But when they found that they had no Stone in that low and fat Soil, they then proceeded to the making of Brick; and thoſe with which the Tower was built, are reported to be of an incredible Bigneſs, and that they were three Years in Making and Burning them, before they began to build. And all theſe were cemented together with Bitumen, or a glutinous Slime, ariſing out of the Earth in that Country, which binds in Building much ſtronger and firmer than Lime, and ſoon grows much harder than the Brick or Stones themſelves, which they cement together. When *Adam* liv'd, he being the Father of all Mankind, was

(*a*) *From Sect.* 10, *to Sect.* 16. (*e*) Gen. 27. 41. (*f*) *See* Table 24. *Page* 207. Anno 1759. (*g*) Thus the Word נפרדו Gen. 10. 5, *ſignifies, as the learned Mr.* Mede *obſerves*, Diſc. 49. *Page* 274. (*h*) Τὸ τρίτον τῆς γῆς. Rev. 9. 15, 18. *with an emphatical Article.* (*i*) Prideaux *his* Hiſtorical Connexion, *Book.* 2. *Page* 95.

alſo

alſo their Governour, and acted both as a King and Prieſt, but when he died the Fathers of each reſpective Family took theſe Offices to themſelves, and this was the ancient Patriarchal Government. Thus when *Noah* and his Sons kept together, there is no Doubt, but he acted in the New World, as *Adam* acted in the old. And when his Sons and their Poſterity went from him, we may ſuppoſe, that every one in his reſpective Family would ſet up for himſelf. But this being like a Body without a Head, or rather like a Body with many Heads, it was impoſſible, that they cou'd joyn in any great Enterprize. Accordingly they (*k*) ſoon conſulted together to eſtabliſh an Order and Government among themſelves, and each of them being willing to have ſome ſhare therein, it was ſettl'd in an *Ariſtocracy*, in which every Father of a Family had the Liberty to give both his Vote and Opinion. The Arabian *Hiſtorian* (*l*) tells us, that their Number was ſeventy two, which were afterward divided into ſo many Languages, and then into ſo many Nations, after their Families. This was the Number of the great Council in lower *Egypt*, who carry'd on the Paſtoral Wars againſt upper *Egypt*, in a Time, when ſome of them could remember what had been done at the Building this City and before they choſe a King for themſelves. This was the Number of thoſe, who tranſlated the *Hebrew* Bible into the Greek Language. And this was the Number, of which the *Jewiſh Sanhedrim* conſiſted. But the number is uncertain. *Joſephus* (*m*) attributes all this to *Nimrod*, as their Head and Ringleader, and the Account, which he gives at large, is this: "That "GOD in his Wiſdom order'd them to ſpread "and divide themſelves into Colonies, as the "more proper Method both for peopling the "World, and Preſerving Men in peace one "with another; and to the End that they "might alſo take their Poſſeſſions at large, and "enjoy more abundantly the Fruits of the "Earth. Now theſe People, being an ignorant "and a ſtubborn Generation, never heeded "the divine Appointment, but continu'd ſtill "in the ſame Place, till they were overtak'n "by a Judgment from Heaven, which gave "them a ſight of their Fault in their Puniſh-"ment. They came in Proceſs of Time to "be numerous and ſtrong, and GOD once "again admoniſh'd and directed them as before, "to diſperſe themſelves into ſeveral Plantati-"ons; but they went on nevertheleſs in their "Diſobedience, not only forgetting the Author "of all the Bleſſings and good things, which "they were Partakers of, but alſo aſſuming "to themſelves the Glory of their Succeſſes, "in all the Greatneſs, which they had acquir'd, "and which is worſt of all, interpreting the "Advice of Separating themſelves to be rather "a Snare than a Favour, and a meer Trick of "common Policy, firſt to diſunite and weak'n "them, and then to bring them under a Yoak "of Oppreſſion.

21. "The chief Incendiary (as he adds) that "animated the People to this inſolent Con-"tempt of GOD, was *Nimrod* the Grandſon "of *Ham*, who was the Son of *Noah*, a Man "fierce and valiant, but of ſo extravagant a "Vanity, that he had been often valuing him-"ſelf upon it, and ſaying, that he had no Obli-"gation at all to the Goodneſs of GOD for "his preſent State and Reputation, but to the "Power of his own Courage and Virtue. This "(ſaith he) was his Way of inſinuating him-"ſelf into a Tyranny, not doubting but that "the People might be eaſily brought to apoſta-"tize from GOD, if they could firſt be pre-"vail'd upon to chooſe him for their Governour. "And leſt the Dread of another Inundation "ſhould deter them from it, he had an Expe-"dient in his Head, which, he ſaid, would "ſecure them from any Damage of that Nature. "His Project was the erecting of a Tower to "ſuch a Height, that it ſhould be impoſſible for "the Waters ever to reach the Top of it. Be-"ſides, he alſo meditated a Revenge for the "Loſs of thoſe, who periſh'd in the Flood. "Upon this the Multitude was ſo ſatisfy'd with "this Vapouring of *Nimrod*, that they began "to look upon it as a Matter of high Indig-"nity to think of living in Subjection to "GOD any longer. And upon this they ſet "themſelves immediately with Might and "Main, and all Hands were at work for the "carrying on of this Deſign." But this is very improbable. We cannot ſuppoſe, that *Ham* and *Japhet*, being but juſt parted with their Poſterity from *Noah*, could be ignorant of GOD and his Worſhip; or that they, who were ſav'd from the Flood, or had been told it by their Parents, and how it cover'd the higheſt Mountains, could have expected to be ſecur'd from it by any Building upon the Plain. Neither can we ſuppoſe, that *Nimrod* could have any great Authority at that Time, becauſe his Grandfather *Ham* and his Father *Cuſh* were both living. We may therefore the better acquieſce with what we may gather from the *Scripture* Hiſtory, which is this, *Noah* having before curs'd *Ham*, and giv'n the Birth-right from *Japhet* to *Shem*, who was the younger Brother, and commanded them to ſeek out for ſtrange and diſtant Habitations, they were very angry, and reſolv'd not to obey, but fix ſo near, that they might take an Opportunity to be reveng'd upon their Father *Noah*, and diſtreſs the Poſterity of their Brother *Shem*; which was afterward done, not only by *Ham*, but alſo by *Cuſh* and *Nimrod*.

(*k*) Gen. 11. 3, 4. (*l*) Eutychii Annales, *pag.* 52. (*m*) Antiq. *Book* 1. *Chap.* 5.

Upon this, coming to the Plains of *Babylon*, and finding that a Part of them being ſurrounded by the *Tigris* and *Euphrates* lay very convenient to be fortify'd, ſo that they might not only defend themſelves, but alſo annoy their Neighbours, whenever they thought fit, they reſolve to ſettle there, and not only to (*n*) *build a City*, but alſo *a Tower*, a ſtrong Place in the higheſt Part of the City, ſuch as we commonly call a *Caſtle* or a *Citadel*; and to build it very high, that ſo they might view the Approaches of the Enemy at the utmoſt viſible Diſtance, and being built in the midſt of the City might the better command every Part of it, and being viſible at a Diſtance, it might be a Place to which they might reſort upon any Occaſion, the better to carry on and continue their Combinations againſt their Brother. Thus their Deſign in Building was to get *themſelves a name*, to make themſelves dreaded and fear'd by the reſt of the World, who ſhould ſee ſuch a perpetual Monument of their Fame; that other People ſhould ſpread it far and wide, whilſt they were alive, and their Names might live in this Monument, when they were Dead, when their Poſterity ſhould ſay, that ſuch and ſuch Perſons were the Founders of the firſt and principal City in the World. Beſides, it ſeems as if they apprehended, that the Poſterity of *Shem* might have a Deſign to diſperſe them at firſt, that ſo they might fall upon them ſeparately, and deſtroy them afterward, and therefore they reſolv'd to prevent it by Uniting themſelves in this Manner together.

22. There are others, who (*o*) conceive, that theſe Perſons had alſo another Deſign in Building this Tower, namely, to conſecrate it to the Sun, as the Cauſe of Drying up the Waters of the Deluge, or rather as the moſt illuſtrious and neareſt Reſemblance of the Divine Majeſty, and that it was intended as an Altar on which they might ſacrifice to it. It is certain, that the *Hebrew* Word *Shem*, or a *name*, is ſometimes put in *Scripture* for GOD himſelf, and more frequently by the *Jewiſh* Writers. And they who are of this Opinion, expound the Text thus, *Let us make us a Name*, that is, *Let us make us a GOD*, and raiſe him a Temple. *Herodotus*, who ſaw it, tells us, (*p*) that a Temple was built round about the Tower, which ſtood in the midſt of it. The *Chaldee Paraphraſe* goes farther, and makes the Builders ſpeak in this manner, *Come, and let us build us a City and a Tower, whoſe Top may reach to the Height of Heaven, and let us make to ourſelves an Image of Adoration in the Top thereof, and let us put a Sword in his Hand, that he may fight our Battles againſt our Enemies, before we are ſcatter'd from the Face of the Earth.* It is certain, that the upper Tower was made uſe of in the moſt early Times for falſe Worſhip, and ſuch an Image was afterward plac'd there, which they call'd, The Image of *Bel* or *Baal* the great *God*, which the *Chaldeans* and other Nations worſhipp'd. But as this was the Name, which they gave to *Ham*, who is frequently call'd by Pagan Writers *Bel*, or *Belus* the firſt, therefore it is not probable, that this Image was put up until after his Deceaſe, and that the firſt falſe Worſhip, which was there us'd, was the Worſhip of the Sun, Moon and Stars.

23. The (*q*) *Arabick* Hiſtorian tells us, that this Tower and City were forty Years in building, which is very probable; and indeed we can hardly think, that there were Men enough in the Families of *Ham* and *Japhet* to finiſh both much ſooner. However, the Worſhip of the Sun, Moon and Stars put them upon Taking an early Account of their Motions, eſpecially it being a Study ſo much in Eſteem before the Flood, and they having a lofty Tower built in a ſpacious Plain, and conſequently one of the greateſt Conveniencies in the World for ſuch a Purpoſe. And as they began their Years from the *Autumnal Equinox*, and the Change of the Moon at that Time made it neceſſary for them to take an exact Account of theſe two Planets; ſo it is probable, that their Prieſts were employ'd to make their Obſervations, and ſettle the Beginning of the Year accordingly. And as the uppermoſt Story of all the Tower was that which was moſt Sacred, and where their chief Devotions were perform'd; ſo immediately over that, or upon the Top of the Tower, there was (*r*) an Obſervatory, by the Benefit of which the *Babylonians* advanc'd their Skill in *Aſtronomy* beyond all other Nations, and came to ſo early a Perfection in it, as it is related. For when *Alexander* took *Babylon*, *Caliſthenes* the Philoſopher, who accompanied him thither, found that they had *Aſtronomical* Obſervations for 1903 Years backward to that Time, which carries up the Account as high as the 119th Year after the Flood, which was but eighteen Years after the Tower of *Babylon* was began to be built. This Account *Calliſthenes* ſent from *Babylon* into *Greece* to his Maſter *Ariſtotle*, as *Simplicius* (*s*) informs us from the Authority of *Porphyry*.

Anno Mundi 1776.

24. When they came firſt to *Babylon*, Neceſſity oblig'd them to build the City firſt: When they had ſpent ſome Time in that Work, they began alſo to build the Tower. When they had been there 24 Years, they had finiſh'd the Building of the City, and then all Hands were at

Anno Mundi 1782.

(*n*) Gen. 11. 4. (*o*) Tenniſon of Idolatry, *and Biſhop* Patrick *on* Gen. 11. 4. (*p*) *Lib.* 1. (*q*) Eutychii Annales, *pag.* 52. Elmachinus *pag.* 28. (*r*) Diodorus Siculus, *lib.* 2. *pag.* 98. Prideaux his Hiſtorical Conexion, *Book* 1. *Part* 1. *Page* 99. (*s*) *Lib.* 2. *de* Cœlo.

Work

Work to finish the Tower, which when they had completed, and finding their Families increas'd, they resolv'd also to enlarge their City; and in this Work they were employ'd, (*t*) until they were dispers'd. And in the mean Time *Reu* the Son of *Peleg* is born, being the fourth Generation to *Shem* the Son of *Noah*.

Anno Mundi 1788.

25. But that GOD, who had giv'n a (*u*) Blessing to the Posterity of *Noah*, that they should *increase and multiply*, and had commanded them to *replenish* the Earth, and *subdue* it, that is, to improve it by Husbandry, and destroy the Wild Beasts out of it, would not suffer, that what he had appointed should be disappointed by any Craft or Subtilty of Man. They dreaded a Dispersion, and brought it upon themselves by their vain Attempts to avoid it. GOD made it appear by the Effects of his Providence, that he observ'd their Motions and knew their Intentions, and resolv'd to spoil their Project. Accordingly he alter'd their Languages, not into as many as there were Men, for this would have spoil'd all Manner of Society; but so, that every Family had its peculiar Dialect, or rather the same common Dialect was giv'n to those Families, whom GOD would have to make one Colony in the following Dispersion. To which Dispersion they were constrain'd by their not being able to have such a Familiarity, as they had before with every Body; but only with those, who understood their particular Speech. Thus as the Unity of one common Language had knit all Mankind into one Community; so GOD in his Wisdom saw, that Plurality of Languages was the best means to force them into a Plurality of Societies. Accordingly they dispers'd themselves first into the neighbouring Countries adjoyning to *Babylon*, and by Degrees into those, which were more remote, according as their Families increas'd. And thus they desisted from their Enterprize, which naturally ceas'd, when they could no longer carry on the Building, especially if that be true which the *Chaldee* Paraphrase affirms, *viz.* That they quarrel'd with, and kill'd one another. For this Reason the Name of the City is call'd *Babel*, which in *Hebrew* signifies *Confusion*; and by adding the Syllable *on* at the End, to adapt it to one of the *Greek* Declensions, it was afterwards call'd *Babylon*. And then they dispers'd in a regular and orderly Manner, so that each Family and each Nation dwelt by itself. This seems to be done either by the command of *Ham* and *Japhet* to their respective Families, or by choosing according to their Birthright, after the respective Portions of the Earth were set out according to the Number of their Nations and Languages.

Anno Mundi 1798.

26. At the same Time, when the Tower and City of *Babylon* was built, the Posterity of *Shem* seated themselves in those Countries, which their Father *Noah* had allotted for them, according to their Nations and Families, and call'd the Names of the Places, which they inhabited by their own Names, so that they might the better be discern'd to whom they belong'd. And the Country thus allotted to *Shem* was all that part of *Asia*, which lay both northward and eastward from the River *Tigris*, as far as from the Head thereof to the Place, where, after it hath joyn'd the River *Euphrates*, it empties itself into the *Persian* Gulph. And tho' it is very probable, that none of them were concern'd in the Building of that Tower; yet it is (†) evident, that their Languages were alter'd in the same manner with the rest, to favour a like Dispersion.

27. Accordingly (*x*) *Elam* the Son of *Shem* inhabited *Persia*, which is (*y*) always call'd *Elam* in the *Hebrew* Bible. *Media* was near to it, and therefore usually joyn'd with it in the *Scripture*; as (*z*) *Medes* and *Elamites*, and (*a*) *Medes* and *Persians*. They were call'd *Persians*, when they had made themselves famous for Fighting on Horseback, and for this Reason an *Elamite* was call'd فارس a *Persian*, or an *Horseman*.

28. *Ashur* the second Son of *Shem* inhabited that part of *Assyria*, which was divided from the rest by the River *Tigris*, where (*b*) *Nimrod* afterward built *Nineveh*, *Rehoboth*, *Calah* and *Resen*. Accordingly this Country is call'd in *Hebrew Ashur*, and by other Authors *Aturia*, by changing the *Hebrew Sh* into *T*, as is usual in the *Chaldee*, *Syriack* and *Arabick* Languages, and it is sometimes also call'd *Adiabene*.

29. *Arphaxad* the third Son of *Shem* was seated in the more southern Parts of *Mesopotamia*, where the Plain or Vale of *Shinar* lay upon the River *Tigris*, together with the Country of *Eden*. But he left no mention of his Name there, being forc'd to depart from thence by the Invasion of *Nimrod*, who took Possession of those Countries, and probably call'd the Lands and Cities by other Names.

30. The great Grandson of *Arphaxad* was *Joktan*, who had a numerous Offspring of thirteen Sons, and were probably seated near the *Persian* Gulph, in the Country, which is since call'd *Chuzestan*. But he also left no mention of his Name there, being forc'd to depart from thence by the Invasion of *Cush* the Son of *Ham* and Father of *Nimrod*, who took Possession of those Countries, and probably call'd the Lands and Cities by other Names.

31. *Lud* the fourth Son of *Shem* did probably seat himself and his Posterity on the north

(*t*) Gen. 11. 8. (*u*) Gen. 8. 17, *and* 9. 1. 2. Dan. 8. 2. *&c.* (*z*) Jer. 25. 25. Act. 9. 9. 28, *and* 6. 8, 12, 15, *and* 9. 20.

(†) Gen. 10. 31. (*x*) Gen. 10. 22. (*y*) Isai. 21. (*a*) Est. 1. 3, 14, 18, 19, *and* 10. 2, *and* Dan. 5.

Part

Part of *Babylon* in the Country of *Arrapachitis*. But he alſo left no Mention of his Name there, becauſe when *Nimrod* began the *Aſſyrian* Monarchy and invaded *Babylonia* from the ſouthern Parts, the Inhabitants, being of the Nation of *Arphaxad*, fled thither, and perhaps drove them from thence, when ſeizing upon the Country they chang'd the Names of the Places to the Names of the Conquerors.

32. And *Aram* the fifth Son of *Shem*, as he is mention'd by *Moſes*, was at firſt ſeated weſtward from his Brother *Aſhur* on the north Side of the River *Tigris*, until *Nimrod* began the *Aſſyrian* Monarchy, and forc'd him alſo to remove to the other Side of the River, which he might more eaſily do, as being ſo much nearer to the Head of it. And as his Families did afterward inhabit diſtinct Tracts of Land in the other Country; ſo there is no doubt, but they kept themſelves diſtinct in their firſt Plantations.

33. Tho' the *Chineſe* Hiſtory is full of many Fables, and their *Chronological* Accounts are moſt extravagantly falſe; yet *Navaret*, who liv'd many Years in that Country, frequently tell us, that they have an authentick Hiſtory of their Nation from the 1131ſt Year after the Flood. If ſo, then they ſeem to be a People before the Diſperſion from *Babylon*, at leaſt from near that Time. But this is impoſſible. *China* lies as far in Longitude to the Eaſt from *Babylon*, and perhaps from the Place where the Ark landed, as the remoteſt Parts of *Europe* and *Africa* lie toward the Weſt, and therefore we may almoſt as eaſily ſuppoſe the one to be inhabited at the ſame Time with the other. They alſo tell us ſome amazing Stories of their firſt King *Fohi*, which agrees with the ſacred Hiſtory of *Noah*, and affirm, that he reign'd as their King for 115 Years. But this is alſo as impoſſible. Tho' we may grant, that *Noah* might be driv'n out of his Country at that Time by his Son *Ham*; yet it is incredible, that in ſuch an advanc'd Age, he either could or would travel to ſuch a vaſt Diſtance, and through many Countries, which muſt be uninhabited. Neither indeed can we ſuppoſe, that *China* was inhabited, until all that vaſt Tract of Land was inhabited firſt, which lay between that Country and the Place where the Ark landed. So that the true Account ſeems to be this. The *Chineſe* uſing the ancient Way of Writing by Symbols, which was the Method in uſe before the Diſperſion of Nations, and probably before the Flood, they might have an Account of this Diſperſion. And as they lay the fartheſt eaſtward of any Nation from the Place, where the Ark landed; ſo they might always attribute to themſelves the Tranſactions of the moſt eaſtern Nation until ſuch Time as their own Land was really inhabited; and after that with a little Variation of ſome Circumſtances, they might apply the Whole to their own Country.

34. But the Poſterity of *Japhet* the Son of *Ham*, being confin'd between the *Tigris* and *Euphrates*, could not extend themſelves like the Reſt of their Brethren, and their Lot happening to be in a very fruitful Country, they had not the ſame Neceſſity. However, they kept their Families diſtinct, and inhabited from *Babylon* weſtward a conſiderable Tract of Ground, until the Invaſion of *Nimrod* firſt, and that of *Aſhur* and *Aram* being conſequent thereupon, drove them into a more large and open Country, where they could with better Conveniency extend their Colonies.

35. Beſides the ſeven Sons of *Japhet* mention'd in (*) *Scripture*, there are other Authors, which mention other Sons as born to him, the Time of whoſe Births we may conjecture to be after this Manner. The firſt which is mention'd is *Nereus*, whom ſome make to be one of his Sons, and others ſuppoſe to be *Japhet* himſelf. He might probably be born about forty Years after the Flood. The next is *Prometheus*, who by the Heathen Authors is reckon'd to be one of the Sons of *Japetus*, and might be born about four Years after the other. The next is *Pontus*, who probably might be about four Years younger than the other. And *Poſeidon* is alſo reckon'd as a Son of *Pontus*, as his Name is in *Greek*. He is call'd *Neptunus* in *Latin*, and is oftentimes miſtak'n for *Japhet*. And tho' there is no certain Time of his Birth; yet I have plac'd him in the one hundred and eighty eighth Year of his Father's Age.

Anno Mundi 1697.

Anno Mundi 1701.

Anno Mundi 1705.

Anno Mundi 1745.

36. *Ham* the younger Son of *Noah* being curs'd by his Father for expoſing him in his Drunkenneſs, his Lot fell in a more barren and unhealthy Country. On the eaſt Part and ſouth of *Babylon* lay the *Chaldean* Lakes and Marſhes, which were ſubject to many and great Inundations occaſion'd by the Union of the two Rivers *Tigris* and *Euphrates*. For this Reaſon moſt of the (*b*) Grammarians agree, that the Name of the River *Piſon* is deriv'd either from the *Hebrew* Verb פוש, *Puſh*, which ſignifies *to run out, to be full, to increaſe* or *to multiply*; or from פשה, which ſignifies *to ſpread it ſelf*, becauſe the Overflowings from the Land were ſo many, and the Tides were ſo violent and high at that End of the *Perſian* Gulf, that the Trenches were not a ſufficient Defence againſt their Irruptions into the neighbouring Grounds, which were very ſoft and low. So that (*c*) all that Coaſt is full of Lakes, marſhy Places and Sands. And

(*) Gen. 10. 2, *and* 1 Chron. 1. 5. (*b*) Well's Hiſtorical Geography, *Book* 1. *Page* 23.
(*c*) Strabo, *lib.* 16.

adjoyning

adjoyning to this Country the Poſterity of *Shem* inhabited the Eaſt, the Poſterity of *Japhet* inhabited the North, *Arabia* the rocky lay on the Weſt, and *Arabia* the Stony lay on the South. Accordingly *Ham* thinking that it might be better, and ſuppoſing that it could not be worſe, takes the greateſt Part of his Poſterity with him and travels toward the North of *Canaan*, keeping the *Euphrates* near him upon his right Hand, this being the moſt plentiful Country, and the River being ſuch a Guide, as might, if Occaſion requir'd, direct him to return back by the ſame Way. And accordingly he left ſome of his Family in and near *Babylon*, to ſecure the Government thereof and of the Country round about, that it might be free from the Incurſions of the Poſterity of *Shem* or *Japhet*.

Anno Mundi 1799.

37. When *Ham* comes to the northern Parts of *Canaan* and finds it to be a pleaſant fruitful Country, he reſolves to ſettle there, and here he builds a City and calls it (*e*) *Hammath* or *Hamath*, which is deſcrib'd as (*f*) the *Entring* into the Land of *Canaan*, and (*g*) near to *Damaſcus*, ſo that there can be no Doubt of its Situation.

38. Soon after this *Ham* builds alſo two other Cities, which lay upon the Coaſt of the *Mediterranean* Sea to the North of *Tyre* and *Sidon*. The one was call'd *Byblus*, and the other *Berytus*. Accordingly he dwells ſometimes at *Byblus*, and perhaps ſometimes at *Babylon*, keeping the Soveraignty over all in his own Hands. He ſeems to place himſelf at *Byblus*, being the firſt City built in *Phænicia*, that from thence he might have a Correſpondence in *Egypt* and other Parts of *Africa*, where two of his Sons did afterward rule; and that on the other Side he might correſpond with *Babylon*, where his Grandſon *Nimrod* is ſuppos'd to live, himſelf being ſeated in the Middle of his Children, who were his Viceroys, or rul'd as Kings by his Conſent.

39. And now *Ham* coming into a Land, which is frequently deſcrib'd to be (*h*) *a land that flowed with milk and honey*, (*i*) *a good land, a land of brooks of water, of fountains and depths, which ſprang out of valleys and hills, a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oyl olive and honey. A land* in which the Inhabitants *did eat bread without ſcarceneſs*, and they could *not lack any thing in it, a land whoſe ſtones were iron, and out of whoſe hills* Men might *dig braſs*: And remembring that his younger Son *Canaan* was curs'd by his Father *Noah* together with himſelf, he reſolves (if poſſible) to prevent it by Placing him in this good Land. For this End he ſettles them regularly, dividing the Country among the eleven Sons of *Canaan* according to their Names.

40. The firſt born of *Canaan* was (*k*) *Sidon*. The *Sidonians* ſprang from him, who are (*l*) mention'd in *Scripture*, and either he was the Founder of the famous City of *Sidon*, or elſe ſome of his Poſterity call'd it by this Name in Memory of him. Some reckon, that it was ſo call'd from the Plenty of Fiſh on that Coaſt; and thus the Town of *Galilee* call'd *Bethſaida*, lying upon the Lake of *Geneſareth*, ſignifies the Place of Fiſhing with the Addition of a *Syriack* Termination. But as the Name of *Canaan* ſignified a Merchant, after the Return of the *Canaanites* from the Wars of *Egypt*, when they apply'd themſelves to Trade and Commerce; and thus the common Words were deriv'd from the proper Names; ſo we may conclude, that the *Hebrew* Words, which originally ſignified Hunting, were by a *Metaphor* apply'd alſo to Fiſhing, by an eaſy Alluſion to the Word *Sidon*, when they obſerv'd the *Sidonians* ſo eminent in that Employment. And tho' it ſtood in the Tribe of *Aſher*; yet (*m*) it was never conquer'd by them. It was far more ancient and famous than *Tyre*. For we read of it in the Books of *Moſes*, and *Joſhua*, and *Judges*; but nothing of *Tyre* till the Days of *David*. Nor doth *Homer* mention *Tyre*, tho' he ſpeaks of *Sidon* and the *Sidonians* in many Places.

41. When *Sidon* the firſt born of *Canaan* was thus ſettl'd, their Grandfather *Ham* proceeds to ſettle the Reſt. To the North of *Sidon* he places the *Arkite* near Mount *Libanus*, where they built the City call'd *Arca* or *Arce*. To the North of theſe he places the *Arvadite*, who poſſeſs'd the Iſland in the Sea call'd *Arvad*, and by others *Aradus*, together with a Part of the neighbouring Continent call'd *Antaradius*. In Proceſs of Time they became skilful in Navigation, and were a very warlike People, and accordingly very ſerviceable to the (*n*) *Tyrians* their Neighbours in Advancing that City to its future Glory.

42. Next to the *Arvadite* he fixes the *Zemarite* upon the Continent, who built the Town, which was afterward call'd *Simyra*. And then he ſeated the *Hamathite* more eaſterly in the main Continent call'd the Country of *Hamath*, where there is alſo a City of the ſame Name; which City was afterward call'd *Epiphania* by the *Greeks*, and ſtill retain'd the Name of *Hama* in the *Arabian* Geographer.

43. Next to the *Zamathites* he plac'd the *Girgaſhites*, who were afterward known by the Name of (*o*) the *Gergaſenes*, of whom there

(*e*) Joſ. 19. 35. (*f*) Num. 34. 8. Joſ. 13. 5. Jud. 3. 3. 1 Kings 8. 65. 2 Kings 14. 25. 2 Chron. 7. 8. Ezek. 48. 1. (*g*) 2 Kings 14. 28. Jer. 49. 23, *and* Ezek. 47. 16, 17. (*h*) Exod. 3. 8, 17, *and* 13. 5, *and* 33. 3. Num. 14. 8, *and* 16. 13, 14. *and* 13. 27. Deut. 6. 3, *and* 11. 9, *and* 26. 9, 11, 15, *and* 27. 3, *and* 31. 20. Joſh. 5. 6. (*i*) Deut. 8. 7, 8, 9. (*k*) Gen. 10. 15. (*l*) Jud. 10. 12, *and* 18. 7. 1 Kin. 11. 1, 5, 33, *and* 16. 31. 2 Kin. 22. 13. 1 Chron. 22. 4. Ezek. 32. 30. (*m*) Jud. 1. 31. (*n*) Ezek. 27. 8, 11. (*o*) Matth. 8. 28.

continu'd a Remnant beyond *Jordan*. And as the Soil of the Country, where they liv'd was fat, dirty and miry; ſo from hence was deriv'd the *Chaldee* Word גרגיש which ſignifies thick or white Clay. Next to them he places the *Amorites*, who were firſt call'd *Emorites*, and poſſeſs'd the mountainous Parts of *Judæa*. Theſe ſeem to have been great Warriors. They (*q*) beat the Children of *Iſrael*, when they reſolv'd to go into the Land of *Canaan*. Their northern Borders were extended near to the reſt of their Brethren the *Girgaſhites*, and their ſouthern Borders as far as the ſouth Part of *Judah*. They forc'd the (*r*) Children of *Dan* into the Mountains, and would not ſuffer them to come down into the Valleys, and were almoſt a Match for them, when joyn'd with the *Ephraimites*; and long before this (*s*) many of them paſs'd over *Jordan*, and making War upon the *Moabites* and *Ammonites* they ſeiz'd upon *Baſhan* and *Heſhbon*, and all the Country between the Rivers of *Jabbok* and *Arnon*. And hence perhaps it is, that the Verb امر in *Arabick* doth not ſignify to ſpeak like אמר *Amar* in *Hebrew*, but to command, and the Word امير *Emir* is us'd for a warlike Commander.

44. Next to theſe he placeth the *Jebuſite*, from whom *Jeruſalem* was anciently call'd *Jebus*, ſo that they liv'd near it. They were alſo a very warlike People; for they kept the Fortreſs of *Zion*, and the City of *Jeruſalem* until the Time of *David* (*t*) in Defiance of all the Power of the *Benjamites*, and (*u*) when *David* beſieged them, they mock'd at his Attempt.

45. Next to theſe he places the *Hittites*, or the Children of *Heth*, who are ſo often mention'd in *Scripture*, and dwelt about *Hebron* or *Beerſheba* in the moſt ſouthern Part of *Canaan*, which had been in the Poſſeſſion of the *Iſraelites*. They were alſo a warlike People, and ſtruck a Terror into their Neighbours. From whence the *Hebrew* Word חתה ſeems to be deriv'd, which ſignifies a *ſudden Fright* and *Conſternation*, ſuch as came upon the *Syrians*, when (*x*) they thought that the Kings of the *Hittites* were coming againſt them. In the ſouthern Part of all his Dominions he placeth the *Sinite*, who lay near to the Entrance into the Land of *Egypt*, and extended their Country from the City of *Peluſium* or *Sin* on the *Mediterranean* Shore, to the Wilderneſs of *Sin*, in the Way to *Arabia*. And to the north of theſe he places the *Hivite*. Theſe were ſometimes call'd (*y*) *Avim* or *Avites*, and are ſaid by *Moſes* to dwell in *Hazerim*, or ſmall Villages, even unto *Azzah* or *Gaza*. *Gaza* is ſet down, as the furtheſt conſiderable Place northward, which was within their Bounds. Their ſouthern Bounds ſeem not to be mention'd by *Moſes* becauſe they were the known Limits of *Canaan*, which was (*z*) the River *Sihor*, and which was ſometimes call'd the River of *Egypt*. They were a People very much addicted to Paſturage, and therefore they not only wander'd about with their Tents from Place to Place, as Occaſion did require, but frequently ſettl'd among their Brethren. For this Reaſon we find ſome of them ſcatter'd into ſeveral other Parts of the Land, as in (*a*) *Gibeon* not far from *Jeruſalem*, and in (*b*) *Sichem* near to *Samaria*; and even (*c*) into the moſt northern Parts of *Canaan*, about Mount *Libanus*, from *Baal Hermon* unto the entring into *Hamath*. This rambling Life of theirs made them acquainted with the reſt of the Shepherds throughout the Country, inſomuch that they were the Ring-leaders of the Expedition into *lower Egypt*, and the Occaſion of all the Wars which happen'd there; and therefore the (*d*) *Caphtorim*, when they were forc'd to march out from *Peluſium*, in Revenge for the Miſchiefs which had happen'd, deſtroy'd them all, and took Poſſeſſion of their Land.

46. It is now high Time for the Sons of *Japhet* to look about. For as they were inclos'd on the north Side by the *Tigris*, whoſe Banks were inhabited by the Poſterity of *Shem*, and on the ſouth Side by the *Euphrates*, whoſe Banks were inhabited by the Poſterity of *Ham*; ſo if theſe Families ſhould extend themſelves as far as the Heads of theſe Rivers, which lay very near to each other, it would be impoſſible for *Japhet* to extend his Colonies, and ſo he would be depriv'd of that Bleſſing of (*e*) being enlarg'd, as his Father *Noah* had foretold of him. Upon this, he with all his Poſterity, at leaſt as many as would go with him, remove from thence, and travel toward the Weſt, taking Poſſeſſion of *Aſia* the leſs, and all the adjacent Countries, as far as the *Egean* Sea, which prevented them, that at preſent they could go no farther. Here therefore they reſolve to ſettle, and accordingly they are divided into their reſpective Families, and gave ſuch Names to the reſpective Places, whereby the firſt Poſſeſſors of them might be more eaſily known. And as they left but few Inhabitants behind them; ſo this Country was afterward more eaſily ſubdu'd by *Aſhur* and *Aram* the Sons of *Shem*, in their Flight from *Nimrod* at the Time, when he founded the *Aſſyrian* Monarchy. Anno Mundi 1800.

47. Upon this, *Gomer* and his Sons take to the greateſt Part of the northern Tract of the leſſer *Aſia* for their firſt Plantations, and call it *Gomer*. Now the Verb גמר in *Hebrew* or *Gamar* ſignifies *to conſume*, and the *Chaldee* and *Syriack* uſe it in that Senſe, and hence

(*q*) Deut. 1. 44. (*r*) Jud. 1. 34, 35, 36. (*s*) Num. 13. 29. Jud. 5. 1. (*t*) Jud. 1. 21. (*u*) 2 Sam. 5. 8. (*x*) 2 Kin. 7. 6. (*y*) Deut. 2. 23. (*z*) Joſh. 13. 3. (*a*) Joſh. 2. 19. (*b*) Gen. 34. 2. (*c*) Joſh. 11. 3. *and* Jud. 3. 3. (*d*) Deut. 3. 23. (*e*) Joſ. 13. 3.

comes

comes the Word *Gumra* or a Coal. And thus the *Greeks*, coming afterwards to know the Senſe of theſe Words, ſuppos'd that this Name *Gomer* was impos'd on thoſe Parts, as ſignifying a Country of a Soil ſo black, as if it had been *burnt to a Coal*, and therefore call'd it by a Name of the ſame Signification in their own Language, or Φρυγία *Phrygia* (that is, the *torrid* or *burnt Country*) from φρύγειν, which ſignifies to *roaſt*; and beſides, there is a particular Part of the Country, which is call'd by them Φρυγία κεκαυμένη or *Burnt Phrygia*. Beſides, *Joſephus* tells us expreſly, that (*y*) the *Galatians* (who liv'd in this Tract, and to whom St. *Paul* wrote an Epiſtle) were call'd *Gomerites*; and *Herodotus* tells us, that (*z*) a People call'd *Cimmerii* dwelt in thoſe Parts, and *Pliny* ſpeaks of (*a*) a Town in *Troas* call'd *Cimmeris*; which are all Words deriv'd from *Gomer*, and only corrupted by Length of Time, and by Changing them into other Languages from the *Hebrew*, in which the Vowels being not writt'n could be but little regarded by other Nations.

48. This *Gomer* had three Sons, who were all of Courſe ſeated in the Country, which was allotted to their Father. The firſt of theſe, as (*b*) they are mention'd by *Moſes*, is *Aſhkenaz*, who took his Portion in the northweſt Parts of the leſſer *Aſia*, particularly in *Bithynia* (where we find the Footſteps of his Name in the Bay *Aſcanius*, the Lake *Aſcanius*, and the River *Aſcanius*) and alſo in *Troas* and the leſſer *Phrygia*; in which there was a City and a Province adjoyning anciently known by the Name of *Aſcania*, and there were Iſles lying on the Coaſt, which were call'd *The Aſcanian* Iſles. From thence they extended themſelves to the Sea, which being by the People upon the Coaſt call'd *Aſhkenaz*, was by the *Greeks* pronounc'd Ἄξενος. But this being an odious Name in their Language ſignifying *inhoſpitable*, and the *Greeks* being better acquainted with the Inhabitants of thoſe Coaſts, and finding them to be of a civiliz'd Temper; they chang'd the Name into Πόντος Εὔξενος, or the *Euxine* or *Hoſpitable* Sea, by which Name it is well known at this Time. Beſides, it is very probable, that in Honour of this *Aſhkenaz*, the Great Men of thoſe Parts took the Name of *Aſcanius*. Of which Name, beſide *Aſcanius* the Son of *Æneas*, there is a King mention'd in the ſecond Book of *Homer*'s *Iliads*, who came to aſſiſt King *Priamus* in the Siege of *Troy*.

49. The ſecond Son of *Gomer* mention'd by *Moſes* is *Riphath*, who is alſo (*c*) call'd *Diphath*, who was ſeated on the eaſt Side of his Brother *Aſhkenaz*, in the Country call'd *Paphlagonia*. If the Name is ſpelt with a *D*, the Change of it into T being very uſual, this Name (*d*) is preſerv'd in *Tobata* a City, and *Tibion* a Mountain, and *Tibius* the Name of an Inhabitant of that Country. If the Name is ſpelt with an *R*, it will be more obſervable. *Pomponius Mela* places the (*e*) *Riphaces* in this Country. *Joſephus* tells us, that the *Paphlagonians* were originally call'd *Riphateans*, from *Riphath*. In *Apollonius* there is mention made of a River call'd *Rhebæus*, which riſing in this Tract empties it ſelf into the *Euxine* Sea. This River by ſome is call'd *Rhebus*; *Stephanus* tells us of a Tract of Land of the ſame Name, and that the Inhabitants are call'd *Rhebæi*. *Pliny* places here a People call'd *Riphæi*, and another call'd *Armiphæi*; and Mr. *Mede* is of Opinion, that another River in this Country call'd by the *Greeks Parthenius*, was originally call'd *Riphathenius*. All which do plainly ſhew the Footſteps of their Father *Riphath* in that Country.

50. The third Son of *Gomer* mention'd by *Moſes*, is *Togarmah*. The Prophet *Ezekiel* gives us three Signs by which we may know its Situation. Firſt, It (*f*) lay north of the Land of *Canaan*. *Gomer, and all his bands; the houſe of Togarmah of the north quarters and all his bands.* And it is plain to any one who looks into the Map, that this is the Situation of *Togarmah*. Secondly, It (*g*) traded with *Tyre*. *They of the houſe of Togarmah traded in thy fairs.* And this it could as eaſily do by the Help of the River *Euphrates* which ran from it, as *Perſia* (*h*) by the Help of the ſame River which ran to it. And Thirdly, Its (*i*) Commodities, which it yielded, *viz. Horſes and horſemen and mules.* And it is evident, that *Cappadocia*, by which Name a conſiderable Part of the Country of *Togarmah* was known to the *Greeks*, was (*k*) very well ſtor'd with the beſt Horſes and Mules, and the Inhabitants were eſteem'd good Horſemen. To this may be added the Remains of the Name, whereby ſome of the Inhabitants of this Country were known to the ancient Writers. The *Septuagint* conſtantly write it *Thorgamah* or *Torgama*, from whence the Name of the *Trocmi* or *Trogmi* may be well deriv'd, who (as (*l*) *Strabo* ſaith) liv'd near *Pontus* and *Cappadocia*; and *Ptolomy* aſſigns to them ſeveral Towns lying on the Eaſt of the River *Halys*, and ſo in *Cappadocia* it ſelf. *Cicero* calls them *Trocmi*, and *Stephanus Trocmedi*, and in the Council of *Calcedon* there is frequent mention made of *Cyriacus* Biſhop of the *Trogmades*. All which are only the Remains of the ancient Name *Togarmah*.

51. The ſecond Son of *Japhet*, mention'd by *Moſes* as a Father of the Nations, is *Magog*. In the *Revelations* (*m*) *Gog* and *Magog* are joyn'd together, which hath giv'n Occaſion for (*n*) a Conjecture, that they were two Words

(*y*) Jewiſh Antiquities, *Book* 1. *Chap.* 7. (*z*) *Lib.* 4. (*a*) *Lib.* 5. *cap.* 3. (*b*) Gen. 10. 3. (*c*) 1 Chron. 1. 6. (*d*) Bocharti Geog. ſacra, *lib.* 3. *cap.* 10. (*e*) Grotii *Annotationes in lib.* 1. De veritate Religionis Chriſtianæ. (*f*) Ezek. 38. 6. (*g*) Ezek. 27. 14. (*h*) Ezek. 27. 10. (*i*) Ezek. 27. 14. (*k*) Solinus *of* Cappadocia, Dionyſius Perieg. *verſ.* 937. Strabo *lib.* 11. (*l*) Strabo, *lib.* 12. (*m*) Rev. 20. 8. (*n*) *See* Ezek. 38. 2, 3, *and* Ezek. 39. 1,

to

to expreſs the ſame Thing, or rather the Land and the People, by calling the People *Gog*, and the Land *The land of Magog*. To him was allotted *Scythia*, which lay upon the eaſt and north eaſt Parts of the *Euxine* Sea. Accordingly the learned *Bochartus* (*o*) conjectures, that the Mountain call'd by the *Greeks* *Caucaſus* took its Name from *Gog*, as inhabiting in or near it. And as he obſerves, the Word גג חסן *Gog haſan* ſignifies in the neighbouring Oriental Tongues *Gog*'s Fort, and from thence the *Greeks* took the Name of *Caucaſus*. Beſides, There is a People near the River *Tanais*, who are ſuppos'd anciently to have been call'd *Magogini*, and from thence in later Years *Magini*. And others conjecture, that the *Mæotick* Lake, into which the River *Tanais* runs, took its Name from the Deſcendents of *Magog*, who ſettl'd about it. Thus from *Magog* is regularly made *Magogitis* and by Contraction *Magotis*, which the *Greeks* might eaſily change into *Maiotis*, and ſo the *Latins* might call it *Mæotis*.

52. The third Son of *Japhet* mention'd by *Moſes* as a Father of the Nations, is *Madai*. He is ſuppos'd by ſome to ſettle in *Myſia*, formerly call'd *Mæſia*, a Country in *Aſia* the leſs by the *Helleſpont*, and bordering (*p*) upon *Troas*, through which St. *Paul* paſs'd in his Journey thither. It is divided by *Ptolomy* into two Parts, *viz.* the greater call'd *Olympica*, and the leſſer call'd *Helleſpontica*. And accordingly Mr. *Mede* is of Opinion, that (*q*) *Madai* was the Father of the *Illyrians* and the *Maſians* (for ſo *Pliny* calls them) which he thinks comes near to *Mæthia*. For *th* and *s* are changeable one for the other, as we ſee in *Rutheni* and *Prutheni*, whom we call *Ruſſians* and *Pruſſians*. *Bochartus* thinks, that the *Sarmatians* were a Colony of the *Aſiatick Madai*, and accordingly he conjectures, that the Name of the *Sarmatians* was originally compos'd of שאר מדי *Sear Madai*, which in the Oriental Languages ſignifies the *Remnant* or *Poſterity*, or *Remainder of Madai*. But as *Macedonia* in *Greece* was a Colony from *Medai*, and it is not probable, that his Poſterity could come thither from *Sarmatia*; but might eaſily come from *Myſia* by croſſing the *Egæan* Sea, as the Reſt of *Japhet*'s Families did: So *Myſia* muſt be allotted to him, where lying in the Midſt of his Brethren, and being ſtreighten'd for Room, he ſoon ſent a great Number of his Poſterity into *Sarmatia*.

53. The Fourth Son of *Japhet* mention'd by *Moſes* as a Father of the Nations, is *Javan*. As the Nation of *Gomer* ſeated it ſelf in the northern Tract of Leſſer *Aſia*, and *Madai* in the Middle; ſo *Javan* was ſeated on the ſouthern Parts. And as in the *Greek* Language there is neither *J* nor *V* Conſonant, and the *Hebrew V* Conſonant often ſupplies the Place of the Vowel *O*; ſo the *Greeks* could ſcarcely tranſlate the *Hebrew* Word יון *Javan* except by ἰὼν, *Ion*, and therefore they call'd the Country *Javan* in *Aſia*, *Ionia*, which was ſo famous for the *Ionick* Dialect us'd by *Homer*, *Heſiod* and many other of the *Greek* Poets.

54. The firſt Son of *Javan* is *Eliſha*, who was ſeated on the weſtern Coaſt of the ſouthern Tract of the *Leſſer Aſia*, in the Country allotted to his Father. In the northern Part hereof there were anciently ſeated the *Æoles* or *Æolians*, who as they carry ſome Marks of their Pedigree in their Name; ſo they are (*r*) expreſly affirm'd by *Joſephus* to have been deſcended from *Eliſha*. And as the Country, which was peculiarly call'd *Ionia* in after Ages, was joyn'd to that, which in the ſame Ages was call'd *Æolia*; ſo it is very probable, that *Javan* liv'd there near to his Son *Eliſha*, and not with any of the Reſt, and that the greateſt Part of *Ionia* was peopl'd by him.

55. The next Son of *Javan* is *Tarſhiſh*, who ſeated himſelf in the eaſtern Part of the ſouthern Tract of the *Leſſer Aſia*. The chief Town in *Cilicia*, where St. *Paul* was born, was call'd *Tarſus*, and carries in its very Name ſufficient Marks of its being founded either by *Tarſhiſh* himſelf, or ſome of his immediate Offſpring, who call'd it ſo in Honour of their Father. *Joſephus* (*s*) expreſly affirms, that not only this City was ſo call'd from *Tarſhiſh*; but alſo that *Cilicia* and the Country about it was originally known by the Name of *Tharſhiſh*. This was the *Tarſhiſh*, to which (*t*) the Prophet *Jonah* thought to *flee from the preſence of the* LORD; and it is mention'd (*u*) by the Prophets on the Account of its Trade with *Tyre*, for which Purpoſe it was moſt commodiouſly ſituated on the ſea Shore.

56. The third Son of *Javan* is *Kittim*, who was plac'd on the weſt Side of his Brother *Tarſhiſh* in *Caria*, *Lycia* and Part of *Pamphylia*. The (*x*) Name is of the plural Number, and conſequently the Name of a People, the ſingular Number of which would be *Ceth* or *Citti*, who is thought to have been the Father of that Nation. *Ptolomy* tells us of a Country here, call'd *Cetis*, and *Homer* mentions a People call'd *Cetii*, who were thought to take their Name from a River *Cetius* in the ſame Quarter. And it is alſo (*y*) remarkable, that the *Septuagint* renders *Cittim* by Κῆτοι *Ketii* or *Cetii*, exactly agreeable to the Name mention'd by *Homer*. Beſides, their being frequently nam'd in *Scripture*, argues that they were not far from *Palæſtina*. And there can be no other Place aſſign'd for them in all the Portion of *Aſia* the leſs,

(*o*) Geog. Sacra, *lib.* 3. *cap.* 13. (*p*) Act. 16. 7, 8. (*q*) *Book* 1. *Diſc.* 50. *Page* 283. (*r*) Jewiſh Antiquities, *Book* 1. *Chap.* 7. (*s*) Jewiſh Antiquities, *Book* 1. *Chap.* 7. (*t*) Jonah 1. 3. (*u*) 1 Kin. 10. 22. 2 Chron. 9. 21. Iſai. 23. 1, 6, 10, 14. Ezek. 27. 2, 12, 25. (*x*) Wells's Geography, *Vol.* 1. *Page* 133. (*y*) Mede's Works, *Book* 1. *Diſc.* 50. *Page* 278.

which was thus inhabited by *Javan*, there being but one Tract of Land remaining for

57. The fourth Son of *Javan*, who by *Moſes* is call'd *Dodanim*, or *Rodanim*, as we are told in (z) the Margin of our *Engliſh* Bible, it is in ſome Copies. And theſe muſt be fix'd on the ſouthern Ocean of *leſſer Aſia* between their Brethren *Eliſha* and *Kittim*. There we find (a) in ancient Writers a Country call'd *Doris*, which may not improperly be originally deriv'd from *Dodanim*; eſpecially if it is a plural Word, as the Termination ſeems to import. And ſo the ſingular was *Dodan*, which being chang'd into *Doran*, the *Greeks* might eaſily frame from thence the Word *Dorus*, whom they aſſert to have been the Father of the *Dorians*. It is certain, that the *D* and the *R* are frequently chang'd one into the other. And as there is ſuch an Inſtance actually extant of the Change of this Letter in the firſt Syllable of the Word, which we are ſpeaking of; ſo the like Change might as eaſily happen in the ſecond Syllable, and then ſome might write and pronounce *Doranim* inſtead of *Dodanim*. And as the Iſland of *Cyprus*, which (as *Joſephus* tells us) was firſt call'd *Chetima*, is a plain Argument that their Forefather *Kittim* or *Chittim* was ſeated oppoſite to it on the main Continent, and at firſt peopl'd this Iſland; ſo the Iſland of *Rhodes* muſt be peopl'd from the oppoſite Country, and took its Name from *Rodanim* (as he is call'd by ſome) who liv'd in thoſe Parts.

58. The fifth Son of *Japhet* mention'd by *Moſes*, is *Tubal*. He was plac'd upon the ſouth eaſt Shore of the *Euxine* Sea, which contains the People call'd *Albani*, *Chalybes* and *Iberi*. Thus *Joſephus* expreſly affirms him to have been the Father of the *Aſiatick Iberians*, and that they were originally call'd *Theobeli* from *Tubal*. And *Ptolomy* places here a City call'd *Thubilaca*. Mr. *Mede* tells us, that ſome think, that *Chalybes* is a Name corrupted from *Thabyles*, by loſing the firſt Letter, and after ſupplying the Letter *ch* inſtead thereof; for in *Strabo*'s Time they were call'd *Alybe*, and from hence came the Name of *Albania*, a Country in theſe Parts. And the learned *Bochartus* ſuppoſes the *Tibareni* (a People mention'd by old Authors in this Tract) to have been ſo call'd from *Tubal*, by the Change of *L* into *R*, which is very frequent, and of which he gives us ſeveral Inſtances.

59. The ſixth Son of *Japhet* mention'd by *Moſes*, is *Meſhech*. As (b) he is frequently joyn'd with his Brother *Tubal*; ſo we may conclude, that they were ſituated near to one another, which muſt be on the ſouth Side of *Tubal* and the Eaſt of *Gomer*. That which according to the preſent *Hebrew* Vowels is *Meſhech*, was by the *Septuagint* and others render'd *Moſoch*; and hence it is probable, that they are the ſame who are call'd *Moſchi* by the *Greeks*, who were ſeated in thoſe Parts, and from whom the *Moſchick* Hills in the Neighbourhood, mention'd by the old Geographers, took their Name.

60. The laſt Son of *Japhet* mention'd by *Moſes*, is *Tiras*. He ſeated himſelf near his Brother *Gomer* not far from the *Helleſpont*, where was the famous City of *Troy*, whoſe firſt King is ſaid to have been call'd *Tros*, which Word both in *Latin* and *Greek* ſignifies a *Trojan*. And as this Word contains all the radical Letters of *Tiras*; ſo we may ſuppoſe, that he was originally either *Tiras* himſelf, or one of his Deſcendents ſo nam'd in Memory of him, and alſo that the *Trojans* in general were the original Deſcendents of *Tiras*, or ſuch as were deſcended from him in the Country, where *Tiras* at firſt planted himſelf. Beſides (as Dr. *Wells* obſerves) it is the common Tradition among the *Greek* Writers, that the Inhabitants upon the Eaſt of the *Helleſpont* and *Propontis* were originally or anciently *Thracians*; which tho' underſtood by the latter *Greeks*, as if theſe Parts of the *Leſſer Aſia* where inhabited by Colonies from *Thrace* in *Europe*; yet (as he obſerves) this ſeems as an Opinion ariſing from their Ignorance of the Plantation of the World. And the Foundation of this Tradition ſeems to depend really on the *Europæan* and *Aſiatick Thracians* being both deſcended from this ſame *Tiras*; who ſeated himſelf in theſe Parts of the *Leſſer Aſia*, and from whence his Poſterity did afterward ſend Colonies into *Thrace* and *Europe*.

61. And here we may take Occaſion to admire the Providence of GOD in the firſt Diviſion of the World. *Shem* and *Japhet* were both bleſs'd by *Noah*. This made their Poſterity eaſy and contented, ſo that they did not envy one the other, but liv'd peaceably together, and therefore there were no natural Barriers to prevent a Communication with one another. *Ham* was curs'd by *Noah*, and both he and his Poſterity were of a revengeful Temper. But they were not able to do much Miſchief, becauſe they were parted from the Poſterity of *Shem* by the uninhabited Countries of *Arabia* the Stony, and *Arabia* the Deſert; and they were parted from the Poſterity of *Japhet* on one Side by the Sea, and on the other Side by the Mountains of *Libanus*, *Antilibanus* and *Amanus*. But as the Poſterity of *Ham* and *Japhet* lay near one another, ſo ſometimes they liv'd peaceably together, and ſometimes they had Wars; which were generally of a ſhort Continuance, becauſe the Poſterity of *Ham* fell out among themſelves, and ſo the grand and famous Scene of Action lay between the *Upper* and the *Lower Egypt*.

62. When *Japhet* and his Poſtery were thus employ'd in Settling themſelves in the *Leſſer*

(z) 1 Chron. 1. 7. (a) Homer Iliad. 2. (b) Ezek. 27. 13, *and* 38. 2, 3, *and* 39. 1.

Aſia, and the Parts adjacent, we cannot ſuppoſe that *Ham* and his Offspring were idle. Accordingly his Son *Canaan* having taken Poſſeſſion of the Country allotted to him, and his Families extending themſelves from *Jordan* to the *Mediterranean* Sea; the Reſt paſs'd on toward the South and the Tongue of the *Red Sea* parting that Country into two Diviſions, one toward *Arabia* the *happy*, and the other toward *Egypt*: *Cuſh*, who ſeems to be the eldeſt Son of *Ham*, turns to the right Hand, leaving the *Red Sea* on the left, and ſettles himſelf in *Aſia*, leaving the other two to travel into *Africa*. That this was the ancient Situation of *Cuſh* the Son of *Ham*, is evident. Firſt, *Jonathan* the *Chaldee* Paraphraſt reckoning up the Sons of *Ham*, and ſpeaking of *Cuſh*, tells us, that *Arabia* was his Province. Secondly, *Miriam* and *Aaron* (*c*) are ſaid to ſpeak againſt *Moſes*, becauſe of the *Cuſhite* Woman (for ſo it is in the *Hebrew*) whom he had marry'd. But it is certain (*d*) that *Moſes*'s Wife was a *Midianitiſh* Woman, and it is granted, that *Midian* was a City and Country in *Arabia* on the Shore of the *Red Sea*. Secondly, The Prophet (*e*) ſaith, *I ſaw the tents of Cuſhan in affliction, and the curtains of the land of Midian trembled*; where *Cuſh* is the ſame with *Cuſhan*, only this latter is a diminutive Word of the former, and *Cuſhan* and *Midian* are us'd as equivalent Terms, *Midian* properly ſo ſpeaking being only one Part of the Country of *Cuſh*. Thirdly, The Prophet *Ezekiel* tells us, that (*f*) GOD *will make the land of Egypt deſolate from the tower of Syene even unto the border of Cuſh*. Now it is very plain, that by the Tower of *Syene* and the Border of *Cuſh* are meant the two Extremities of *Egypt*. But every one knows, who hath any skill in Geography, that *Syene* was the Bounds of *Egypt* ſouthward toward *Ethiopia* in *Africa*. Therefore *Cuſh*, as being the oppoſite Bounds of *Egypt*, cannot poſſibly be the *African Ethiopia*, or *Ethiopia* properly ſo call'd; but it may properly ſignify *Arabia*, as bounding *Egypt* in its northern Part, and moſt remote from *Ethiopia*. Fourthly, We read (*g*) that when *Sennacherib* King of *Aſſyria* was beſieging *Libnah*, *Tirhakah* King of *Cuſh* march'd with an Army againſt him. And (*h*) *Zerah* the *Cuſhite* came with a great Army againſt *Aſa* King of *Judah*. But this cannot in either Place be underſtood of the King of *Ethiopia* commonly ſo call'd, as lying at too great a Diſtance from *Judea*, and having the Country of *Egypt* to paſs through, before they could bring their Armies into *Judæa*. But it may be well underſtood of the Kings of *Arabia*, as being the neighbouring Country. Laſtly, Here we find the Places, where the five Sons of *Cuſh* and his two Grandchildren were ſeated, as *Moſes* reckons them up, and plac'd in their Nation, according to their reſpective Families.

Anno Mundi 1802.

63. The firſt Son of *Cuſh* is *Seba*, who ſeated himſelf in the ſouth weſt Part of *Arabia*, where the City of *Sabe* is call'd by his Name.

64. The ſecond Son of *Cuſh* is *Havilah*. As it is probable, that *Havilah* the Son of *Joktan* ſeated himſelf in *Arabia Fælix*; ſo it is hard to find out the ancient Situation of this other *Havilah*, becauſe we find no other Remains of his Name. It is probable, that he ſeated himſelf with his Father near the *Red Sea* at the Entrance into *Egypt*, which Country is call'd *Cuſhan*. And when his Father remov'd toward *Babylon* to dwell in the Country call'd *Chuſca*, this *Havilah* remov'd with him together with his Family, and ſeated themſelves along the River *Phiſon*, or the weſtern Channel of the two, into which the common Channel of the *Tigris* and *Euphrates* is again divided, before they empty themſelves into the *Perſian* Gulf.

65. The third Son of *Cuſh* was *Sabta*, who ſeated himſelf upon the *Perſian* Gulf toward the eaſt Side, where there was a City not far diſtant from the Sea, which is call'd by *Ptolomy*, *Saphtha*.

66. The fourth Son of *Cuſh* was *Raamah*. He alſo ſeated himſelf in *Arabia* upon the *Perſian* Gulph. Tho' we render it *Raamah*; yet the Word in other Tranſlations, and particularly by the *Septuagint*, is render'd Ῥεγμα *Rhegma*; and this is very agreeable to the radical Letters in the *Hebrew* Language. Here there is a City call'd *Rhegama* in *Ptolomy*'s Tables, and *Stephanus* mentions both the City of *Rhegma* and the Bay of *Rhegma* about the *Perſian* Gulph.

67. Now *Moſes* alſo tells us, that *Raamah* or *Rhegma* had two Sons, who muſt of Courſe be ſettl'd in that Part of the Country, which was allotted to their Father. The firſt of theſe was *Sheba*, and the other was *Dedan*. As for *Sheba*, he muſt be fix'd near to his Brother *Dedan*, which diſtinguiſheth his Habitation from the Reſt of the ſame Name, where *Pomponius* mentions a People call'd *Sabæi*; and *Arrianus* ſpeaks of a great Mountain not far off, call'd *Sabo*, from this *Sheba*, who is call'd by ſome *Seba*, and by others *Saba*. And *Pliny* mentions a River of the ſame Name. And *Dionyſius Periegetes* ſpeaks of a People call'd *Sabæ*. To diſtinguiſh him from the reſt, we find him always mention'd with his Father or his Brother. Thus the Prophet *Ezekiel* (*i*) ſaith that *the merchants of Sheba and Raamah were* the *merchants* of *Tyre*, who *occupy'd in* her *fairs with chief of all ſpices, and with all precious ſtones and gold*. Theſe were the Commodities of *Arabia*, and they might well trade therein, becauſe they lay very commodiouſly for this Purpoſe upon the

(*c*) Num. 21. 1. (*d*) Exod. 2. 15, 10 21. (*e*) Hab. 3. 7. (*f*) Ezek. 29. 10.
(*g*) 2 Kings 19. 9. (*h*) 2 Chron. 14. 9. (*i*) Ezek. 27. 22, 23.

Per-

Perſian Gulph. Theſe are the People which he alſo mentions in the next Verſe. *Haran, and Canneh, and Eden, the merchants of Sheba, Aſhur and Chilmad were thy merchants.* So that as he joyns them with others who liv'd upon the *Tigris* and *Euphrates*, which ran into the *Perſian* Sea; it is but reaſonable to think, that the Poſterity of this *Sheba* liv'd near the ſame Sea. And (*k*) in another Place he joyns together *Sheba and Dedan, and the merchants of Tarſhiſh.*

68. Now theſe two Names *Sheba* or *Seba* being ſo much alike, and the *Greeks* having no Letter whereby to expreſs *ſh*, they quickly confounded the two different Families ſignify'd by them, and call'd them both *Sabeans.* Hence *Pliny* ſaith, that the *Sabean* Nations inhabited thoſe Parts, ſpreading themſelves to both Seas, that is, from the *Red ſea* or *Gulf of Arabia* to the *Gulf of Perſia.* So that even from this Miſtake we may the better learn the Situation of both. However, the ſacred Writers do exactly diſtinguiſh them, and the Royal Pſalmiſt ſpeaks particularly of both, (*l*) *The kings of Sheba and Seba ſhall offer gifts.*

69. The laſt Son of *Cuſh* mention'd by *Moſes* (except *Nimrod*, whom he names for another Reaſon) is *Sabtecha.* It is hard to find the Place of his Habitation. Without doubt he plac'd himſelf among the Reſt of his Brethren, eſpecially ſince there is Room enough left for him in the northern Parts of *Arabia.* His Deſcendents might from him be regularly at firſt called *Sabtaceni* by the *Greeks*, which Name might be afterward ſoften'd into *Saraceni*, by which Name it is well known, that the People of this Trade were formerly denominated. And this is the more probable, becauſe *Stephanus* mentions a Country in thoſe Parts called *Saruca.* The Reaſon, why no Mention is made in the *Scripture* of the *Sabtaceni*, may be, becauſe theſe Parts of *Arabia*, lying near to the *Holy Land*, are always called by the Name of *Cuſh*, the Father of *Sabteca*, and who, in all Probability, ſettl'd himſelf in thoſe Parts with this his Son.

70. The youngeſt Son being thus ſettled by his Father *Ham* in the Land of *Canaan*, to prevent, if poſſible, the Effects of his Grandfather *Noah*'s Curſe; and *Cuſh*, or the eldeſt, chooſing according to the Rights of Primogeniture to dwell in *Arabia Fælix*; there remains two others to be diſpoſed of. And as the

Anno Mundi 1805.

firſt two were ſeated in *Aſia*; ſo it is certain, that *Africa* fell to the Lot of the other two. Accordingly *Mizraim* coming into *Egypt*, and finding it to be a fruitful and a pleaſant Country, eſpecially the upper Part, and being the elder Brother, he chooſeth this for his Portion, and leaves his other Brother to travel further, and ſeek for a new Habitation. We need not doubt where *Mizraim* ſettl'd himſelf, ſince the *Hebrew* Text generally calls *Egypt*, either by the Name of the Land of *Mizraim*, or by the ſingle Word *Mizraim.* The Word it ſelf is known by its Termination to be of the *dual* Number, and therefore may properly ſignify the two Parts into which the Country is divided, *viz.* the *upper* and the *lower Egypt.* It is probable, that *Ham* came hither with his Son *Mizraim*, not only that he might prevent all Diſputes, which might ariſe in their firſt Settlements; but alſo that he might afterward chooſe to dwell in that Country, which he lik'd beſt. And it is alſo probable, that he liv'd and govern'd here for ſome Time; and for this Reaſon *Egypt* is ſo often call'd (*m*) *the Land of Ham.* However, it could not be long before the Sons of *Mizraim* were ſettl'd in this Nation, according to their reſpective Families.

71. The firſt Son of *Mizraim* mention'd by *Moſes*, is *Ludim.* The learned *Bochartus* hath prov'd at large by ten ſeveral Arguments, that *Ludim* ſettled in *Ethiopia*, and therefore originally the *Ethiopians* were a Colony of the *Egyptians.* And it appears by *Diodorus Siculus*, that they were near of Kin, having many Things common to both Nations; as that they eſteem'd their Kings as Gods, their Care of their Sepulchres, the Forms of their Statues, the Characters of their Letters, the Habits of their Prieſts, the Names of their Gods, the Colour of their Skin and Hair, and that both Nations were circumcis'd. In *Scripture* (*n*) *Lud* or *Ludim*, are ſaid to be very *skilful in drawing the bow*, which exactly agrees with the Character given to the *Ethiopians*, by many ancient Writers. Secondly, The Prophet *Iſaiah* (*o*) joins *Phut* and *Lud* together; whence it may be probably inferr'd that they ſignified two People, or Countries adjoining to one another. And *Phut* may very well be thought to be the City and Country of *Phila*, ſituate not far from *Syene* on the Borders of *Ethiopia.* Thirdly, The ſame Prophet tells us in the ſame Place, that theſe Nations ſhould be very early converted to the *Chriſtian* Faith: This was begun by (*p*) *Philip* when he baptiz'd the *Ethiopian* Eunuch, which made Way for the Propagating of the Goſpel in thoſe Parts. And laſtly, The Prophets (*q*) join *Lud* or *Ludim* with *Cuſh* and *Phut*; and therefore, as by *Cuſh* are meant the *Arabians*, and by *Phut* the Inhabitants of the Parts of *Africa* beyond *Cyrenaica*; ſo by *Lud* are reaſonably ſuppos'd to be meant the *Ethiopians*, as lying between both.

72. The ſecond Son of *Mizraim* is *Anamim.* Theſe are ſuppoſed to be the *Nomades* or Shepherds, who liv'd about *Ammon* and *Naſamonitis*, where there was a Temple dedicated to *Jupiter Ammon.* Theſe were called

(*k*) Ezek. 38. 13. (*l*) Pſal. 72. 10. (*m*) Pſal. 78. 51. Pſal. 105. 23. 27, *and* Pſal. 106. 22. (*n*) Iſai. 66. 19, *and* Jer. 46. 9. (*o*) Iſai. 66. 19. (*p*) Act. 8. 26, &c. (*q*) Jer. 46. 9, *and* Ezek. 30. 5.

Anamii

Anamii from عنم *Anam*, which ſignifies Sheep among the ancient *Egyptians*, as it doth among the *Arabians*. For the *Nomades* fed Sheep, as *Herodotus* tells us, and liv'd upon them; and their Garments alſo were made of Sheep-skins. Beſides, the ſame Author expreſly affirms the *Ammonians* to be the Deſcendents, partly of the *Egyptians*, and partly of the *Ethiopians*. It is probable, that from theſe *Ammonii* or *Anamim*, the *Nazammones* took their Riſe and Name; and alſo the *Amantes*, the *Garamantes*, and the *Hammanientes*, mentioned by old Writers in the adjacent Parts.

73. The third Son of *Mizraim* is *Lehabim*. It is probable, that *Lehabim* and *Lubim* are the ſame Word, with a little Variation; and that from thence was originally derived the Name of *Libya*, which tho' afterward extended to the whole *Libyan* or *African* Continent; yet at firſt it ſignified only the Country of *Cyrenaica*. And this Country lying over againſt *Greece*, hence the Name of *Lub* originally belonging to this Tract, was chang'd into *Lybia*, and ſo given by the *Greeks* to the whole Continent over againſt them on the other Side of the *Mediterranean Sea*. Theſe are called by *Ptolomy*, *Pliny*, and others, *Libyægyptii*: And becauſe they liv'd next to *Egypt* on the Weſt of *Thebais*, in a ſandy and duſty Soil, and burnt by exceſſive Heat; hence they probably had the Name of *Lehabim*. For *Lehaba* in *Hebrew* ſignifies both a Flame and Heat. And thus the Prophet ſaith, (*r*) *The flame* (*Lebaba*) or ſcorching Heat, *hath burnt up all the trees of the field*.

74. The fourth Son of *Mizraim* is *Naphtuhim*. His Family was ſeated in the Country adjoyning to *Cyrenaica*, or *Libya* properly ſo call'd, toward *Egypt*, or in *Marmarica*: Here we find in *Ptolomy* ſome Remainder of the Name, in a Place call'd *Aptuchi fanum*. And in the Heathen Fables *Aptuchus* is ſaid to be the Son of *Cyrene*, from whom the City and Country of *Cyrene* took its Name. The Occaſion of which Fable might be this, That *Naphtuhim*, call'd by the *Greeks Aphtuchius*, was the Brother of *Lehabim*, who firſt peopled *Cyrenaica*. *Plutarch* ſaith, that the *Egyptians* call the Country and the Mountains, which lie upon the Shore of the *Mediterranean* Sea in *Marmarica*, *Nephthun*, which plainly alludes to the *Napthuhim*, whom *Moſes* ſpeaks of. And it is probable, that from hence came the Name of *Neptune*, who originally was a *Libyan* God, and known to none but that People.

75. The fifth Son of *Mizraim* is *Pathruſim*, who was ſettl'd at *Pathros*, which was a Part of the upper *Egypt* or *Thebais*, where *Ptolomy* places *Pathyris*, an inland Town not far from *Thebais*. And agreeably to this the *Septuagint* renders the *Hebrew Pathros* by the *Greek Pathyris*. Thus the Prophet *Ezekiel* (*s*) foretelling, that GOD would bring again the Captivity of *Egypt*, ſaith, that he would *cauſe them to return into the land of Pathros, into the land of their habitation* or *nativity*: That is, into *Thebais*, which *Nebuchadnezzar* had principally afflicted, carrying moſt of the Inhabitants of *Thebes* out of their own Country.

76. The laſt Son of *Mizraim* is *Caſluhim*. He is very probably thought to have firſt ſettled in the Country, which lay neareſt to the Land of *Canaan*, call'd *Caſiotis*, where there is alſo a Mount call'd *Caſius*; both which Names retain ſomewhat of the Word *Caſluhim*. This Situation of them is confirm'd by what *Moſes* adds concerning them, that out of them ſprung the *Philiſtins* and the *Caphtorim* (for I ſhould rather read the Text without a Parentheſis) the firſt of which made themſelves Maſters of the adjacent Tract of the Land of *Canaan*, the other (*t*) conquer'd the *Avim*, or *Hivites*; and both originally after ſome Run of Time came from this Country.

77. *Mizraim* and his Poſterity being thus ſettl'd in *Egypt*, there remain'd but one more, which was *Phut*. He was ſeated to the weſt of *Mizraim*, and ſo he extended himſelf along the Coaſt of the *Mediterranean* Sea, toward the Streights of *Gibraltar*, and eſpecially along the River *Niger*, as far as the weſtern Ocean about *Cape Verd*. There are ſome Footſteps of this Name in the Country; for in *Africa*, properly ſo call'd, below *Adramentum*, there was a City call'd *Putea*, mention'd by *Pliny*; and in *Mauritania* there is a River, which *Ptolomy* calls *Phut*. St. *Hierom* is very clear in this Matter, telling us, that there is a River in *Mauritania*, which in his Time was call'd *Phut*, and from which the adjacent Country was call'd *Regio Phytenſis*, or the Country of *Phut*. And thus, when the two Sons of *Ham* came into *Africa*, they extended their Colonies two different Ways: The Poſterity of *Mizraim* went ſouthward along the *Nile*, and the Poſterity of *Phut* went weſtward along the *Niger*: Both of them lay open to the *Mediterranean* Sea, and both of them had a large Tract of Land, in which they might extend their Colonies. And as they were divided into two Parts nearly equal by the Lake *Trilonides*, ſo we may conclude the Poſterity of *Phut* to have been as numerous as thoſe of *Mizraim*, tho' none of them are recorded by *Moſes*.

Anno Mundi 1807.

78. Another Name by which the Inhabitants of *Africa* are call'd (*u*) is *Lubim*, whence came the Name of *Libya*. The learned *Bochartus* gives ſeveral Reaſons for this Name; tho' after all, it might ſo happen, that it was a Nation deſcended from one of the Children of *Phut*, whoſe Name *Moſes* doth not mention. And ſo the Name of a private Perſon at firſt, might afterward be given to his Nation, and then extend it ſelf throughout the Country.

(*r*) Joel 2. 19. (*s*) Ezek. 29. 14. (*t*) Deut. 2. 23.

79. But

79. But to diſpatch the ancient Hiſtory of *Africa*, except *Egypt*, altogether. The Poſterity of *Mizraim*, or the *Egyptians* taking Poſſeſſion of their Country, ſpread themſelves to the South along the River *Nile*, as being the fitteſt Part to live in, becauſe it was plentifully water'd by that fruitful River: The Poſterity of *Phut* obſerving which Way they extended their Colonies, and being ſeparated from them by the Lake *Trilonides*, extended their Colonies the ſame Way, that ſo they might prevent any Incroachments from the *Egyptians* upon the Territories allotted to them. Upon this, coming far ſouth of the higher *Egypt*, they meet with the Head of a very large Stream; and accordingly they ſettle themſelves, as this Stream ſhould direct them, well knowing that the moſt fruitful Parts of this barren Country lay near the River. There are ſome, who tell us, that the *Nile* is divided into two great Streams, one of which comes to the *Mediterranean* Sea, and the other no leſs conſiderable, tho' but lately known by the *Europeans*, runs directly weſt through the *Regio Nigritarum*, till it falls into the *Atlantick* Ocean about Cape *Verd*, in fifteen Degrees of north Latitude. But it is not probable, that this River ſprung out of the *Nile*. A Spring, dividing it ſelf into two Parts, will naturally waſh away the ſofteſt Ground, and conſequently forſake the other Channel; and it is certain, that our beſt Maps place the Head of it at a conſiderable Diſtance from the other. The Name giv'n to this River at that Time ſignified *Black*, and therefore it is call'd by the *Europeans* the River *Niger*, becauſe it ſignifies the ſame blackiſh or muddy colour'd Water, which the name *Melo*, anciently giv'n by the *Greeks* to the *Nile*, imports. *Herodotus* (*x*) ſaith, that a *Cyrenian* told him from *Etearchus* King of the *Ammonians*, that five bold Youths of the *Naſamones* travelling to make new Diſcoveries through the Deſerts of *Africa*, were at laſt brought to a City inhabited by Blacks, by which ran a great River, whoſe Courſe was from the Weſt towards the Eaſt, (that is, the Length of the River lay between theſe two Points) and there were Crocodiles in it, and *Etearchus* judg'd it to be the *Nile*. However the Inhabitants follow'd the Courſe of this River weſtward, as faſt as they increas'd, whilſt every one ſtriv'd to be the firſt Poſſeſſor or Occupier of a great Quantity of ſuch good Land; and therefore the ſucceeding Generations went farther weſtward than their Anceſtors, until the main Ocean ſtopp'd their Progreſs. And this is the moſt probable Account of ſuch early peopling this hot but well water'd Country.

80. When the Colonies were led weſtward as far as the Ocean, *Atlas* extended them northward along the Shore; and accordingly, like the reſt of Mankind in thoſe Ages, call'd the Country by his Name, as being really King thereof. And it is obſervable, that the Ocean adjoyning to the Shore is at this Time call'd *The Atlantick Ocean*. However, coming northward, to the Latitude of thirty five Degrees, he ſeats himſelf near to a very high Mountain, which at this Day is call'd Mount *Atlas*; and it is ſo high, that the Top of it is often ſaid by the Poets to reach to Heaven, and bear it up; and therefore he is frequently pictur'd like an old ſtooping Man with a Globe upon his Shoulders. There are (*y*) ſome who ſay, that he was the firſt Inventor of *Aſtronomy*, and therefore this Picture only ſignifies his maintaining the Science of it. But as this Science was long before in great Eſteem in *Babylon*, ſo he could only be the Promoter and Encourager thereof in thoſe Parts; and for this Reaſon might chooſe to inhabit near ſo high a Mountain, as the fitteſt Place, from whence others directed by him might make their celeſtial Obſervations.

81. There are ſome, who make this *Atlas* to be the Brother of *Prometheus*, and conſequently the Son of *Japhet*; and *Sanchoniatho* makes him to be the Son of *Ouranus* or *Noah*. But this is impoſſible: It is very improbable, that any Son of *Japhet* could be alive, when *Jacob* came into the Land of *Canaan*; and as that Land was not overſtock'd when he came thither, but there was Room enough among the *Sichemites* for him and his, tho' it lay near to *Babylon*, the Place of their firſt Diſperſion; ſo it cannot be imagin'd, that the Poſterity of *Phut* could extend themſelves to the moſt diſtant Part of *Africa* in ſo ſmall a Run of Time. The *Cabiri*, who make this *Atlas* to be the Son of *Noah*, ſay, that in his elder Years he was buried alive by his Brother *Ham*, and by the Advice of *Thoth*. It is certain, that the firſt Promoters of Idolatry did agree in ſuch cruel Counſels, the better to eſtabliſh and enlarge their own Dominions. This is ſuppos'd to be done to *Atlas* to ſecure to *Ham*, and afterward to his Poſterity, among which was *Thoth*, the Dominion of the moſt weſtern Parts of *Africa*, where the *Atlantii* were ſeated, and to prevent the Family of *Atlas* from having any Power there independent from them.

82. *Antæus* the Son of *Atlas* is (*z*) ſaid to be in great Favour with *Mizraim* or *Oſiris*, the King of upper *Egypt*; and living at that Time in one of the *Nomi*, or Shires of *Thebais*, call'd *Antæopolites Nomus* in *Pliny* and *Ptolomy*, from his Name, hew as ſent from thence to govern *Ethiopia* and *Libya*. He is reported to have been the firſt Founder of *Tangier*, formerly call'd *Tingis*, near the Straights of *Gibraltar* on the other Side, and to have reign'd as a King in thoſe Parts after his Father. It is ſuppos'd, that his Family claim'd to rule in the Right of their Father *Atlas*; but the Family of *Ham* would have them ſubject to

(*x*) Euterpe. (*y*) Natalis Comes. (*z*) Euſeb. *Preparat. lib.* 2. *cap.* 1.

them. If *Antæus* consented to be the Deputy of *Osiris* or *Mizraim*, as (*a*) the ancient Writers seem to hint, then the Right was on the Side of *Ham*; but as the longest Sword will not want Pretences to fight, so *Hercules* or *Arcles*, who is also call'd *Assis*, tho' not of *Mizraim*'s or *Osiris* his Line, might take up the Title, such as it was, and invade *Antæus*.

83. *Antæus* being thus invaded by *Hercules*, defends himself with the utmost Vigour, and therefore is said to wrestle with him; and when he was beat'n, he frequently sent for fresh Recruits out of the Country. For which Reason it is said of him, that as often as he was weary or faint, he would but touch the Earth, and be in perfect Strength again. However, *Hercules* destroys him, and fixes a Colony in those Parts, which afterward retain'd the Name of *The Promontory of Hercules*. Hence the Sea is also call'd by the same Name; and in Commemoration of this Conquest he might set up those Trophies, which have been call'd *Hercules his Pillars*. And after that *Antæus* (*b*) had been bury'd for some Time, in or near *Tangier*; his Body was digg'd up, and it was found by his Bones, that he had been a Man of wonderful Bigness. Perhaps he might have sprung from a Race of Giants in those Days, and therefore the Name of his Father *Atlas* is suppos'd to be deriv'd from the *Hebrew* Word תלל *to heap up*, which in the Conjugation *Hiphil*, or the *Chaldee Aphel*, is contracted into *Athal*, and seems at least in Signification to be like our *English* Word *tall*, and is an Epithet which may be given to (*c*) either a high Hill, or a *tall* Man; and the *Arabick* Verb طال hath the same Signification.

84. Who this *Atlas* was, is difficult to determine; but as there are several Men of the same Name, so he could not be the fourth Son of *Noah*, as some have imagin'd, because (*d*) the whole Earth was repeopl'd from his three Sons, which were with him in the Ark. Neither could he be *Atlas* the Son of *Japhet*, and Brother to *Prometheus*, because he is said to (*e*) have been the first King of *Arcadia*, and to have come from the Mountain of *Caucasus*, which we know to be a Part of that vast Ridge of Mountains, on which the Ark landed, and was the first Habitation of *Japhet*, and his Family. Agreeably to this, *Apollodorus* owns *Asia* to have been the Wife of *Japetus*, and the Mother of his Children; among whom he names *Atlas* first. And without doubt, this may mystically intimate only, that the Country now call'd *Asia*, was the Place of their Birth, and first Education, as the Earth is call'd our common Mother. And thus the eldest Writers of their mythical History might leave this Hint in calling the Wife of *Japetus* by this Name, who (*f*) at another Time is call'd *Thornax*. And it is also evident from the *Scripture* Division of the first Nations, that we must seek for *Atlas* the Son of *Japhet* among the rest of his Brethren, and not in the remotest Distance of the Children of *Ham*.

85. But leaving the rest of *Africa*, whose ancient History is more barren than the Country, it is high Time to return back to upper *Egypt*, where we left the Children of *Mizraim* seating themselves in the southern Part of the *Nile*, and who had now built *Thebes*, or their first City in the Province of *Thebais*, so call'd from its Name. This City was at first call'd in (*g*) *Hebrew*, *No*, and when it was afterward over run with false Worship, particularly the worshipping of their Father *Ham*, whom they call'd *Jupiter Hammon*; it was in Memory of him call'd (*h*) *No Ammon*, which we translate *Populus No*, and from thence by the *Greeks* call'd *Diospolis*, or *the City of Jupiter*.

86. One great Argument of the Antiquity of this City is the Purity of its Religion, which the Inhabitants had learn'd from their Father *Noah*, before they separated from him, and began to build the Tower of *Babel*. For tho' *Ham*, by marrying before the Flood, was inclinable to the false Religion of those Times, which soon occasion'd a general Corruption in most of his Posterity; yet those of *Thebais*, in and after the Time of (*i*) *Thoth*, own'd no mortal Being to be a *God*, and only ador'd *Cneph*, which seems to be the Name of their sovereign *God*, whom they asserted to be without Beginning and without End, the Maker, or Framer, Preserver and Governour of the Universe. The Etymology of this Name seems to come from the Verb كنف which in the *Arabick* Language signifies to *preserve* or *cover* any Way, especially like Birds with their Wings, and is therefore a Name very proper to the great Preserver of Men. They say, that (*k*) the *Phænicians* call'd him the good *Dæmon*, in the same Sense, in which the *Egyptians* call'd him *Cneph*; which seems, as if they thought the Word *Dæmon* to be a *Phænician* Word from די Sufficiency, with the *Greek* Termination added to it. And if so, then the true GOD seems to call himself by this Name, in that (*l*) remarkable Expression to *Abraham*. I am אל שדי *the Almighty*, or allsufficient GOD, *walk before me, and be thou perfect*. But in later Ages, when their *Hieroglyphicks* were in greater Esteem, they drew him as a Dragon or a Serpent, but put upon him a Hawk's Head. And therefore *Epeis*, call'd

(*a*) Eusebius *and* Diodorus Siculus. (*b*) Plutarch. *in* Sertorio. (*c*) Ezek. 17. 22. *Vide* Pocock. *in Carmen* Tograi *pag.* 28. (*d*) Gen. 9. 19, *and* 10. 32. (*e*) Dionys. Halic. (*f*) Pausanias *in* Arcadicis. (*g*) Jer. 46. 25. Ezek. 30. 14, 15, 16. (*h*) Nahum. 3. 8. (*i*) Plutarch. de Iside et Osiride. Porphyr. *in* Euseb. *lib.* 3. *cap.* 11. *pag.* 115. (*k*) Philo Byblius *in* Euseb. *pag.* 41. C. (*l*) Gen. 17. 1.

by

by them the greateſt *Hierophant* and Scribe, ſaith of him, *The firſt and moſt divine Being is a Serpent, having a Hawk's Head beautiful to look upon; who, if he opens his Eyes, fills the Univerſe with Light in his firſt born Region, but if he ſhuts them, he fills it with Darkneſs.* And he ſeems to be the ſame, which in *Strabo* is call'd *Cnuphis*, and had a Temple in *Syene* the remoteſt Part of *Thebais*. And the Worſhip of this ſupreme GOD prevail'd ſo much throughout that whole Region, that they paid nothing toward the Charge of thoſe Animals us'd in other Places in the Service of their inferior Gods.

87. It is very probable, that many of the ancient *Egyptians* might worſhip the Sun, Moon or Stars, or even the Light or Fire; theſe being the Creatures ador'd in the early Ages, and in other Nations of the World, and bearing the greateſt Reſemblance of the divine *Shechinah* or Glory, which appear'd to the antediluvian Patriarchs, and alſo to *Noah*, and probably to other pious Men in that Age. This might be the Reaſon, why upon the Death of their firſt Kings, when they conſecrated them for Gods, they came ſo early into the Method of tranſlating them into particular Stars, calling the Stars by their Names, and placing their Reſidence there. There is no doubt, but the great Men in the antediluvian Age were worſhipp'd after their Death, and had their Images erected for this Purpoſe. But as the Flood deſtroy'd all theſe Images, and was a ſignal Mark of GOD's Diſpleaſure againſt this Vice; ſo it deſtroy'd all that idolatrous Worſhip, and whatever ſucceeded after it could not be begun until the Deaths of thoſe, who either ſurviv'd, or were born after the Flood; ſo that nothing of this Nature could happen in leſs than two hundred, and very little in leſs than four hundred Years. It is certain, that they never pretended to make an Image of their God *Cneph*, becauſe they look'd upon him, as a ſpiritual, immortal and infinite Being, and as ſuch could not be repreſented by groſs, corruptible and finite Matter. And they made no Images of the Sun, Moon and Stars, becauſe they were viſible, and therefore needed no ſuch Repreſentation. *Lucian* (*m*) tells us, that tho' the *Egyptians* were the firſt Makers of Idols, yet anciently they had none in their Temples. And (*n*) another Author affirms, that even in his Time the Philoſophers avoided all fabulous Umbrages, when they ſpoke of the ſupreme GOD, or of the Mind, the ſecond *Platonick* Perſon; and generally ſaith of the heathen Antiquity, that it made no Image of this ſupreme Being, tho' it had many of other inferior Deities. Intimating thereby that Images had much Fable in them, unworthily belying the ſupreme Deity, when pretending to reſpect him. The firſt Image made at *Babylon* for idolatrous Uſes, was that of *Ham*, with a Sword in his Hand, and plac'd in the upper Room of their Tower; but this could not ſerve for ſuch a Uſe until his Death, which was not long before the Birth of *Abraham*. When the *Dioſcuri*, having built ſome Ships, went to Sea, and being caſt away near Mount *Caſſius*, they built and conſecrated a Temple in commemoration of their Eſcape; it was particularly obſerv'd in later Ages as an Argument of its great Antiquity, that no Idols were there. Even in *Greece* we are told, (*o*) that the *Phliaſians* had a very holy Temple, in which there was no Image either openly to be ſeen, or kept in ſecret; and they had a ſacred Account or Reaſon of this Practice, but that was not to be reveal'd. Upon which (*p*) a late eminent Author makes this Remark, That this was certainly a Mark of very great Antiquity, ſince the corrupt Practice of Worſhipping by Images, grew very early in the World; and to worſhip without any Image was certainly the oldeſt and beſt Manner of Worſhip. And it is ſaid (*q*) of the old *Phænician Melcartus* or *Hercules*; that in his ancient Temple at *Gadira* or *Gades*, they had thus much of the Patriarcal Religion, continu'd in the Times of *Silius Italicus* and *Philoſtratus*, that there were no Images in it. And the *Magi*, whoſe Religion was the moſt ancient among the *Perſians*, did abominate (*r*) all Images, and worſhipp'd GOD only by Fire. The firſt Riſe of Idolatry is (*s*) thus deſcrib'd by an excellent Author of our own. The true Religion, which *Noah* taught his Poſterity, was that which *Abraham* practis'd, the Worſhipping of one GOD, the ſupreme Creator and Governour of all things, with Hopes in his Mercy through a Mediator. From hence the Neceſſity of a Mediator between GOD and Man became a general Notion, which obtain'd among all Mankind from the Beginning; who being conſcious of their own Meanneſs, Vileneſs and Impurity, could not conceive how it was poſſible for them of themſelves alone, to have any acceſs to the all-holy, all-glorious and ſupreme Governor of all things. They conſider'd him as too high, and too pure, and themſelves as too low and polluted for ſuch a Converſe. And therefore they concluded, that there muſt be a Mediator, by whoſe Means alone they could make any Addreſs unto him, and by whoſe Interceſſion alone any of their Petitions could be accepted. But no clear Revelation being then made, or perhaps forgott'n, of the Mediator, whom GOD had appointed, becauſe he had not been yet ſo clearly manifeſt-

(*m*) Lucian *de* Deâ Syriâ. (*n*) Macrobius, *lib.* 1. *cap.* 2. (*o*) Pauſanias *in* Corinthiacis, *pag.* 57. (*p*) Cumberland's Origines antiquiſſimæ, *Page* 264. (*q*) Sed nulla effigies, ſimulachrave nota deorum. Silius Ital. *lib.* 3. (*r*) Pocockii Specimen Hiſtoriæ Arabicæ, *pag.* 146. &c. *and* Religio veterum Perſarum *by* Dr. Hyde. (*s*) Prideaux's Connexion of the Hiſtory of the old and new Teſtament, *Book* 3. *Page* 177.

ed

ed to the World, as he was afterward, they took upon them to addreſs unto him by Mediators of their own chooſing. And their Notion of the Sun, Moon and Stars, being, that they were the Tabernacles or Habitations of intelligent Beings, which animated thoſe Orbs in the ſame Manner, as the Soul of Man animates his Body, and were the Cauſes of all their Motions, and that theſe Beings were of a middle Nature between GOD and Man; they thought, that theſe were the moſt proper to become the Mediators between GOD and themſelves. And therefore the Planets being neareſt to us of all theſe heavenly Bodies, and generally look'd upon to have the greateſt Influence on this World, they made choice of them in the firſt Place to be ſuch as ſhould mediate for them with the ſupreme GOD, and procure from him the Mercies and Favours, which they pray'd for; and accordingly directed divine Worſhip to them as ſuch. And here began all the Idolatry, that hath been practis'd in the World. They firſt worſhipp'd them by their *Tabernacles*, and afterward by their Images alſo. By theſe *Tabernacles* they meant the Orbs themſelves, which they look'd upon as the ſacred Places, in which theſe Intelligences had their Habitations. And therefore, when they paid their Devotions to any one of them, they directed their Worſhip toward the Planet, in which they ſuppos'd he dwelt. But theſe Planets by their Riſing and Setting, being as much under the *Horizon* as above, they were at a Loſs, how to addreſs to them in their Abſence. To remedy this they had Recourſe to the Invention of Images; in which, after their Conſecration, they were taught, that theſe Intelligences or inferior Deities were as much preſent by their Influence, as in the Planets themſelves, and that all Addreſſes to them were made as effectually before the one, as before the other. And this was the Beginning of Image-Worſhip among them. To theſe Images were given the Names of the Planets, which they repreſented, and they were the ſame, by which they are ſtill call'd. And hence it is, that we ſtill find *Saturn*, *Jupiter*, *Mars*, *Apollo* or the Sun, *Venus*, *Mercury* and *Diana* or the Moon, to be firſt rank'd in the Polytheiſm of the Ancients. This Idolatry was learn'd by the *Iſraelites* when they were in *Egypt*, and ſoon practis'd by them after their Deliverance from thence. And therefore the (*t*) Prophet upbraids them for it in theſe Words. *Have ye offer'd unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael? But ye have born the tabernacle* or Repreſentation of the Orb *of Moloch, and Chiun your images, which ye made to your ſelves*; or as (*u*) St. *Stephen* ſaith, *the ſtar of your god Remphan, ſuch figures, which ye made to worſhip them. Therefore will I cauſe you to go into captivity beyond Damaſcus, ſaith the* LORD, *whoſe name is the* GOD *of hoſts.* The learned *Bochartus* (*x*) tells us, that *Moloch* was the ancient Name for the Planet *Mars*; and he quotes *Kircher* for a Proof, that he was ſtill call'd ſo in the *Coptick* Language, which was a Mixture of the *Greek* and *Egyptian*. And he alſo adds, that *Aben Ezra* ſaith, that *Chiun* ſignifies *Saturn*, both among the *Perſians* and the *Iſhmaelites*, and that (*y*) even in one of the Comedies of *Plautus*, *Saturn* is call'd *Chiun*. And he alſo adds, that *Chiun* is the ſame with the *Egyptian* Word *Rephan* or *Remphan*, which ſignifies *Saturn*. And therefore the *Septuagint*, who wrote in *Egypt*, and for the Uſe of the *Egyptians*, did more willingly uſe that Word, as beſt known among them. The Word in the *Septuagint* was *Raiphas*; and in Proceſs of Time, the Language was ſo alter'd in the Apoſtle's Days, that it was call'd *Remphan*. The Word *Rephas* was one of the peculiar Names giv'n to *Ham*, when he was worſhipp'd; and it frequently in *Hebrew* ſignifies a Giant, becauſe of all thoſe, which were before and after the Flood, he was more eſpecially deify'd and ador'd, and the mightieſt Men of his Race glory'd in their Likeneſs to him, and therefore affected to be call'd *Rephaim*. And the Deriving of his *Coptick* Name *Rephas* from the *Hebrew* Word רפא *Rapha*, which denotes that healthy Conſtitution, that produceth long Life, Growth to great Stature and Strength, affords a farther Light to the Reaſon of this Name given to *Ham*, and the *Rephaims* deſcending from him. And as *Ham*, after his Death, was conſecrated into the Planet *Saturn*; ſo the ſame Planet was firſt call'd *Raiphas* and afterward *Remphan*.

88. The (*z*) *Arabick* Hiſtorian tells us, that the Worſhip of the Images of dead Men was alſo begun in the Days of *Peleg* and his Brother *Joktan*, and ſaith, that the firſt Cauſe thereof was, that when any Man happen'd to die, who was moſt excellent for Prudence and Counſel or Valour; the Survivers ſet up his Statue in their Counſel-Houſe (perhaps to encourage others to imitate their Example) and then when any thing happen'd that was acceptable, concerning which they were to take Counſel, they met together to conſult before that Image, as if the Image was preſent to give them Counſel, or infus'd into them his former Courage or Conduct. And thus they ſet up the Images of all their famous Anceſtors; and being for a great while accuſtom'd to this Method, they fell into the Worſhip of them. After this (*a*) a Notion obtaining, that good Men departed had a Power with GOD to mediate alſo and intercede for them; they deify'd many of thoſe, whom they thought to be ſuch: And hence the Number of their

(*t*) Amos 5. 25, 26, 27. (*u*) Act. 7. 42, 43. (*x*) Phaleg. *lib.* 1. *cap.* 15. *col.* 59. *lin.* 51.
(*y*) Pænalus, *ſo ſaith*, Petitus Miſcel. *lib.* 2. *cap.* 2. (*z*) Eutychius, *page* 46. (*a*) Prideaux's Hiſtorical Connexion, *Book* 3. *Page* 178.

Gods increas'd in the idolatrous Times of the World. This Religion firſt began among the *Chaldeans*, which their Knowledge in Aſtronomy help'd to lead them to. And from this it was that *Abraham* ſeparated himſelf, when he came out of *Chaldea*. From the *Chaldeans* it ſpread it ſelf over all the Eaſt, where the Profeſſors of it had the Name of *Zabii*. From them it paſs'd into *Egypt*, and from thence to the *Grecians*, who propagated it to all the weſtern Nations of the World. And therefore (*b*) the Author of the *Wiſdom of Solomon* betrays not only his Want of divine Inſpiration, but alſo his own Ignorance, when he affirm'd that it was begun partly by Parents making Images of their own Children when dead, and partly by others, who made Images of their abſent Friends when living.

87. But whatever Errors had crept into the Religion of upper *Egypt*, it is certain, that they always abhorr'd the Sacrifices of Men to their Gods as barbarous and inhuman; and therefore when *Tethmoſis*, about the Time of the Death of *Abraham*, had reduc'd all lower *Egypt* to his Obedience, he aboliſh'd that Cuſtom, and the better to pleaſe the People, he order'd Pictures, made of Wax, to be offer'd in their Stead.

88. But here it may be ask'd, How did theſe People behave themſelves toward thoſe, who differ'd from them in Matters of Religion? To this I anſwer, That where the Difference lay in things only circumſtantial, there is no Inſtance of the leaſt Trouble or Uneaſineſs on that Account. That where the Difference lay in the greateſt Fundamental, even the Object of Divine Worſhip; yet when Men liv'd peaceably, they uſually met with no Diſturbance, which many Times prov'd to be of ill Conſequence to the true Religion; and the greateſt Oppoſition was, when the Actions of the one were really deſign'd to be an Affront to the other. To inſtance in Particulars. Whilſt *Melchiſedek* was the Prieſt of the moſt high GOD in his own Family, whilſt he acted juſtly, and liv'd peaceably, he ſeems to be reſpected by all: And tho' he acted the Part of a Prieſt in Publick, being overjoy'd when *Abraham*, one of his own Perſwaſion, return'd from the Slaughter of the Kings; yet it did not create the leaſt Uneaſineſs. The *Egyptians* well knew, that the *Hebrews* worſhipp'd a GOD very diſtinct from theirs, and yet this was never made an Argument to oppreſs them, but all their Hardſhips aroſe from political Reaſons. The Children of *Iſrael* were cautious of giving Offence, and therefore they had a full Toleration; inſomuch, that (1) when *Pharaoh* allow'd them to *go, and ſacrifice to* their GOD *in the land*, *Moſes* ſcrupl'd it, and ſaid, *It is not meet ſo to do, for we ſhall ſacrifice the abominations of the Egyptians to the* LORD *our* GOD: *Lo, ſhall we ſacrifice the abominations of the Egyptians before their eyes? and will they not ſtone us?* The chief Animals, which GOD requir'd in Sacrifices, were Sheep and Oxen. Now the *Egyptians* abhorr'd both Sheep and Shepherds, becauſe of the long Paſtoral Wars in thoſe Countries, and therefore would think it too great an Honour done to thoſe Creatures to offer them in Sacrifice to the true GOD; and they would alſo reckon the Offering of a Bullock to be an Affront to their God *Apis*, and reſent it accordingly. And this made the *Iſraelites* ſo cautious. The Troubles, which *Abraham* met with in *Meſopotamia*, were not, becauſe he was of a different Religion, but becauſe of his zealous Oppoſing the falſe Religion of the *Chaldeans*, and Endeavouring to bring them over to the true; and particularly his burning the Idol Temple, which oblig'd him to obey the Commands of GOD, and depart from that Country into the Land of *Canaan*: But after that, when he was among the *Canaanites* and the *Egyptians*, and did not intermeddle with their Religion, he met with no Diſturbance from them. And even when the Patriarchs purg'd their own Houſholds from their Idols, they were not moleſted; becauſe others were of this Opinion, that every Man had a Right in his own Family. The Animoſities in Religion between *upper* and *lower Egypt* was, becauſe during the Time of their Wars, they both deify'd thoſe Kings, which had done the others moſt Miſchief; ſo that the Religion of the one was a Defiance of the other, both as to their Worſhip and even their State; and therefore they fail'd not to revenge it upon their Temples in their reſpective Turns. On the other Hand, the too eaſy Tolerating the Religion of the *Magi* among the Sons of *Shem* in Worſhipping the Sun, Moon, Stars and Fire, was the Cauſe, that that Part of *Aſia* was ſo ſoon overrun with that Worſhip; and the Tolerating the *Egyptian* Worſhip among the Sons of *Japhet*, was the Reaſon that their Idolatry ſo ſoon ſpread itſelf into all *Europe*, firſt in *Greece* and then in *Rome*. It was not therefore without great Reaſon, that GOD commanded the *Iſraelites*, when they came into the Land of *Canaan* (2) *to deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire*, and (3) *make no covenant with them nor with their gods*, becauſe *it* would *ſurely be a ſnare unto* them; as it really was (4) frequently in the Time of the Judges, and afterward in the Time of the Kings of *Iſrael*. For when *Solomon* (5) *went after Aſhtoreth* (or *Aſtarte* the Wife of *Ham*, who dwelt moſt at *Zidon*, and was therefore after her Death worſhipp'd in thoſe Parts, as) *the goddeſs of the Zidonians, and after Milcom* (or *Moloch*) *the abominati-*

(*b*) Wiſd. 14. 14. *to* 23. (1) Exod. 8. 25, 26, 27. (2) Deut. 7. 5, 6. (3) Exod. 23. 32, 33. (4) Jud. 2. 11, 12, 13, 19, *and* 3. 7, 12, *and* 4. 1, *and* 6. 1, 8. 33, 34, *and* 10. 6, *and* 13. 1. *and* 17. 5, 6, *and* 18. 30, 31. (5) 1 Kings 11. 5, 6, 7, 8.

on of the Ammonites, it caus'd ſuch an Inclination in the *Iſraelites* to Idolatry, that all the Zeal of the good Kings, who ſucceeded, could not root it out, until they were carry'd away Captives into *Babylon*. And when *Jeroboam* had ſet up the golden Calves, there was ſuch a Degeneracy and Increaſe of Idolatry, which occaſion'd their utter Rejection. And therefore tho' Differences in Circumſtantials may and ought to be allow'd for the Preſerving of Peace; yet Errors in ſuch Fundamentals as theſe, concerning the Object of our Worſhip, may be attended with the moſt fatal Conſequences, eſpecially if daily Endeavours are uſed to gain new Proſelytes.

89. But to return from this Digreſſion: It is high Time to take our Leave of *Egypt*, and follow the Hiſtory of *Ham*. His Wife, which he had at this Time, was her, who had been with him in the Ark; even *Naamah*, the Daughter of *Lamech*, of the Race of *Cain*. Her Name in *Hebrew* ſignifies The fair one. As he travel'd with her into other Countries, he chang'd her Name to one, that in another Language had the ſame Signification, and call'd her *Aſtarte*, as it is in the *Greek*, or *Aſhtaroth* in the *Hebrew*, which (*c*) Word ſignifies in *Hebrew*, Flocks of Cattle, Sheep or Goats. And as the Patriarchs in thoſe early Times did generally lead a paſtoral Life, and ſuch eſpecially had more Leiſure to make Poems on what Subjects they pleas'd; ſo they generally compar'd the moſt beautiful Women to ſuch Animals as theſe, in whom they moſt delighted. Thus *Solomon* himſelf compares (*d*) CHRIST the beloved Spouſe of his Church to *a roe or a young hart*, who *cometh leaping upon the mountains*, and *skipping upon the hills*: And the Church to a (*e*) *flock of goats, which appear from mount Gilead*, or *a flock of ſheep, which are* newly *ſhorn, which came up from the waſhing, whereof every one bears twins, and none is barren among them.* *Lucian* (*f*) ſufficiently intimates, that he thought *Aſtarte* and *Europa* to be the ſame Perſon, to whom the Temple in *Sidon* was dedicated, and *Bochartus* (*g*) hath plainly ſhewn us, that the Word in the *Phænician* Tongue ſignifies λευκοπρόσωπος the white fac'd, or fair one. Hence the Word in *Greek* (*h*) Βοῶπις or *Bull's face*, ſo often us'd by *Homer* and others, became a reſpectful Epithet of *Juno*, and ſignify'd ſuch Features, as were very agreeable: And that Epithet may well belong to the Wife of *Ham*, of whom the *Phænicians*, the beſt Judges of this Fact (as *Sanchoniatho* affirms) do aſſure us, that ſhe was call'd by the *Greeks Aphrodite*, or *Venus*, or the Goddeſs of Love and Beauty. That ſhe was ſav'd in the Ark is plainly intimated, becauſe (*i*) the *Phænicians*, as we are inform'd by (*k*) an Eye-Witneſs, painted her in the upper Part like a Woman, and the lower Part like a Fiſh; which could allude to nothing but her being preſerv'd in the Flood; and there was alſo in her Temple-Service at *Hierapolis*, a conſtant Commemoration of the Flood and its Drying up, as if ſhe was one of thoſe, who ſhar'd in that great Eſcape.

90. And now *Ham*, having divided the Country into ſeveral *Nomi* or Hundreds for the Benefit of Paſturage, and ſettl'd them in the Form of an Ariſtocratical Government, returns with her out of *Egypt*; and having paſs'd thro' the Country of his Son *Cuſh*, he ſettles on the eaſt Side of *Jordan* for a Time, in the Country call'd by the *Greeks Peræa*, but in more ancient Times *Baſan*, near the Land of *Gilead*. There he builds (*m*) two Cities, and calls the Name of the one *Ham*, in Memory of his own Name; and the other *Aſhtaroth* in Memory of hers, which was afterward call'd *Aſhtaroth Carnaim*, and (*n*) *Carnaim* for a particular Reaſon. Anno Mundi 1810.

91. *Ham* having thus ſettl'd the Children of *Mizraim* in *Egypt*, of *Phut* in *Ethiopia*, and of *Canaan* between *Jordan* and the *Red Sea*, and of *Cuſh* on the Borders of *Arabia*; and having built theſe two Cities, that ſo he might take Poſſeſſion alſo of the other Side of *Jordan*; he leaves ſome of the Poſterity of *Canaan*, who were call'd the *Hivites*, about Mount *Hor*, to ſettle there; and returns with his Son *Mizraim*, to the North of *Canaan*, and there he ſettles near the Sea ſhore at *Berytus*. The Reaſon, why he ſettled there, muſt be, that he might have an Opportunity to enlarge his Colonies by Sea, whenever he thought it convenient; and alſo might have a good Correſpondence, not only with the Settlements of *Canaan* and *Cuſh*, but alſo with thoſe in *Babylon* and *Egypt*, as lying at an equal Diſtance from both: And he kept his Son *Mizraim* with him, that he might have one at Hand to execute ſuch Orders as he thought moſt proper; and he choſe *Mizraim* rather than either of the other, becauſe he and his Wife *Iſis* were of the ſame ambitious and incroaching Temper with *Ham* and *Aſtarte*, as will appear from the Sequel of the Story. Anno Mundi 1812.

92. *Japhet* ſeeing *Ham* ſo near him in Perſon, and fearing leſt he ſhould prove an ill Anno Mundi 1814.

(*c*) עשתרות. (*d*) Cant. 2. 8, 9, 17, *and* 8. 14. (*e*) Cant. 4. 1, 2, 5, *and* 6. 5, 6. *and* 7. 3. (*f*) De Deâ Syriâ. (*g*) Phaleg. *lib.* 4. *cap.* 33, *col.* 298, *and* Canaan, *lib.* 1. *cap.* 15. *col.* 421, *viz.* הור אפא. (*h*) Βοῶπις πότνια Ἥρη. *And as* Jupiter *or* Ham *was the Husband of* Europa; *ſo I leave it to the learned to judge, whether the* Greeks *might not tranſlate the Word* Europa *into a like Word of their own Language, tho' of a different Derivation, and call him ſo often* εὐρύοπα Ζεὺς, *or broad fac'd* Jupiter. (*i*) Diodorus Siculus, *lib.* 2. (*k*) Lucian. de Deâ Syriâ. (*l*) *Ibid.* (*m*) Gen. 14. 5. (*n*) 1 Maccab. 5. 43, 44, *and Verſe* 17, *compar'd with Verſe* 26, *and* Carnion 2 Maccab. 12. 26.

Neighbour

Neighbour, and take Poſſeſſion of ſuch Lands, which did of Right belong to him, begins to ſtir; and having before ſettl'd his Poſterity between the *Tigris* and *Euphrates*, where, as their Families increas'd, they were ſtraighten'd for want of Room, they ſoon extend themſelves weſtward, and accordingly Part of *Japhet's* Family, together with himſelf, did ſoon ſettle in *Natolia* or *Aſia* the leſs; being parted from the Poſterity of *Ham*, by the Mountains of *Libanus*, *Antilibanus* and *Amanus*. After this they ſettle themſelves in *Lydia*; then they people part of *Phrygia*; and afterward they enlarge their Dominions as far as the *Helleſpont*. At this Time the Country was inhabited but by few People, it being but about an hundred and ſixty Years after the Flood; and about the Time when (*o*) *Serug*, the fifth from *Shem* of his Race, was born. Sometimes the Poſterity of *Japhet* live peaceably with the Poſterity of *Ham*, and ſometimes they have Wars with each other; tho' theſe Wars were generally but of a ſhort Continuance, becauſe the grand and famous Scene of Action lay between the *upper* and the *lower Egypt*.

Anno Mundi 1800.
Anno Mundi 1815.
Anno Mundi 1816.
Anno Mundi 1818.
Anno Mundi 1820.

93. Here we may obſerve another Providence of GOD in the firſt Peopling of the World after the Flood. The Poſterity of *Shem* and *Japhet*, being born of good religious Parents, ſeem to have ſomething of their Temper, and accordingly liv'd peaceably and quietly with each other; and were therefore plac'd in ſuch Countries, where they might have the freer Acceſs to one another, having at moſt only the River *Tigris* between them. But the Poſterity of *Ham* being wicked, bloody minded, and ready on all Occaſions to incroach upon their Neighbours, were parted from them on the one Side by the great River *Euphrates*, and eſpecially when it is made much greater by the Acceſſion of the *Tigris* to it, on another Side by large and almoſt impaſſible Mountains, and on the other by the main Ocean; and they who affected an arbitrary Power, and to ſubdue their Neighbours, were torn to pieces by Wars among themſelves, that they could execute none of their Projects. And thus GOD reſtrain'd their Fury in the ſame Manner, as he alſo ſet bounds to the Sea, by ſaying, *Hitherto ſhalt thou come and no further*.

94. The Land of *Canaan* being a very plentiful Country, the Inhabitants thereof ſoon betook themſelves to Paſturage, and accordingly they were glad to receive any People among them, who had great Quantities of Flocks and Herds; becauſe the Land being but thinly peopl'd, they had not enough to conſume its Product. This made *Abraham* and *Lot*, and their Families find ſo eaſy an Admittance to live among them. Theſe Shepherds had no Houſes, but liv'd in Tents, which they could eaſily take down, and remove from Place to Place, as Occaſion did require, for the better Convenience of Paſturage. Hence it is, that we read ſo often of the Tents of (*p*) the Patriarchs, but never of their Houſes, and that (*q*) *Abraham ſojourned in the land of promiſe as in a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe*. Theſe Shepherds leading ſuch a rambling Life, did not confine themſelves to any particular Place, nor indeed to their own Tribes, allotted to each of the Sons of *Canaan* by their Father or their Grandfather *Ham*, and ſo contracted a general Acquaintance with one another; and it is probable, that they mix'd one with another, and ſo ſeparated themſelves from their Kindred: And hearing that the Children of *Mizraim* had only taken Poſſeſſion of *upper Egypt*, and that the *lower Egypt* was uninhabited, they enter into a Confederacy to go thither and dwell there in one Body: And becauſe they could not call themſelves by any particular Name of one of the Sons of *Canaan*, therefore they call themſelves in general by the Name of *Canaanites*. And as it was uſual in thoſe Times to call Perſons and Places by ſuch Names as ſignify'd the general Occurrences of thoſe Days; ſo the eldeſt City, which *Moſes* (*r*) mentions ſouth of *Jeruſalem* in the Way to *Egypt*, is call'd *Hebron*, which being built about this Time, ſignifies an Aſſociation or Uniting into Societies, and is directly oppoſite to the Way of Living ſcatter'd in Tents, as the *Nomades* or Paſtors were.

Anno Mundi 1825.

95. In the mean Time the *Caſluhim*, or one of the Families of *Mizraim*, ſettled themſelves in that Part of *Egypt*, which lay between the *Red* and the *Mediterranean* Sea, upon the neareſt Branch of the *Nile* call'd the *Oſtium Peluſiacum*. The *Greek* Word πηλώσιον ſignifies *dirty*, and indeed it lay in a very wet Ground, being ſo near the *Nile* and the *Mediterranean* Sea; and therefore it was ſometimes call'd סין *Sin*, a Word of the ſame Signification, and ſometimes it was call'd *Raamſes*. It was alſo frequently call'd *Abaris* (from the *Hebrew* Verb עבר which ſignifies *to paſs over*) and may therefore be taken for a Paſs, or Paſſage, or a common Road. But why it was call'd *Peluſium* is not ſo eaſy to underſtand; only the common Notion that *Peluſius* and *Paleſtinus* are of the ſame Signification, makes it probable, that *Peluſium* was not of a *Greek* but *Eaſtern* Original, as *Paleſtinus* certainly is, and that they are both from the ſame eaſtern Root פלש *Peles*, the ſame Radi-

Anno Mundi 1828.

(*o*) Gen. 11. 20. (*p*) Gen. 12. 8. *and* 13. 3, 18, *and* 24. 6, 7, *and* 25. 27, *and* 26. 17, 25, *and* 61. 25, 33, 34, *and* 33. 18, 19, *and* 35. 21. (*q*) Heb. 11. 9. (*r*) Gen. 13. 18, *and* Num. 13. 22.

cals being found in them both; ſo that the *Greeks* learn'd the Name of thoſe eaſtern People from the Eaſt, and did not give them a *Greek* Name, but only added two different Terminations to the ſame eaſtern Word, with a little Change of the Vowels, as it is common among them. Now this Word in *Hebrew* in the Conjugation *Hithpahel*, ſignifies a Beſmearing in Duſt and Aſhes, or a Rolling in the Dirt; from which the *Greek* Words πηλὸς and πηλόσσειν may be borrow'd; and which agrees well with the dirty fenny Situation of *Peluſium* at the Mouth of the *Nile*; but in the *Chaldee* and *Syriack* Languages it ſignifies *publick*, *open*, or a *Paſſage*; and in the *Samaritan* and *Ethiopick*, it ſignifies a *Sojourning*, or *Removal from Place to Place*. All which Notions agree very well with *Peluſium* as the great Paſſage, not only into *Aſia* by Land, but alſo into both *Europe* and *Aſia* by the Mouth of the *Nile* falling into the *Mediterranean* Sea. And all this not only agrees well with the other Names of *Caphtor* and *Abaris* already mention'd; but may teach us to obſerve the Time when the Town was built by the *Caſſluhim*, which was ſoon after their Travels were ended, and they were ſettl'd in this Country. However, the Town it ſelf was always eſteem'd as the great frontier Garriſon of the Kingdom or *Egypt*; and therefore was the grand Scene of Action in the *Egyptian* Wars; and when the Inhabitants remov'd from thence into other Countries by Treaty, they uſually call'd themſelves *Philiſtines*, from the Name of the Place. Another Name, by which this Town was alſo call'd, was *Caphtor*. Thus the Prophet *Jeremiah* ſaith, that (*s*) the *Philiſtins*, were *the remnant of the country* (or the Iſle) of *Caphtor*. And (*t*) the Prophet *Amos* ſaith of GOD, that he *brought the Philiſtins from Caphtor*. The Word (*u*) *Caphtor* ſignifies ſuch an artificial, large Pomegranate or Globe, as was anciently at the Top or Head of their noble Pillars in ſtately Buildings; and accordingly the *Septuagint* renders the Word, Σφαιρώτης. Such were the Heads of *Jachin* and *Boaz*, the great Pillars in *Solomon*'s Temple. Now becauſe the Heads or Chapiters of Pillars were their chief and peculiar Ornament, and moſt noted by Spectators, the ſeveral Orders of them are commonly diſtinguiſh'd by their Heads, and they give Name and Eſteem to the whole Pillars, whether of the *Dorick*, *Ionick*, *Corinthian* or *compoſite* Order, and a violent Blow on the Chapiter of a Pillar (ſuch as from a battering Ram in old Times, or a great Cannon Bullet in later Days) threatens the Fall of the whole Pillar, and all the Building ſupported by it. And becauſe this well fortify'd Paſs into *Egypt* was of ſuch an Importance to the whole Kingdom; hence this Paſs was call'd *Caphtor*, to intimate it to be the ſtrong or nobly adorn'd Pillar at the Gate into the Kingdom, or (*x*) the Chapiter of ſuch a Pillar figuratively put for the Whole, and conſequently the Support of the Kingdom. And that this Notion is truly ancient, and agreeable to the Conceptions of the eaſtern People, is evident from (*y*) the Prophet *Amos*, where he ſaith, *Strike the* Caphtor or *Chapiter, that the poſts may ſhake*, the Conſequence of which Blow muſt be, that the πρόπυλα, all the Supporters of the Porch and Gates of the Temple *may* ſo *ſhake*, as to fall into Ruin. All which demonſtrate that ſuch *Caphtors* were great Marks of State and Honour, and conſequently that the Name imported ſomething remarkable to belong to that important Paſs, City or Country that bore it, and conſequently to the *Caphtorims* or Guardians of this honourable Place, which, we have no Reaſon to doubt, were choſen out of the ableſt and beſt diſciplin'd Men of the Family of *Caſſluhim*, who, when they were forc'd from thence by Treaty or otherwiſe, and went toward the Land of *Canaan*, call'd themſelves *Philiſtims*, and the Country *Paleſtina*, which they inhabited, from the Name *Peluſium*; ſo when they went toward *Arabia*, they call'd themſelves *Caphtorim* from the Name *Caphtor*. And hence it is, that *Moſes* tells us, that (*z*) out of the Family of *Miſraim*, call'd *Caſſluhim*, came the *Philiſtim* and *Caphtorim*.

96. Theſe *Phænician* or *Canaanitiſh* Paſtors, having thus enter'd into a Confederacy, joyn themſelves to as many others as they could pick up for this Purpoſe, eſpecially with ſuch as dwelt in the ſouth Part of the Land of *Canaan*, who were partly *Avites* or *Hivites*, and partly *Jebuſites*; being alſo joyn'd with ſome of the *Horites*, and others of the neighbouring Parts of *Arabia*, who are ſaid (*a*) to dwell in *Hazerim* or ſmall Villages, reſolve to go into *Egypt*, and ſettle there. And the *Caſſluhim*, knowing that there was waſte Ground ſufficient for them, let them enter peaceably without the leaſt Diſturbance; and as the Country, from whence many came out of *Canaan*, was (*b*) call'd *Goſhen*, ſo they who came from thence call'd the Country, which they poſſeſs'd, (*c*) *the Land of Goſhen*. And others alſo ſettl'd in other Parts adjoyning to the *Mediterranean* Sea. At their firſt coming thither, they live peaceably for ſome Time with thoſe of *upper Egypt*, and call themſelves by the general Name of *Canaanites*. Anno Mundi 1830.

97. They had not been long there, before

(*s*) Jer. 47. 4. (*t*) Amos 9. 7. (*u*) Cumberland's Origines antiquiſſimæ, *page* 54. *Thus it is expreſs'd* 1 Kin. 7. 41, 42, *where the ſetting them up is deſcrib'd, and* Jer. 52. 22. *where their Ruin is bewail'd.* (*x*) *So we put* Lepidum Caput *for a witty Man; and the ancients ſometimes expreſs'd the whole Ox* Apis *(worſhipp'd by the* Egyptians *or* Iſraelites *in Imitation of them) by* Caput Vitulinum. (*y*) Amos 9. 1, *&c.* throughout, *eſpecially Verſe* 1, *and* 8. (*z*) Gen. 10. 14. (*a*) Deut. 2. 23. (*b*) Joſ. 10. 41. *and* 11, 16, *and* 15. 51. (*c*) Gen. 45. 10, *and* 46. 28, 29, 34. *and* 47. 1, 3, 6, 27.

they

Anno Mundi 1832.

they begin to ſettle themſelves in this Country, and leave off their wandring Life; and therefore they build a City, which they call *Zoan*, which Word is obſerv'd by (*d*) Dr. *Caſtle*, to ſignify a Removal from one Place to another, and ſeems to intimate, that theſe Shepherds about ſeven Years after their firſt Confederacy, when *Hebron* was built, did (as (*e*) *Moſes* aſſures us) build the City of *Zoan*, which ſtood about the Entrance of *Egypt*, near that *Oſtium* of the *Nile* call'd *Taaniticum*, taking its Name from *Tanis*, which is the *Greek* Name or Pronunciation of *Zoan*, moſt known in the *Septuagint*. *Diodorus Siculus* calls it (*f*) *Thonis*, and ſaith, that it was the ancient Mart of *Egypt*. And *Bochartus* in the Additions to his laſt Edition, proves it to have been the *Metropolis* or royal Seat of the Kings of *Lower Egypt* in the eldeſt Times.

98. Having thus fix'd themſelves in a different Way of Living from what they had been formerly us'd to, they aſſume a greater Dignity, and call themſelves *Hyc-ſi*, which in the *Egyptian* Language ſignify'd *Kingly* or *Royal Shepherds*. They alſo divide themſelves into thirty ſix *Nomi* or Paſturages, and having obſerv'd that *Upper Egypt* was govern'd by an *Ariſtocracy* at that Time, they form themſelves into the ſame Manner of Government, and chooſe two out of each of the *Nomi*, or ſeventy two in all, who were to manage the whole Affairs of the Kingdom, and were call'd *Typho* by thoſe of *Upper Egypt*.

99. The Reaſon, why they were call'd by this Name, was, becauſe they choſe one *Typho* to be the General of their Army in the firſt *Egyptian* Wars. Who he was, is uncertain. *Sanchoniatho* mentions one of this Name of the Line of *Japhet*, who might probably be alive at this Time, and is ſuppos'd to be the Man; but the Myſtery is, how he came to be joyn'd with the Children of *Ham*. However, he was the Enemy and Deſtroyer of the Race of *Mizraim*, and is ſuppos'd to have came thither by Sea from the Country of *Japhet*, who inhabited the Iſles and the Shores. Accordingly he is repreſented (*g*) in their myſtical Theology, both vulgarly and among the wiſer Prieſts of *Egypt*, to import the Sea that ſwallow'd up their *Nile*, and therefore they abhor it, and its Fiſh and Salt, as the Foam of *Typhon* raging, and they had ſuch an Averſion to Seamen, that they would hardly ſpeak to them. In the Fable in *Plutarch*, he is repreſented as the Brother to *Mizraim*; but in the Hiſtory of *Sanchoniatho*, as his Couſin-german. This may be eaſily reconcil'd, becauſe Brother's Children in the caſtern and larger Senſe of the Word, are call'd Brethren. He might come out of *Japhet*'s Country on the north Side of *Amanus* by Shipping over Sea, which the *Egyptians* call'd *Typhon*. *Porphyry* tells us, that (*i*) the *Egyptians* repreſent him by an *Hippopotamus*, or a River Horſe; and *Manetho* ſaith, that *Mizraim* was kill'd by ſuch an one. *Plutarch* ſaith, (*k*) that *Typho* conſpir'd againſt *Mizraim* with ſeventy two Aſſociates or Aſſiſtants ſworn to adhere to him. He is conſtantly repreſented as a Man of red Hair, and therefore the *Egyptians* call all red Men *Typhos*; and it was a Cuſtom among them in the ancient Times to ſacrifice ſuch, as the Enemies of *Mizraim*, at his Grave, which was call'd *Buſiris*. And the Word *Typhon* in all their later myſtical Stories, repreſented the whole *Canaanitiſh* Power; not only before they had ſet up *Salatis* to be their King, but alſo during his Reign, and the Reign of the five Kings, which ſucceeded him. And therefore not only he who murder'd *Mizraim*, is call'd *Typhon*, but alſo the City of *Peluſium*, which *Salatis* fortify'd, was call'd *Urbs Typhonia*, as *Joſephus* tells us, becauſe it was inhabited by ſuch gigantick Men, who fought againſt their Gods. Near to it on one Side is *Hero*, which *Stephanus de Urbibus*, interprets to ſignify the Blood of *Typho*, who was there wounded; and near to it on the other Side toward *Canaan*, is the Lake *Sirbonis*, where, *Herodotus* ſaith, it is reported, that *Typhon* is hid or bury'd; all which ſignifies no more, than that the whole *Canaanitiſh* Power was broken to pieces, when they were forc'd by Treaty to remove from *Peluſium* to go into the Land of *Canaan*, which *Plutarch* deſcribes by *Typhon*'s riding upon an Aſs, after he was expell'd from thence, to found *Jeruſalem*. The *Greek* Poets repreſented him (*l*) as a wild Boar, which kill'd *Adonis* the beloved of *Venus*, or *Mizraim* the Husband of *Iſis*: And others repreſented him as a Bear, becauſe the Stars call'd the greater Bear, appear'd to the Inhabitants of *upper Egypt*, ſometimes over the Land of *Canaan*, and ſometimes over *lower Egypt*, as if they were their Superintendent.

100. Whilſt theſe Things were tranſacted in *Egypt*, the Poſterity of *Japhet* were ſtill pent up in a narrow Compaſs, being chiefly confin'd within the Bounds of *Aſia* the leſs, having the *Mediterranean* Sea on the South, the *Egæan* on the Weſt, and the *Euxine* on the North; and the Poſterity of *Shem* and *Ham* lying cloſe upon them in the Eaſt. This Neceſſity obliges them to enter into *Europe*; and accordingly *Gomer*, with his Family, particularly *Aſhkenaz*, being ſeated near the Straights of the *Helleſpont*, where they could ſee a main Continent on the other Side, did moſt probably come over firſt into thoſe Parts; and well knowing, that the Reſt of the Sons of *Japhet* were planted to the Southward, and would probably paſs over to the ſouthern Parts of *Europe*, reſolve not to be ſo ſtraighten'd any more,

(*d*) Lexicon Heptaglottum. (*e*) Num. 13. 22. (*f*) *Lib.* 1. (*g*) Uſſeri Annales *Anno Mundi* 1920. (*h*) Plutarch. *de* Iſide. (*i*) Euſebius, *lib.* 3. *cap.* 12. (*k*) Plutarch. *de* Iſide *et* Oſiride. (*l*) Theocritus *Idyll.* 30.

and therefore they go round to the North of the *Euxine* Sea, and (as *Herodotus* tells us) they ſent a Colony to the *Mæotick* Lake in thoſe Parts, and gave the Name of *Boſphorus Cimmerius*, from the Name *Gomer*, to the Straights, which run from thence to the *Egæan* Sea. Beſides, they extended themſelves along the *Danube*, which lay in their Way, and following its Courſe, ſoon came to the eaſtern Parts of *Germany*, which Word is alſo deriv'd from *Gomer* by an eaſy Tranſpoſition of Conſonants; and therefore the *Jews* call the *Germans* the People of *Aſhkenaz*.

101. Next to *Gomer*, on the ſouth Side of the *Egæan* Sea, lay *Tiras*, who ſent over their Colonies to the oppoſite Shore, *viz.* from *Troy* and the Parts adjacent, to *Thrace*, where there is a conſiderable River, which intirely preſerves the Memory of the Father of that Nation, being call'd *Tiras*, by both *Greek* and *Latin* Authors; and there was alſo a City ſtanding upon it of the ſame Name. The Inhabitants of theſe Parts are alſo call'd *Tyritæ*, until they mix'd themſelves with ſome of the Poſterity of the *Getæ* or the Sons of *Chittim*, and ſo were call'd *Tyragetæ*.

102. Next to *Tiras*, on the ſouth Side of the *Egæan* Sea, lay *Madai*, who alſo ſent their Colonies by Sea into the oppoſite Parts of *Greece*, which was call'd *Macedonia*, whoſe ancient Name (*m*) was *Æmathia*. If any Man queſtion (ſaith (*n*) Mr. *Mede*) how *Æ* came into the Word, I would ask how *Eu* came into *Euphrates*, which the *Hebrews* and thoſe of *Meſopotamia* call *Perath*; or how *Æ* came into *Ægyptus*, which the *Egyptians* themſelves, and their Neighbours the *Arabians*, call *Cuphti*. It is poſſible (as he adds) that from the *Hebrew* Word אי, ſignifying a Country, the *Greeks* form'd their Word αἶα, *Aia*, of the ſame Signification, and ſo *Aimadai* or *Aimathia* is the ſame with Αἶα Μαδαι, *the Land of Madai*; and by turning the *Greek* Vowel into the *Latin* *Æ*, than which nothing is more uſual, it was call'd *Æmathia*. Mr. *Mede* farther adds, that we read of a People in this Tract call'd *Medi*, or *Mædi*. Others tell us of the *Medick* Region in the Borders of *Pæonia*, and near to this was the *Præfectura Medica*, which we hear of in the Roman Hiſtories. And *Iſocrates* in one of his Orations, names one *Medus* as King of thoſe Quarters, before they came to be a *Greek* Nation. So that we may ſuppoſe, that the uſual Name of this Country, or *Macedonia*, was *Madai*; and the Inhabitants, who were call'd in *Greek* Μακέται, *Macetæ*, had a Name compounded from *Madai* and *Cittim*, whoſe Sons were in Time mix'd together in thoſe Parts.

103. Next to *Madai* on the ſouth Side, lay *Javan* and his four Sons, whom *Moſes* reckons up. They had the *Mediterranean* Sea to the South of them, and therefore might extend their Colonies by Shipping; and as they lay in *Aſia*, neareſt to *Canaan* of any of the Sons of *Japhet*, which were in *Aſia* the leſs; ſo they peopl'd the ſouthern Parts of *Greece*, which lay neareſt to the ſame Country; and the *Jews* trading to theſe Coaſts, and being beſt acquainted with them, call'd all *Greece*, in their Language, the Country of *Javan*.

104. The Family of *Eliſha* lying on the weſtern Coaſt of *leſſer Aſia*, poſſeſs'd themſelves of moſt or all the conſiderable Iſles, which lay in the *Egæan* Sea between *Europe* and *Aſia*; firſt beginning with thoſe which were in ſight of the main Land, and then proceeding to others, which were in Sight of thoſe, which (*o*) accordingly are call'd by the Prophet *the iſles of Eliſha*. And what he ſaith concerning *the blue and purple* brought from thence, is applicable to theſe Iſlands, ſince they abounded in this Commodity, and are taken Notice of as ſuch by ſeveral Authors. And as the Iſles of the Sea were originally known by this Name; ſo it is probable, that the Sea it ſelf was call'd the Sea of *Eliſhah*. And tho' it wore away in other Places, yet it ſeems to have been always preſerv'd in that Part, which to this Day is frequently call'd the *Helleſpont*, that is, *Eliſæ pontus* or *the Sea of Eliſha*. Their Numbers which they ſent over were ſo great, that the *Grecians* in general were call'd *Hellenes*, and their Country *Hellas*. His Poſterity founded the City and Province of *Elis* in the *Peloponneſus*, the City of *Eleuſis* in *Attica*, and the River *Eliſſus* or *Iliſſus* in the ſame Province; and we need not doubt, but the *Eliſian* Fields, ſo much celebrated among the *Greeks*, took their Name from him.

105. The next Son of *Javan*, mention'd by *Moſes*, is *Tarſhiſh*. As he lay on the weſtern Part of the *Mediterranean* Sea, ſo he was the remoteſt from *Greece* of any of his Brethren, and had better Opportunities to plant himſelf in *Aſia*. For theſe Reaſons he ſet out the later to people *Europe*. As therefore they were oblig'd to make longer Voyages, and to adventure farther into the open Sea, than others did in thoſe Days; ſo they had Ships built for this Purpoſe of a different Make, both as to Size and Shape, from the Veſſels commonly us'd by others. And hence it is probable, that all Veſſels built for longer Voyages and greater Burdens, were call'd *Ships of Tarſhiſh*; becauſe they were built like the Ships of *Tarſhiſh*, properly ſo call'd. Theſe coming to *Greece*, finding it peopl'd by others ſprung from *Japhet*, and having Ships ſo fit for Sailing, proceed farther into *Italy*, where they were anciently call'd *Etruſci* and *Tuſci*. And as it is uſual to add an initial *E* to ſeveral Derivatives, which did not belong to their Primitives; ſo the Word might originally be

(*m*) Bella per Æmathios pluſquam civilia campos. Lucan. *lib.* 1. *verſ.* 1. (*n*) *Page* 281.
(*o*) Ezek. 27. 7.

writt'n

writt'n *Thrushshi* or *Trussi*, retaining all the radical Consonants of the Word *Tarshish*, and from thence be turn'd into *Trusci* and *Etrusci*, and thence into *Tusci*. Add to this, that these People were also call'd *Tyrrheni* or *Tyrseni*, which hath a very great Affinity with *Tarseni*, and might well be deriv'd from the original Word *Tarsus* or *Tarshish*.

106. The next Son of *Javan*, mention'd by *Moses*, is *Cittim*, who lay next to his Brother *Tarshish*, on the western Part of the *Mediterranean* Sea; and therefore being at a greater Distance from *Greece* than the other two, it was the later before he peopl'd any Part of the Country; so that finding the southern Parts inhabited by the Posterity of *Elisha*, and others by those of *Dodanim*, and lying open to the Sea only upon the South, and having planted their first Colony in the neighbouring Isle of *Cyprus*, (where they built the City of *Citium*) they coasted along the southern and western Shores of *Greece*, 'til they came to the upper or northern Part of it; which not being yet inhabited, some of them planted themselves there, whilst others espying the Coast of *Italy*, settl'd themselves in that Country. And this is the Reason, that the *Macedonians* in *Greece*, being partly inhabited by this People, and *Italy* also, are mention'd in *Scripture* by the Name of *Cittim*. That this Part of *Greece* is call'd by this Name is evident from the Author of the Books of the *Maccabees*, who saith, (*p*) that *Alexander* the Son of *Philip* the *Macedonian came out of the land of Chettim*, and (*q*) calls *Perseus* the King of *Macedonia*, King of the *Chettims*. And that *Italy* is call'd by the same Name is evident from the Prophet (*r*) *Daniel*, where he propheſy'd, how the Ships of *Chittim*, or the *Roman* Fleet, should come against *Antiochus*, and oblige him to desist from his Design against *Egypt*. And that these Countries, especially *Italy*, were call'd by this Name in the Time of *Moses*, is evident from (*s*) the Prophecy of *Balaam*. *And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber*, which was literally true both in Respect of the *Grecian* and *Roman* Empires, but never so plainly fulfill'd by any other Kingdom. Besides, there are several Footsteps of the Name *Cittim* to be found in *Italy* among ancient Writers. As a City in *Latium* call'd *Cetia*, and another City among the *Volsci* call'd *Echetia*, and a River near *Cumæ* call'd *Cetus*. And there are (*t*) several Authors, who expressly affirm, that the *Romans* have had their Extraction from the *Citii* or *Cetii*. And it is also observable, that the Verb נכתם *Nictam* in *Hebrew* signifies (*u*) *to be cover'd over*, and the Word كتيم *Chetim* in *Arabick*, signifies a thing hidden: And therefore as the *Greeks* translated the Word *Gomer*, by *Phrygia*, a Word in their Language of the same Signification; so the *Latins* might call their Country by the Name of *Latium*, as being at first only a Translation of the old eastern Name *Chittim*.

107. The last Son of *Javan* mention'd by *Moses*, is *Dodanim*, or *Rodanim*, as he is sometimes call'd, who lying near to his Brother *Elisha*, might people part of *Greece* sooner than the other two; and being press'd by them on the other Side, was the sooner straighten'd for want of Room, and therefore peopl'd the Island of *Rhodes*, which lay over against them: But this being a small Island, they were soon oblig'd to go farther, and finding the south Part of *Greece* possess'd by the Families of *Elisha*, who lay over-against it, they went round the south Part, and sailing northward, they settl'd in the nearest Tract of Land adjoyning to it; leaving the farthest Part to be inhabited by the Posterity of *Cittim*, who came after them. There was the Grove of *Dodona*, and the famous Oracle of *Jupiter Dodonæus*. Here we find in ancient Writers a Country call'd *Doris*, which may not improperly be deriv'd from *Dodanim*; especially if the Word is of the plural Number, as the Termination seems to imply, and so the Singular was *Dodan*. And as before they alter'd the first *D* into *R*, and call'd the Island *Rhodes* from *Rhodan*; so in this Case they might alter the second Letter in the same Manner, and frame from thence the Name *Dorus*, whom they expressly affirm to have been the Father of the *Dorians*. It is certain from the *Greek* Writers themselves, that the *Dores* or *Dorians* were a considerable Body of the *Greeks*, insomuch that the *Dorick Camp* is mention'd by *Virgil*, to signify the whole *Grecian* Camp. The *Dorick* Dialect is us'd in their Pastorals, as the most common among the Shepherds; and even in the *Chorus* of the Tragedies perform'd at *Athens*, as chiefly spok'n by the country People. It is certain, that the whole western Part of *Greece* was peopl'd by the Posterity of *Javan*; and therefore that, which we now call the *Adriatick* Sea, was anciently call'd the *Ionian Gulf*, and the more southern Parts were call'd the *Ionian* Sea. And thus these People distinguish'd themselves from the other Families, by assuming to themselves the Name of the Father of their Family, as the others did. That this was the Extraction of the *Dorians*, and the Reason of their Name, may farther appear, from what the *Greeks* themselves say of *Dorus*, the Father of the *Dorians*, *viz.* that he was the Son of *Neptune*. For as among the three Sons of *Noah*, *Shem* is suppos'd to be *Pluto*, and *Ham* to be *Jupiter*; so *Japhet* might be signify'd not only by *Japetus*, but also by *Neptune*, and be esteem'd by them the God of the Sea, because

(*p*) 1 Mac. 1. 1. (*q*) 1 Mac. 8. 5. (*r*) Dan. 11. 29, 30. (*s*) Num. 24. 24. (*t*) Eusebius, Chronicum Alexandrinum, Cedrenus *in* Annalibus, Suidas. (*u*) Jer. 2. 22. Castel. Lex. Polyg.

his

his Poſterity generally went off from *Aſia* by Sea, and inhabited the Countries call'd by them the *Iſles of the Sea*. Thus what they ſay of the *Dorians* being deſcended from *Dorus* the Son of *Neptune*, is very applicable to the *Dodanim*, deſcended from *Dodan* the Grandſon, or, according to the uſual Way of ſpeaking among the *Hebrews*, the Son of *Japhet*. Thus alſo the Tracts aſſign'd to the Sons of *Japhet* in *Europe*, do very well agree with thoſe in *Aſia*. For firſt, as it is natural to ſuppoſe, that the Colonies of each remov'd into thoſe Parts, which lay neareſt to them, as yet unpoſſeſs'd, that is, directly weſtward, for all the other three Sides were inhabited: And ſecondly, as they who lay neareſt *Europe*, would in all Probability firſt come over: And thirdly, as they who came over laſt, finding the neareſt Countries inhabited, would take to the neareſt which then lay void; ſo theſe reaſonable Suppoſitions do fix them all in the Countries allotted to them: And this is farther confirm'd by the Likeneſs of Names, which they had to their Anceſtors, and to each other in theſe reſpective Countries. If their Father *Japhet* came over with his Poſterity into *Greece*, and peopl'd thoſe Parts, which was, like a new World, divided from the reſt by ſo great a Sea, it might well give Occaſion to the Story ſo famous among them, That *Japetus* the Son of *Prometheus* or *Noah*, made Images of Clay, and ſtole Fire from Heaven, whereby he put Life into them; and ſo the World (according to their Notion) increas'd much faſter in thoſe early Times, than it did in later Ages. But that *Greece* was inhabited within a few Centuries after the Flood, will appear from the Name Πέλαγος *Pelagus*, which they gave to the Sea, and the Name *Pelaſgi*, by which the moſt ancient Inhabitants were firſt call'd. Theſe two Words are deriv'd from the *Hebrew* Word פלג, which ſignifies a Diviſion; and was the Name of the great Grandſon of *Arphaxad*, who was born in the hundred and firſt Year after the Flood, and was ſo call'd, becauſe at that Time *Noah* commanded his three Sons to divide themſelves into the reſpective Countries allotted for them. Thus they call'd the Sea *Pelagus*, becauſe it was the great Divider of ſeveral Countries from each other, particularly *Europe*, where they liv'd, from both *Aſia* and *Africa*. Thus they call'd themſelves *Pelaſgi* (by inſerting the Letter *S*, which was uſually done in the moſt ancient Times) becauſe they were thus divided from the reſt of the World, and were ſome of the earlieſt Diſperſers of themſelves; and dividing Lands to one another as the firſt Poſſeſſors, and the firſt or ſecond Planters after the general Diſperſion. They were alſo diſtinguiſh'd by this Name from the *Hyperborei*, who were ſo call'd, becauſe they came out of the northern Parts by the Land, which lies North of the *Euxine* Sea, and thence into *Thrace*, or over the *Boſphorus*, and ſo by Land into *Greece*. And they were alſo diſtinguiſh'd by this Name from all, who pretended to be the Αὐτόχθονες, either pretending to be ſprung out of the Earth, or becauſe their Anceſtors had beyond all Memory of Men or Records, pretended to have been born in *Greece*; and alſo to diſtinguiſh themſelves from thoſe Societies of Men, who took their Names from their Commanders, as the *Danai*, and the *Heraclidæ* did in after Ages. And as they were thus call'd from *Peleg*; ſo they call'd themſelves ſo, not only becauſe he was then alive, but becauſe the Diſperſion at his Birth was ſtill freſh in their Memory.

108. Thus the Inhabitants of *Aſia* the leſs, or the Sons of *Japhet*, being preſs'd by a happy Neceſſity, ſeat themſelves in the moſt noble and plentiful Country of *Europe*, which being known to *Ham* and his Poſterity, they alſo reſolve to take Poſſeſſion of whatever Parts of the Country were left moſt expos'd on theſe Occaſions; and alſo of what other Places they could find uninhabited. This they did, not out of any Neceſſity, (for a great Part of *Aſia* was allotted to them, and they had all *Africa* before them without the Trouble of going to Sea) but out of an Ambition of Enlarging their Dominions, Incroaching upon their Neighbours, and Eſtabliſhing an univerſal and an arbitrary Power to themſelves. Accordingly *Ham* goes by Force of Arms into the Country of *Japhet*, and ſettles a Colony there, being the Poſterity of *Lud* by his Son *Mizraim*, a great Part of them being already ſettled in *Aſia* near to *Ethiopia*. From his Name the new Conqueſt was call'd *Lydia*. Here *Ham* governs for ſome Time, and then he makes his Son *Mizraim* King over theſe *Ludims* or *Lydians*, becauſe (*x*) they were all his Iſſue, and conſequently would be more ſubject to him, being the nearer Relation of the two. And as *Mizraim* was often call'd *Menes* or *Mæon*; ſo the Country was call'd from him *Mæonia*. The Poſterity of *Japhet* reſent their Proceeding, as contrary to all Juſtice and Equity, and a Regulation of the Countries made by their common Father *Noah*, and prepare to repel Force by Force. This was probably the Reaſon, that when *Mizraim* was afterward King of *upper Egypt*, *Typho*, their moſt famous Warrior, was ſent from thoſe Countries to joyn the Paſtors of *lower Egypt*, and revenge themſelves upon him for his former Injuſtice; ſo that he might neither have Leaſure nor Power to oppreſs them at another Time. *Ham* being afraid to loſe what he had thus got, has recourſe to Politicks inſtead of Arms; and as an Equivalent, he quietly permits ſome of *Japhet's* Poſterity to ſettle at *Berytus*, a ſea-port Town adjoyning to the *Mediterranean* Sea, and lying on the Borders of both Coun-

Anno Mundi 1834.

(*x*) Gen. 10. 13.

tries,

tries, and his Son *Mizraim* marries *Iſis* the Daughter of *Japhet*.

109. They had not been long here, before a new Set of Men were eſtabliſh'd, whom they call'd *Cabiri*, and ſometimes *Dioſcuri*, or *Corybantes* or *Samothraces*: They were certain. Prieſts appointed to take Care of the Affairs of Religion. That they were very ancient is moſt certain, but by whom they were firſt ſet up, or when, or with what View, is very difficult even to conjecture. It ſeems to be a pious Cheat of *Ham*, deſign'd thereby to give Laws to all other People in Matters of Religion, and ſo to ſubject them to his Power and Authority in Points of Conſcience; and then when *Ham* was willing to be obey'd, they might give out, that there was an Oracle for it, and ſo end all Diſputes. *Sanchoniatho*, to give them the greater Honour, ſaith, that they were the Poſterity of *Sydyc*, or *Melchiſedek*, who is ſuppos'd to be *Shem*; but the Difficulty is, how they all left their Father to come thither. He tells us, that there were ſeven of his Sons, and that their eighth Brother *Æſculapius* was he, who firſt of all ſet down in Memoirs, thoſe things which their God *Thoth* (the Grandſon of *Ham*) had commanded them. Their Name كبير in *Arabick* plainly ſignifies Perſons eminently great, either as to Nobility, Honour or Office; which plainly ſhews the Reſpect that they had, or which was intended that they ſhould have. We are alſo told, that *Jupiter* the elder, and *Dionyſius* the younger, or *Mizraim*, was among them, and alſo *Ceres* or *Iſis*, *Proſerpina* and *Pluto*; and as *Thoth* the Grandſon of *Ham* was their Preſident, ſo we may conclude, that they were under the Direction of the Grandfather, and therefore we can expect no Good from ſuch a Body. It is certain, that they did not worſhip the one true GOD, the Creator of Heaven and Earth, and the firſt Cauſe of all things, but had many Gods of their own Invention. They endeavour'd to conceal the Manner of their Religion from the common People, as very myſterious and above their Capacity; and when it was ſpread into *Lemnos* and *Samothracia*, and other Parts of *Greece* and the adjacent Places, who worſhipp'd the ſame Gods, it was found to be little elſe but an enthuſiaſtick Madneſs, dancing in Armour, making a Noiſe with Weapons, Pans and Drums, and terrifying one another with horrid Sounds. *Herodotus* (*y*) ſpeaking of their Worſhip, as us'd afterward among the *Pelaſgi*, ſaith, that when they pray'd to their Gods, they ſacrific'd every thing, that is, without any Difference, ſenſible or lifeleſs, Men or Beaſts, and either thoſe, which were reckon'd clean or unclean, without Diſtinction. And they had neither Name nor Sirname for their Gods, ſo that they worſhipp'd in the ſtricteſt Senſe, *they knew not what*, until the Names of their Gods were brought them out of *Egypt*; and afterward when they had conſulted the Oracle of *Dodona*, whether they might uſe them or not, they were anſwer'd, that they might uſe them.

Anno Mundi 1835.

110. About this Time one *Zabion* endeavours very zealouſly to make an Improvement upon, or rather a greater Corruption of the Religion in the eaſtern Countries. It is probable, that he liv'd in *Babylon*, the Fountain of falſe Worſhip, or in the eaſtern Parts of *Chaldea*; and therefore the Word in *Arabick*, from whence the Name is deriv'd, صبا or صبو ſignifies ſomething eaſtward, and particularly a Wind, which blows from the Sun riſing, eſpecially when near the *Equinoctial*, which Derivation the learned *Spencer* approves of: And this Word might be more commonly us'd in *Phænicia*, to ſignify one coming from the Eaſt, as they muſt do ſince the Flood and Diſperſion from *Babylon* a little before this Time. The Word alſo ſignifies one who changes his Religion, and particularly apoſtatiz'd from the Truth. And the famous Commentator on the *Alcoran* ſaith, That the *Zabii*, or Sect nam'd from this Founder, were ſo call'd, becauſe they went away from the true Worſhippers, and turn'd aſide from GOD to Idols, and from Truth to a Lie. The Religion eſtabliſh'd by him was very ancient, and (*b*) generally referr'd to the Time of *Serug*, the great Grandfather of *Abraham*: It ſpread it ſelf far and near, it was the Religion, in (*c*) which *Abraham* was educated, when he liv'd in *Chaldæa*, as the Religion of that Country, and (*d*) a learned Author of our own writes one of his three learned Books to prove, that the great Deſign of GOD in moſt of the Rites, which he gave to the *Jews*, was to prevent this Infection from entering in among them. His chief Deſign ſeems to be the Invention of Images, of the *Sun*, *Moon* and *Stars*, whereby to worſhip them; and the Conſecration of them, by uſing many Incantations to amuſe the vulgar People, and make them believe, that thereby they did draw down thoſe Intelligences, which were before ſuppos'd to live in the Stars, now to dwell in thoſe Images, for whom they erected them, eſpecially by their Power and Influence. And from hence (*e*) the whole Foolery of *Teleſms*, which hath made ſo great a Noiſe in the World, had its Original. Hence it is, that the *Arabians* write ſo much of the Progreſs of Idolatry in the Times of *Peleg*, *Reu*, *Serug* and *Nahor*, as well as in the ſucceeding Generations. And hence aroſe all the Oppoſition, which they met with from the

(*y*) *Lib.* 2. *cap.* 52. (*z*) De ritualibus Judæorum, *lib.* 2. *cap.* 1. (*a*) Bidavius, *pag.* 53. Hottinger *Hiſt. Orient. pag.* 169, *&c.* (*b*) Epiphanii Reſponſio ad Epiſtolam Acacii. Eutychius & Elmachinus *apud* Hottingerum Theſaur. philolog. *pag.* 53. (*c*) Scaliger Comment. in Abo Zar. *cap.* 4, 5 & 7. (*d*) Spencer *de* Ritualibus Judæorum, *lib.* 2. *per tot.* (*e*) Prideaux's Hiſtorical Connexion, *Part* 1. *Book* 3. *Pag.* 179.

Magi, another Sect, who afterward had their Original in the ſame eaſtern Countries, who abominated all Images, and worſhipp'd GOD only by Fire, which was preſerv'd in Temples erected for that Purpoſe.

111. The *Modellers* of this new Religion at *Berytus*, had not been long ſet up, before they came acquainted with ſome of theſe *Zabii* at *Babylon*; and therefore it is probable, that they ſent thither for one to inſtruct them in their Rites, that ſo they might lick the new born Monſter into a better Shape. Accordingly we are inform'd, (*f*) that *Mizraim* was not the firſt Inventor of this Religion, but was taught it by an Innovator in *Canaan*, and receiv'd all his allegorical Repreſentations from one, who is deſcrib'd by theſe Circumſtances. Firſt, He was the Son of *Thabion*, and therefore call'd *Thabionides*; as the famous Author among the *Jews* was the Son of *Maimon*, and therefore call'd *Maimonides*. This *Thabion* I ſuppoſe to be *Zabion*, the famous Author of this Sect, who is ſo call'd by a common Turn of the צ or *z*, into ט *t*, as uſual in the *Chaldean* Language; and alſo, by the Change of the *Greek* τ or *t* into θ or *th*, which is alſo as common becauſe the θ or *th* hath the ſame or ninth Place in the *Greek* Alphabet from *Cadmus*, as the ט or *t* hath in *Hebrew*. Beſides, I ſuppoſe him not to be the natural Son of *Thabion*, but take the Word in a larger Senſe, for one brought up in that Religion, of which the other was ſo great a Promoter, in the ſame Senſe, as (*g*) *Oneſimus* is ſaid to be the Son of St. *Paul*. Secondly, He was the firſt *Hierophant* of the *Phœnicians* from the Beginning, or the eldeſt Declarer or Appointer of their ſacred Rites. Thirdly, He allegoriz'd the hiſtorical Matters before-mention'd, (*h*) *mingling them with the Occurrences, and Paſſions of Nature and of the World.* That is, with ſuch Parts of Aſtronomy and natural Philoſophy, as related to the different Riſings and Settings of the Stars and Planets, and eſpecially the Sun and Moon, the burying of Grain by ſowing it, and its Reſurrection by ſpringing out and growing, until it is prepar'd for the Harveſt; with the Changes made in Heaven and Earth, by the Spring, Summer, Autumn and Winter, and all the Accidents and Changes which happen to human Life: All which things *Plutarch* acknowledges to be repreſented in the *Sacra Iſiaca*, or the *Egyptian* Rites, and *Cicero* owns to be in the *Eleuſinia Sacra*, or the oldeſt Myſteries of the *Greeks*, beſide the Paſſions and other Concerns of *Dæmons*; which *Plutarch* joyns with the other, and earneſtly contends for that Notion, that their Religion might look farther than human Objects. Fourthly, He deliver'd his Notions and Inſtructions to others, who are call'd ὀργιῶντες and προφῆται, *Men in a Rage*, and *Prophets*, both lower Sorts of Officers in the *Pagan* Religion, who increas'd the Innovations; which they might eaſily do, becauſe theſe Things were committed to them as Myſteries or Secrets; and therefore the Word (*i*) *Orgia* is ſuppos'd to be deriv'd from the *Chaldean* Word אורגיא; which, according to its Derivation, muſt ſignify *ſecret Myſteries*. And laſtly, He brought in the worſhipping of the Stars by Images, which was an Idolatry afterward practis'd in the Land of *Canaan*, and gave Riſe to the adoring the Images of their deceas'd Kings in *lower Egypt*, tho' the *upper Egypt* being ſettled before, and having leſs Correſpondence with *Canaan* than the other, did not come ſo ſoon into this groſs Way of Worſhip, notwithſtanding all the Endeavours of *Mizraim* their firſt King, who brought in all the other Parts thereof among them.

112. Thus we ſee, how early this Myſtery of Iniquity began, and theſe cheating Ways of darkning their Religion by Allegories and Repreſentations, and repreſenting it as a Secret not fit to be reveal'd. The Devil knew that there was no native Beauty or Worth in it, which might attract the Beholders; and was therefore willing to conceal it from the Vulgar, that they might admire they knew not what; and well knowing, that if they underſtood it, they would reject it.

113. As *Berytus* was a Town conſiſting of mixt Inhabitants, partly from *Ham* and partly from *Japhet*, who held a Correſpondence with the reſt of their Brethren; ſo the Religion there begun was ſoon propagated among the Poſterity of *Ham* in *Canaan* and *Egypt*, and among thoſe of *Japhet* in *Greece*, particularly in (*k*) *Macedonia*, *Attica* and *Bæotia*. This might be done by *Mizraim* and his Wife *Iſis*, who was with him in all his Progreſs in *Greece* to ſettle Plantations there, and afterward when he was King of *Egypt*. And therefore (*l*) a celebrated *Greek* Author tells us, that *Prometheus* the Son of *Japetus*, and *Ætnæus* the Son of *Prometheus* were the firſt who ſettled the famous Heathen Myſteries of the *Cabiri* in *Bæotia*; and that they receiv'd the ſacred *Depoſitum* or Truſt of theſe Myſteries from *Ceres* or *Iſis*, as he thought he might tell us, tho' he durſt not make known, what thoſe Myſteries were.

114. Theſe *Cabiri* having gott'n themſelves into the Eſteem of the common People, as the Settlers of their Religion, and as well skill'd in all the Secrets thereof; thought, that nothing could be of greater Service for them in Keeping and Increaſing the Eſteem, which they had got, than applying themſelves to ſuch Arts and Studies, which might be moſt uſeful

(*f*) Euſebius *de* Præparatione Evangelica, *pag.* 39. *C.* (*g*) Philem. *Verſe* 10. (*h*) Φυσικοῖς καὶ κοσμικοῖς πάθεσιν ἀναμίξας. Euſebius, *ut ſupra.* (*i*) Bocharti Canaan, *lib.* 1. *cap.* 18. *pag.* 445. Caſtelli Lexicon Polyglotton *in voce* ארג. (*k*) Diodorus *ab* Euſebio *citatus*, *lib. de* Præp. Evan. *pag.* 46. (*l*) Pauſanias *in* Bæoticis. *pag.* 300, 301.

in

in the Affairs of human Life. First, they build Ships, and improve the Art of Navigation, that so they might enlarge their Commerce, aud plant new Colonies, as Occasion did require. After this they apply themselves to the Cure of human Diseases, as a most grateful Study to Mankind. At this Time *Thut* or *Apollo* (who is call'd *Pythius*) the Inventor of Physick, is among them, with his Son *Æsculapius*, who brought Physick to a greater Perfection. But the principal Thing worthy of our Enquiry is the Care which they took for the Advancement of Learning, under the Direction and Management of *Thoth*, who was their President. He was in Reality a Philosopher of the greatest Size, that those early Times afforded without the Pale of the true Church; which was so unusual a Character among the *Egyptian* Princes, that he stands as a single Instance for many Ages. He was call'd *Hermes* from the *Hebrew* Word ערום, which signifies the subtle or cunning, and sometimes the prudent, and sometimes *Hermes trismegistus*, most exceeding great and famous. He was call'd *Orus* after his Consecration, from the Word אור *Or*, or Light, with Respect to that great Light of Wisdom, which they esteem'd to have been in him, and communicated from him. He was also call'd *Anubis*, and *Hermanubis*, and his Statues were made with a Dog's Head, the Symbol of his Sagacity, intimating him to be like a quick scented Hound. The Original (*m*) of the Name *Anubis*, is without Doubt from נבח *Nabah*, which in the eastern Languages do signifie to *bark* as Dogs do, when they challenge the Scent of that which they follow. And as he was a Man eminently learned, so he was a great Restorer and Encourager of Learning in others. His Father *Mizraim* began to invent Letters, and for this Reason is said to have invented three; and he brought them to Perfection by adding all the rest, which, in all Probability, were the *Samaritan* Characters. And that they might be apply'd to a good Use, he gives an Account to the *Cabiri* or Priests at *Berytus*, of all the Transactions since the Creation of the World, as he had them from his Father *Ham* and his Grandfather *Noah*; which he order'd to be writt'n and kept in the Records of that Town, and from thence *Sanchoniatho* transcrib'd his History. Thus he laid a Foundation, and gave an Example for future Ages to continue; that so there might be a complete History of all Transactions handed down to successive Generations. And it is probable, that he never intended them to be publick, but only wrote them for his own Use, and the Benefit of his Kinsmen the *Cabiri*, which they might only communicate to such, as were judg'd worthy of those Secrets, whilst he permitted his Father's allegorical Stories, mix'd with History and Fable, to be represented in the open Solemnities of that Religion which he had establish'd. And it is very probable that other Towns imitated their Examples. Hence we have the Town of *Sippora* or Books, near *Babylon*, and a (*n*) City in the Land of *Canaan* is sometimes call'd *Kirjath Sepher* or the City of Books or Records; and sometimes *Kirjath Sannah* from the *Arabick* ﺳﻨﻪ the City of Learning, the Law or Traditions; and also by the *Chaldee*, *Kirjath Arche*, the City of Records; and by the *Greek*, πόλις γραμμάτων the City of Letters. And (*o*) that these *Cabiri* might the better attend on the Affairs of Religion and Learning, they are said to have receiv'd Tythes from the Inhabitants.

115. About this Time, *Pontus*, who is suppos'd to be one of the Sons of *Japhet*, adventuring too far into the Sea in a Ship, was drown'd; upon which the *Cabiri*, falling from one Error into another, consecrate his Relicks; and in commemoration thereof, they cause the Sea to be call'd Πόντος by his Name, among the Posterity of *Japhet*. From these came the *Corybantes*, who first inhabited the Mount of *Ida* in *Phrygia*, and are there said to nurse up *Jupiter*; and they were also call'd *Dioscuri* Διόσκυροι, *The Sons of Jupiter*. By all which Expressions we may easily conjecture, they soon fell into the grossest Part of Idolatry, and worshipp'd *Ham* or *Jupiter*; and soon after that, *Pontus*, and without Doubt his Father *Neptune*, or *Japhet* the Brother of *Ham*.

116. About the same Time, some of the *Cabiri* having built some Ships of War, and also other Ships of Burden, sail with them into the *Mediterranean* Sea; but being overagainst Mount *Cassius*, they are cast away, and coming to Shore, they consecrate a Temple there, in which there were no Images, that Mystery of Iniquity being not as yet grown to so great a Perfection, as to be universally receiv'd. Anno Mundi 1837.

117. The *Cabiri* being thus settl'd, and having so great an Authority among the People, that they might be able to keep them in Subjection; and *Ham* observing with what Success his Brother *Japhet* had peopl'd *Greece*, and having Ships at command, sufficient for such a Design, he resolves to try his own Fortune this Way, and to be beforehand in seizing for himself such Parts of the World, as were allotted by *Noah* to his Brother *Japhet*, and did in all Justice and Equity belong to him. Accordingly *Ham*, with his Wife *Astarte*, and his Son *Mizraim*, and his Wife *Isis*, pass over the *Hellespont* into *Europe*, where they leave one of the Sons of *Mizraim* to be King of *Macedonia*, the Country of *Greece* being so thinly peopled at that Time, Anno Mundi 1840.

(*m*) *Thus* Servius *upon* Virgil *interprets his* Latrator Anubis, *by* Mercury *or* Thoth. (*n*) Jos. 14. 15, 16. Jud. 1. 11, 12. Jos. 15. 49. (*o*) *So saith* Dionysius Halicarnassensis.

that

that they made no Scruple of letting them have a quiet Poſſeſſion.

118. *Ham* being encourag'd with this Succeſs, goes farther into *Greece*, where he gives *Attica* to his Daughter *Athena*. But this Part of the Country being better peopl'd than the other, becauſe it lay nearer to the firſt Settlements of the Poſterity of *Japhet* in *Aſia*; the Inhabitants knowing that he had already taken Poſſeſſion of one Country, and not knowing what might be the Conſequence if he ſhould take Poſſeſſion of many more, reſolve to keep him out. And therefore it is ſaid, that he could make no good Title to it, becauſe it was inhabited by the Sons of *Japhet*; or, as they ſaid, *Neptune* had ſeiz'd upon it before with the Stroke of his Trident. Meeting therefore with Difficulties, and fearing a Revolt in *Aſia*, he ſends his Son *Mizraim* back to reign over his Poſterity in *Lydia*, and ſecure the Government there. So that the Colonies planted by him being ſmall, and enclos'd by the Sons of *Japhet*, are either ſoon driv'n out again, or mix'd with his Poſterity; and ſo they are all loſt except *Lydia*. *Pauſanias* calls him *Porphyrion*, or a King wearing Purple; and affirms, that he built for the *Lydians* the Temple dedicated to *Venus Urania*, or to his Wife *Aſtarte* after her Deceaſe; that ſo ſhe being worſhipp'd as a Goddeſs, it might make way the better for his being worſhipp'd as a God. *Athens* being thus peopled partly by the Poſterity of *Japhet*, and partly by the Poſterity of *Ham*, was therefore call'd *Athenæ* in the plural Number. Thus the City of *Thebes* being partly peopled from the City *Thebais*, the Metropolis of *upper Egypt*, and partly from the old Inhabitants, was call'd *Thebæ* for the ſame Reaſon: And this I take to be the Caſe of all other Names of Places of the plural Number both in *Greece* and *Italy*.

Anno Mundi 1842.

119. It is not improbable, but *Ham* might ſoon after this make an Attempt upon *Italy*; but if he did, he fail'd in his Deſign, and ſo it came to nothing. However, his Son *Mizraim* conquers part of *Phrygia*, and ſettles ſome Inhabitants there, and *Ham* returns to *Berytus*. And the Poſterity of *Gomer* the Son of *Japhet*, having extended themſelves toward the Weſt along the Banks of the River *Iſter* or the *Danube*, come to the eaſt Part of a Country, which they call *Germany* from the Name of their Father. This Country was chiefly inhabited by *Aſhkenaz* the Son of *Gomer*; where they erect a Monarchy, and make *Tuiſco* their firſt King, who reign'd an hundred and ſeventy ſix Years. Some make him to be the Son of *Noah*; but that is impoſſible, he having but three Sons, and they being all diſpos'd of in other Places. However, as the Word Son in the Oriental Languages includes the Grandchildren; ſo he might be a Son in this Senſe, being one of the Sons of *Japhet*, whoſe Names are not mention'd in the *Scriptures*.

Anno Mundi 1845.

Anno Mundi 1847.

120. We muſt now return into *Egypt*, where we left the *Canaanitiſh* Paſtors ſettling themſelves in the lower Country; but now they are ſetting up to be an arbitrary People, and turning the grand Scene into thoſe Parts. They make War againſt the Inhabitants of *upper Egypt*, and ſurprizing them when they expected no ſuch Uſage, and had deſerv'd better, they reduce them to great Extremities. This was the Beginning of a moſt famous War both by Land and Sea, *viz.* in *upper* and *lower Egypt*, and in the *Mediterranean* and *Red* Sea, and ſometimes in the adjacent Countries of *Ethiopia*, *Canaan* and *Arabia*. It was carry'd on with variety of Leagues, Treaties, and Succeſſes on either Side. It afterward proceeded to a religious War, which caus'd it to be manag'd with the greater Fury. It helps to explain ſeveral obſcure Paſſages in *Geneſis* and *Deuteronomy*; and the Explaining of them fixes the *Chronology* with the greater Certainty. The Kings were deify'd after their Deceaſe; and therefore from hence aroſe all the Stories of the Giants fighting with the Gods. The *Greeks* (*p*) look'd upon them to be Men, who liv'd in the Time of the Golden Age under *Saturn* or *Noah*, who were Gods after their Deceaſe, the Guardians of Mortals, obſerving good and bad Actions, going too and fro in the Earth, and the Givers of Riches. They were call'd *Gigantes* γηγενεῖς, or Giants, as if they were ſprung from the Earth, and conſequently the eldeſt of the World. They were call'd *Titans* from the *Hebrew* Word טיט which ſignifies *Mud*, and intimated that they were the neareſt People to the Time of the Flood, and ſeem'd to have their Riſe from the Mire and Dirt of it. *Juvenal* (*q*) plainly intimates, that *Prometheus* the Son of *Japhet* was one of the *Titans*; ſo that their Story of *Titans* warring with *Saturn*, and keeping him Priſoner until *Jupiter* releas'd him, is no more than thoſe of *lower Egypt* warring with the *upper*, whoſe Kings were reckon'd as the direct Sons of *Ham*, until they were drove out of the Country. *Plutarch* (*r*) reckons *Apophis*, who was one of the Kings of *lower Egypt* that manag'd that tedious War, as one of thoſe who fought againſt the Gods. In theſe Wars the fighting with Bows and Arrows were firſt invented; as alſo fighting on Horſeback, and in (*s*) *Chariots of Iron*, which were arm'd with Scythes on each Side. And if we could have a full Account of this War, it would perhaps be, in all its Circumſtances, the moſt remarkable which we have in the

(*p*) Heſiod. *lib.* 1. *verſ.* 120. (*q*) E meliore luto finxit præcordia Titan. Sat. 14. Ovid. Met. *lib.* 1.
(*r*) De Iſide & Oriſide. (*s*) *Currus falcati.*

World.

World. The *Chronologer*, who hath tak'n moſt Pains in the *Egyptian* Hiſtory, confeſſes (*t*) of theſe Times, that theſe ancient Hiſtories are *obſolete by their Antiquity, obſcure by doubtful Credit, and deſpis'd from the barren Accounts, which we have of them*; and that to undertake ſuch a Work, is (†) *to follow the obſcure Foot-ſteps of the moſt ancient Times, to collect the diſorder'd Relicks of ſhipwrack'd Hiſtory, and to ſurvey the uncouth and crabbed Countries.* And he ſaith in particular of *Egypt*, that (*u*) *the moſt remarkable Antiquities of* Egypt *are ſo miſerably perplex'd by Additions, Alterations and Diminutions, that they are involv'd in thick Darkneſs by the Hiſtorians of thoſe Times, who have mangl'd and confounded one Part with another, to make it vie with the Hiſtory of* Moſes, *in ſuch a manner as doth no way become a ſober Writer.*

121 And indeed we had been ſtill in the dark, had not the Labours of (*x*) the right Reverend Biſhop *Cumberland* afforded us a much greater Light into thoſe Tranſactions than we had before. But to proceed: The Inhabitants of *upper Egypt*, being reduc'd to great Extremities, ſend Meſſengers to *Ham* into *Canaan*, to deſire his Advice and Aſſiſtance in ſuch a critical Juncture. *Ham* ſends his Son *Mizraim* to govern *upper Egypt*, who is accordingly made their firſt King. He is call'd *Menes* by *Herodotus*, and by other Authors *Oſiris*, *Iſiris*, *Hyſiris*, *Shiran*, *Thammuz*, and *Adonis:* He was a Lover of moſt Arts beneficial to human Life, and a good Judge of the Uſefulneſs of ſuch Inventions. He builds *Memphis* and makes it the capital City. His Wife *Iſis* enlarges and fortifies the Town of *Sin*, or *Peluſium*, that ſo their Forces might march from thence, or retreat thither as Occaſion might require, and be a Curb to all of *Aſia*, whether *Canaanites* or *Arabians*, in their Paſſage to and from *Egypt*. For which Reaſon it was call'd *Abaris*, or (*x*) the Paſſage. And as it ſtood alſo on the *Taanitick* Mouth or *Oſtium* of the *Nile*, ſo it was of great Conſequence by Sea, as a Harbour for Ships, and was always eſteem'd and fortify'd, as the frontier Garriſon of the Kingdom of *Egypt*; and is (*y*) call'd by the Prophet *Ezekiel*, the *Strength* thereof. And it is obſervable, that either of the Kingdoms flouriſh'd or declin'd, according as they were in Poſſeſſion or driv'n out of it. And this was (*z*) in the year before the Birth of *Nahor*, who was the Grandfather of *Abraham*. Anno Mundi 1650.

122. The Kingdom of *upper Egypt* being now put into a Poſture of Defence, and the Garriſon of *Peluſium* cutting off all Correſpondence and Recruits, which came to their Enemies from the Land of *Canaan*, the Inhabitants of *lower Egypt* were ſoon forc'd to be quiet for a little while, and to contain themſelves within the Bounds of their own Kingdom. So that all things ſeeming to be in Peace on this Side, it is not improbable but *Mizraim* might purſue his former Deſign of Incroaching upon the Bounds of his Brother *Japhet*: And accordingly he and his Wife *Iſis* might ſail from *Peluſium* in *Egypt* into *Greece*, not only to ſecure his Government, but even to enlarge his Dominions in that Country. Anno Mundi 1851.

123. *Mizraim* being made King of *Egypt*, *Ham* makes *Demaroon*, who was probably one of his Sons not mention'd in *Scripture*, to be the Governour of *Lydia* and *Phrygia*; and ſoon after he ſails from *Lydia* into *Italy*, and reigns there for ſome Time. After this he leaves a Colony there, who by ſome are call'd *The Aborigines*, and by others the (*a*) חמים *Hammites* or *Umbri*. And ſoon after that he ſails into *Sicily*, where he reigns for a little while, and then he leaves a Colony there, and ſoon returns into the Land of *Canaan*. And it is probable, that the reaſon of his going to *Sicily* was, becauſe *Italy* might be in ſome Meaſure peopl'd before from *Tarſhiſh* the Son of *Japhet*. This made *Ham* look out for a new Colony, that in proceſs of Time, they might be aſſiſting to each other. Anno Mundi 1850. 1851. Anno Mundi 1852. 1854.

124. It is probable, that the moſt ancient way of Fighting was with Clubs and Stones; and perhaps with Swords and Spears. But the Inhabitants of *Peluſium*, who were now call'd *Philiſtins*, having Occaſion to annoy their Enemies at a greater Diſtance in their Paſſage into *Lower Egypt*, invented the uſe of Bows and Arrows. With theſe they might form an Ambuſcade, and either kill or wound their Enemies, before they were aware of them, which would make them more fearful of Traveling in the common Roads; and with theſe their ſtouteſt Men were arm'd, who (as (*b*) the learned *Bochartus* tells us) were call'd *Cherethites* in the *Phœnician* Language. From them (*c*) a

(*t*) *Sir* John Marſham, Page 17. *Opus vetuſtate obſoletum, fide ambiguâ obſcurum, tenuitate faſtiditum.* (†) Ibid. *Obſcura longinquiſſimi temporis veſtigia perſequi, inconditas hiſtoriæ naufragæ reliquias componere, et ſalebroſa atq; perplexa luſtrare.* (*u*) Page 7. *Luculentiſſimæ Ægypti antiquitates* κατὰ ζυγολὴν καὶ διαζολὴν, κατὰ πρόθεσιν καὶ ἀφάιρεσιν *miſerè veratæ, ſpiſſis involutæ ſunt tenebris ab ipſis temporum interpretibus, qui omnia ſuſq; deq; permiſcuerunt, ut cum ſuis Hebraicorum temporum rationibus paria facerent, peſſimo ſanè exemplo, et religioſis Scriptoribus indigno.* (*x*) *His* Sanchoniatho *and* Origenes Gentium antiquiſſimæ. (*x*) *From the* Hebrew *Verb* עבר *to paſs over.* (*y*) Ezek. 30. 15. (*z*) Gen. 11. 24. (*a*) *Thus their Brethren alſo on the other ſide of* Jordan *were call'd* Hammites *in the* Samaritan *Verſion on* Gen. 14. 5. (*b*) Canaan *lib.* 1. *cap.* 15. (*c*) 1 Sam. 30. 14. Ezek. 2. 5. 16, *and* Zeph. ii. 5.

Part of the adjoyning Country was call'd the *Land of the Cherethites*. Such as theſe were (*d*) of the utmoſt Service afterwards to the *Philiſtins*, when they conquer'd *Saul* and his Army upon Mount *Gilboa*; and therefore (*e*) when *David* taught the Children of *Iſrael the uſe of the Bow*, or to fight after the ſame Manner, his (*f*) principal Soldiers, and perhaps his Life-guard, were arm'd in this manner, and therefore call'd *The Cherethites*, which the *Septuagint* always tranſlate by τοξόται or Bowmen, and the *Chaldee*, *Syriack* and *Arabick* generally by Words of the ſame Signification. *Mizraim* in this his Expedition toward *Greece*, takes with him a conſiderable Number of theſe *Cherethites*, or Men arm'd with Bows and Arrows; with theſe he takes Poſſeſſion of the Iſland of *Crete*, and leaving them there to keep it, they give it the Name, by which they themſelves were call'd at that Time. And now *Mizraim* having weaken'd his Garriſon at *Peluſium* by drawing his chief Men from thence, and ſeeming thus to neglect his own Dominions, by being intent upon new Acquiſitions, the Paſtors in *Lower Egypt* take this Opportunity to ſend for more Forces from *Canaan*, who accordingly came down to them, and joyn with the reſt; ſo that they are now grown very formidable, and renew the War with greater Rage and Succeſs, which turns the thoughts of *Mizraim* from farther Travels to enlarge his Dominions in *Europe*, and puts a ſtop to all theſe Deſigns: So that the utmoſt, which he could afterward do, was to ſecure what he had thus gotten, and ſo he returns into *Egypt*, leſt he ſhould loſe his own Kingdom.

Anno Mundi 1853.

Anno Mundi 1855.

125. Here we may obſerve the early Deſigns of *Ham* and his Son *Mizraim* to rob the Children of *Shem* and *Japhet* of their Colonies allotted to them by their Father *Noah*, and to eſtabliſh to themſelves an univerſal Monarchy; which in all Probability muſt have ſucceeded, and have occaſion'd great Troubles to all the World in thoſe early Days, if GOD the Defender of every Man's right, and the Puniſher of Injuſtices had not prevented it, by ſuffering the long Wars to break out between *the Upper* and *the Lower Egypt*, in which the Poſterity of *Ham*, inſtead of Oppreſſing their Neighbours, deſtroy'd one another.

126. However *Mizraim* not being willing to loſe his Footing in *Greece*, ſends *Triptolemus* thither to take care of, and improve the Tillage in *Attica* by ſowing of Corn, and probably to be accountable to his Son in *Macedonia*. And as this was done by the Direction of *Iſis* the Wife of *Mizraim*; ſo from hence it happen'd, that ſhe was worſhipp'd in *Greece* by the Name of *Demeter*, and in *Italy* by the Name of *Ceres* the Goddeſs of Corn. And about this Time, *Ham*, in order to revenge himſelf of the Curſe pronounc'd againſt him, ſets himſelf up, as independent from, and undutiful to his Father.

Anno Mundi 1860.

Anno Mundi 1862.

127. But as reſtleſs Spirits cannot be long eaſy; ſo the Wars begin again to break out between the Families of *Japhet* and *Ham*, which *Sanchoniatho* thus deſcribes. Damaroon (who was born in the Houſe of *Ham*, and probably his Son, the Governour of *Lydia* and *Phrygia*) *invades* Pontus (the Son of *Japhet*, on the South Part of the *Euxine* Sea, with a deſign to enlarge his Dominions in *Aſia*) *but* Pontus *puts him to Flight, and* Demaroon *vows a Sacrifice for his Eſcape*. This great Danger of his, makes him more cautious for the future, and ſo puts a ſtop to all Attempts on that ſide.

Anno Mundi 1865.

128. *Ham* being thus diſappointed in his Projects in that part of *Aſia*, removes to *Babylon*, where he ſets himſelf up to be the Emperor of *Aſſyria* and firſt Founder of that Monarchy. He is therefore call'd בעל *A Lord*, or *Baal*, and the Idol ſo much worſhipp'd in thoſe Parts, was made to repreſent him. This Name was afterward chang'd into (*g*) *Bel*, and therefore he is often called *Belus*, by Pagan Authors, the firſt Founder of that Empire, where he reign'd about ſeven and thirty Years, and was then ſucceeded by his Son *Cuſh*, or *Belus* the ſecond.

Anno Mundi 1868.

129. Soon after this *Terah* the Father of *Abraham* is born, and *Mizraim* King of *Egypt* invents three Letters. As he was a great Promoter of Learning; ſo it ſeems moſt probable, that he intended to commit to Writing the Hiſtory of that Country, which was now very remarkable, and to preſerve it in the Records of *Thebais*, in the ſame manner as his Son *Thoth* preſerv'd the Records of *Canaan* at *Berytus*. It ſeems moſt likely, that the other Letters, which he had, were the ſame with thoſe us'd by *Thoth*: And that 'tho' they were ſufficient for the *Canaanitiſh* Language; yet they could not ſerve for the *Egyptian* without a farther Addition.

Anno Mundi 1879.

130. Whilſt *Ham* was thus ſettling his Authority in *Babylon*, his Wife *Aſtarte* takes upon her to govern in the Land of *Canaan* in his Abſence. This *Sanchoniatho* thus deſcribes. *But* Aſtarte *call'd the greateſt, and* Demaroon *intitl'd* Zeus, *and* Adodus *nam'd King of the Gods, reign'd over the Country by the Conſent and Authority of* Ham. *And* Aſtarte *put on her Head, as the mark of her Sovereignty, a Bull's Head*. To this I cannot but add the Remark of (*h*) the learned Biſhop *Cumberland* on this Occaſion. 'I conceive, that by the

Anno Mundi 1890.

(*d*) 1 Sam. 31. 3. (*e*) 2 Sam. 1. 18. (*f*) 2 Sam. 8. 18. *and* 15. 18. *and* 20. 7, 23. 1 King. 1. 38. 44, *and* 1 Chron. 18. 17. (*g*) Iſai. 46. 1. Jer. 50. 2, *and* 51. 44. (*h*) *In his* Sanchoniatho, *Page* 35.

'Bull's

‹ Bull's Head, which our Author affirms *Aſtarte* ‹ to have put on, as a mark of Soveraignty, he ‹ plainly means the Bull's Horns. For it is cer- ‹ tain, that (*i*) a Horn in the Eaſtern Language ‹ is an Emblem or Expreſſion ſignifying Pow- ‹ er, and eſpecially royal Power. The eaſtern ‹ Notion of this Symbol we may learn from ‹ (*k*) the Words of *Zedekiah*, who put on ‹ Horns of Iron, to expreſs to *Ahab*, that with ‹ ſuch he ſhould, as it were, puſh the *Syrians* ‹ until he had deſtroy'd them. The ſame De- ‹ ſtruction did *Aſtarte* threaten by her Horns to ‹ the Enemies of the Family of *Chronus* or ‹ *Ham*, which firſt Name is plainly deriv'd from ‹ the *Hebrew* Word קרן *Keren* or a *Horn*. ‹ This may afford room for Conjecture, that ‹ the Stamp on the *Sidonian* Money, which ‹ *Lucian de Deâ Syriâ* aſſures us, was a Wo- ‹ man ſitting on a Bull, did originally ſignify ‹ no more than the royal Power of *Aſtarte*, ‹ to whom their Temple was conſecrated; al- ‹ tho' the *Greek* Mythologiſts have made a pro- ‹ digious Fable of it, concerning *Jupiter* being ‹ turn'd into a Bull, and ſo carrying away *Eu- ‹ ropa*.' Her Authority when living (*l*) made her afterward to be worſhipp'd as the Queen of Heav'n, and the horn'd Moon was pictur'd over her Head. Hence ſhe (*m*) was ſo often called the Goddeſs of the *Zidonians*. And as ſhe was ſuch a neighbouring Deity; ſo (*n*) the Children of *Iſrael* did frequently worſhip her, when they fell off to Idolatry.

131. And now *Ham* being at *Babylon*, and reſolving to revenge the Curſe, which had been before pronounc'd againſt him, and being alſo jealous, that there was an Intention of planting more of the Sons of *Japhet* and *Shem* near him, by which means he might be more and more ſtraightned in his own Dominions; he ſets upon his aged Father *Noah* by ſurprize, and expels him by Force from his own Country. *Sanchoniatho* relates the whole Story of *Noah* thus: That he taking the Kingdom of his Father, married his Siſter (*o*) *Ge*, and had by her four Sons, the (*p*) laſt of which was called *Atlas*. That (*q*) *Noah* had many Children by other Wives, and therefore (*r*) his Wife *Ge*, being griev'd at it and jealous, reproach'd him, ſo that they parted from each other. That (*s*) *Noah*, tho' he parted from her, yet invading her by Force, and lying with her, whene'er he thought fit, went away again; and (*t*) he alſo attempted to kill the Children which he had by her: That *Ge* (*u*) did alſo often defend and avenge herſelf, gathering auxiliary Powers unto her. But when *Ham* came to be of full Age, he us'd *Hermes Triſmegiſtus* (or *Thoth*, who was all this while with him at *Berytus*, and was his Secretary) and then he oppos'd his Father *Noah*, and revenged his Mother's Quarrel. After this *Thoth*, ſpeaking to the Aſſiſtants of *Ham* with a great deal of Eloquence, ſtirr'd up in them a very great Deſire to fight againſt *Noah* in the Behalf of his Wife *Ge*. And thus *Ham* warring againſt *Noah*, drove him out of his Kingdom, and ſucceeded in his imperial Power and Office. But after ſome Time *Noah* being in Flight or Baniſhment, ſends his Daughter (*x*) *Aſtarte* with two other Siſters *Rhea* and *Dione*, to cut off *Ham* by Deceit; whom *Ham* taking, made Wives of theſe Siſters. *Noah* underſtanding this ſends, (*y*) *Eimarmene* and *Hora* with other Auxiliaries to make War againſt him. But *Ham* having gain'd the Affections of theſe (they being repreſented as Women) kept them alſo with himſelf. And (*z*) *Noah*

Anno Mundi 1892.

(*i*) Deut. 33. 17. 1 Sam. 2. 1, 10. Job. 16. 15. Pſal. 22. 21, *and* 75. 4, 9, 10. *and* 89. 17, *and* 92. 10, *and* 112. 9. Ezek. 34. 21. Amos. 6. 13. Hab. 3, 4. Luke 1. 69. Rev. 5. 6. 2 Sam. 22. 3. Pſal. 18. 3, *and* 89. 24, *and* 132. 17. Jer. 48. 25. Lam. 2. 3, 17. Ezek. 29. 21. Dan. 7. 7, 8, 11, 20, 21, 24. Dan. 8. 3, 5, 6, 7, 8, 9, 20, 21. Mic. 4. 13. Zech. 1. 18, 19, 21. Rev. 12. 3, *and* 13. 1, 11, *and* 17. 3, 7, 12, 16. (*k*) 1 Kings 22. 11, *and* 2. Chron. 18. 10. (*l*) Jer. 44. 17, 18, 19, 25. (*m*) 1 Kings 11. 5, 33, *and* 2 Kings 23. 13. (*n*) Jud. 2. 13, *and* 10. 7. 1 Sam. 7. 3, 4. *and* 12. 10. (*o*) *This Story is taken out of* Gen. 9. 20. *where it is ſaid, that* Noah began to be an Husbandman; *in* Hebrew איש אדמה *the Man or Husband of the Earth, in* Greek γῆ *Ge*. (*p*) *This is directly contrary to* Scripture, *particularly* Gen. 9. 19 *and* 10. 32. *and it is very improbable in itſelf,* Noah *being then above ſix hundred Years of Age.* (*q*) *As he was the only Perſon ſav'd from the old World; ſo they look'd upon all, who were before the Flood, to be his Children by other Wives.* (*r*) *The Parting of* Noah *from his Wife* Ge *or the Earth, ſeems to be no more than what is mention'd* Gen. 7. 17. The Waters increas'd and bore up the Ark (in which *Noah* was) and it was lifted up above the Earth, *and ſo ſeparated from it. And thus* (*ſ*) *his coming to her again refers to* Gen. 8. 4. And the Ark reſted on one of the Mountains of Ararat. *So that the Heathens, who would fain aboliſh, what is mention'd of the Flood, the better to countenance their own Idolatry, do at the ſame Time declare, that they had a Notion of it. And thus will Truth at laſt appear throughout all Oppoſition.* (*t*) Noah's *attempting to kill the Children which he had by* Ge, *or the Earth, is no more than the Deſtruction of the old World by the Flood. And it is repreſented among the Heathens by* Saturn's *devouring all the Male Children, which he had by his Wife* Ops. *But ſhe preceiving it, when ſhe brought forth Twins,* Jupiter *and* Juno, *ſhe ſent only* Juno *to him, but ſent* Jupiter *to be nurs'd in Mount* Ida, *or preſerv'd by landing on one of the Mountains of* Ararat; *and by the ſame Trick ſhe alſo ſav'd* Neptune *and* Pluto *from her devouring Husband, which there anſwer to the three Sons of* Noah, *or* Shem, Ham, *and* Japhet. (*u*) *This ſignifies no more than the Repeopling the World ſoon after the Flood,* Gen. 9. 19. *by the peculiar Bleſſing of* GOD. Gen. 9. 1. (*x*) Cumberland's Sanchoniatho *pag* 31. (*y*) Ibid. *Thus by* Sanchoniatho's *Deſcription* Ham had many Wives, *which Vice, it is probable, that he took from the Example of* Lamech, *whoſe Daughter* Naamah *or* Aſtarte *he married before the Flood.* (*z*) Ibid. *Pag.* 32. *This ſeems as if* Sanchoniatho *repreſented* Noah *as the Promoter of Idolatry, the better to vindicate it by ſuch an Example.*

(whom

(whom he here calls a God) invented *Bætulia*, or Stones, which ſeem'd to move, as if they had Life. And he makes War againſt *Pontus*, and being ſeparated from him joins with *Demaroon*. And after this *Ham*, having laid an Ambuſcade for his Father *Noah* in a certain midland Place, (*a*) wounds him, ſo that he died. There (ſaith he) *Noah* was conſecrated, and his Spirit and Breath was ſeparated, and his Blood drop'd into the Fountains and Waters of the Rivers, and the Place is ſhewn unto this Day.

132. Tho' *Noah was* (*b*) *a juſt man, and perfect in his generation, and* one who *walked with* GOD; yet it may be obſerv'd, that *Sanchoniatho* gives him no good Character. He ſaith, that *Noah* was very unkind to his Wife, that he had other Wives, and was parted from the firſt, and attempted to kill the Children, which he had by her, and that he was of a turbulent Temper. But the Reaſon of all this Calumny is plain: It was the Deſign of *Sanchoniatho* ſo to compile his Hiſtory, that it might be a Vindication of the falſe Worſhip begun by *Thoth* at *Berytus*, and carry'd on in latter Ages. For this Reaſon it was neceſſary for him to thwart with the Hiſtory of *Moſes*, and repreſent *Noah*, the Preſerver and Propagator of the true Religion, in a different Light. And he who would repreſent *Noah* as a Promoter of Idolatry (from which nothing could be more averſe than *Noah* was) would never ſcruple to blacken his Character in any other Manner.

133. The Character which *Sanchoniatho* gives of *Ham* is, beſide what is already mention'd, that he had Children (*c*) *Perſephone* and *Athena*, the former died a Virgin, but by the Counſel of the latter *Athena*, and of *Hermes*, *Ham* made of (*d*) Iron a Scimeter and a Spear. After theſe Things, he (*e*) built a Wall round about his Houſe, and founds *Byblus* the firſt City in *Phœnicia*. And after this, *Ham* ſuſpecting his own Brother *Atlas*, with the Advice of *Thoth* threw him into a deep Hole of the Earth, and there bury'd him alive. And he alſo having (*f*) a Son call'd *Sadid*, diſpatch'd him with his own Sword, having a Suſpicion of him, and he depriv'd his own Son of Life with his own Hand. And he alſo cut off the Head of his own Daughter; ſo that all the Auxiliaries, who were on his Side, were amaz'd at his barbarous Inhumanity. That he begat on *Aſtarte* ſeven Daughters call'd *Titanides*, or *Artemides*, and he begat on *Rhea* ſeven Sons, the Youngeſt of which, as ſoon as he was born (*dying in his Infancy*) was conſecrated as a GOD. He had alſo Daughters by *Dione*, and he had alſo two Sons by *Aſtarte*, who were call'd (*g*) *Pothos* and *Eros*. And (*h*) *Ham* was not only circumcis'd himſelf, but he alſo forc'd his Auxiliaries to ſubmit to the ſame. And not long after that, he conſecrated another Son, (immediately after his Death) which he had by *Rhœa*, call'd *Muth*; for ſo the *Phœnicians* call *Death*, or *Pluto*. And after theſe Things *Ham* gives the City of *Byblus* to the Goddeſs *Baaltis*, which is (*i*) *Dione*; and *Berytus* he gave to *Poſeidon*, and to the *Cabiri*, and to Husbandmen and Fiſhermen, who conſecrated the Remains of *Pontus* in, or to *Berytus*.

134. Here we may obſerve the great Progreſs of the baſeſt ſort of Idolatry in the Time of *Ham*, even the making Gods of dead Men and Women, which without Doubt was to pave the Way more eaſily for his own Conſecration after his Deceaſe. And tho' this was the Religion, which *Sanchoniatho* profeſſes to vindicate, and therefore would in Juſtice ſpeak as honourably as poſſible of its Founder and Promoter; yet he repreſents him as a revengeful, bloody-minded, and unnatural Man; one who had many Wives (which Vice he probably learned from his Father-in-Law *Lamech*, before the Flood) and one, who like the Impoſtors of all Ages, would ſtick at nothing to obtain his Ends.

(*a*) *Ibid. pag.* 34. Sanchoniatho's *Words are theſe.* And *Chronus* (or *Ham*) having laid an Ambuſcade for his Father *Ouranus* or *Noah*, and having got him into his Hands, cuts off his Privities near Fountains and Rivers. There *Ouranus* or *Noah* was conſecrated, *&c. Hence came the Story of* Venus, *ſpringing from the Froth of the Sea* (*ſo much talk'd of by the* Greeks *and* Latins,) *when they cut off the Privities of* Ouranus *or* Noah, *and threw them into the Sea. And therefore ſhe was call'd in* Greek Ἀφροδίτη, *from* ἀφρὸς Froth. *Thus* Heſiod *in his* Theogonia, *Verſe* 147, *&c. where he ſpeaks at large concerning the Offspring of* Ouranus *and* Ge. (*b*) Gen. 6. 9. (*c*) Cumberland's Sanchoniatho *Page* 30. (*d*) *Ibid. He was the Beginner of all the Wars ſince the Flood, and arm'd himſelf for this Purpoſe.* (*e*) *Ibid. He fortify'd Towns and Houſes.* (*f*) *Theſe his Cruelties after the Expulſion of his Father* Noah, *caus'd the Poets to feign, that then the Golden Age ceas'd, and a worſe ſucceeded.* (*g*) *That is,* Deſire *and* Love, *or a corrupted Story concerning* Venus *and* Cupid. *Or elſe it may myſtically ſignify, that his Affection to his Wife* Aſtarte, *who was of a proud Temper, was the Cauſe of his eager Deſire to enlarge his Dominions.* (*h*) *Hence it came to paſs, that* (*as* Herodotus *tells us*) *the* Ægyptians *and* Æthiopians, *who were the Poſterity of* Ham, *were circumcis'd; ſince it is abſurd to think, that they learn'd it from the Poſterity of* Abraham, *whom they always hated, together with their Religion, and all their Rites and Cuſtoms; and when the* Iſraelites *dwelt among them, they kept them in the utmoſt Subjection and Slavery.* (*i*) *Concerning this Name, and the others of* Rhæa, Hora, *and* Eimarmene, *the learned Dr.* Cumberland, *Page* 333. *ſaith, that he believes,* they are *Greek* Tranſlations of the Titles giv'n to them at their Conſecration after Death, but not at their Birth. Accordingly we meet with theſe Names, or moſt of them, in the Memoirs, which we have of the Heathen Worſhip among the *Greeks*, deriv'd from the Eaſtern Idolaters. *Among them ſhe was reckon'd a Sea Nymph, the Mother of* Venus *by* Jupiter, *who was therefore call'd* Dionæa *by* Virgil.

135. *Noah* being thus driv'n from his Habitation, if we will believe the *Chineſe* Hiſtorians, came to them, and reign'd among them an hundred and fifteen Years, by the Name of *Fohi*. But this is improbable. He who views the Map of *Aſia*, and ſees the vaſt Tract of Land between *Babylon* and *China*, and that they, who went that Way to plant new Colonies, had no Seas to hinder them in all their Journies from Extending themſelves either Northward or Southward, as well as Eaſtward, may juſtly queſtion, whether *China* was inhabited at that Time. Beſides, *Noah* was now eight hundred and thirty Years old, ſo that he was very unfit for Undertaking ſo great a Journey. And we may as well ſuppoſe, that a Man about ſeventy Years old in this Age of the World, being beat'n in *Spain*, would travel as far as *Hungary* in a Fright, as that *Noah*, being beat'n at the Foot of the Mountain of *Ararat*, would ſet out at once for *China*. The moſt probable Account of the Story is this. When *Ham* ſet upon his Father *Noah*, he came from the Weſt, or from *Babylon*; and conſequently, *Noah* flying from him, would fly to the Eaſt, and perhaps to the fartheſt Country inhabited at that Time. Here they receive him as their common Father, and make him their King. Now *China* being the moſt eaſtern Country of all *Aſia*, and uſing the Manner of Writing firſt in Uſe ſince the Flood, had a real Hiſtory of the eaſtern Kingdoms ſince the Building of the Tower of *Babylon*, and ſo they took the Hiſtory of the moſt eaſtern Kingdom for the Hiſtory of *China*, and perhaps made ſome Variations, the better to fit it for that Purpoſe, until *China* was really inhabited. However *Noah* goes ſo far eaſtward, as to be without the Bounds of all the eaſtern Hiſtorians in the *Aſſyrian* Empire, ſo that they knew not what was become of him, until he died. And hence aroſe the Story of *Jupiter Hammon's* driving his Father *Saturn* out of his Country into *Latium*, ſo call'd *a latendo*, becauſe he lay hid there, and it was not known whither he went. However (*k*) the *Chineſe* Hiſtorians tell us of *Fohi*, or *Noah* their firſt Emperor, that he was rais'd to ſo great Fortune, for his excellent Qualifications; that he was eminent for Virtue, and skill'd in Aſtronomy. He made good Laws for the Kingdom, fenc'd their Towns with Walls, and gave Names for the better Diſtinguiſhing of Families. He introduc'd a Diſtinction of Apparel for both Sexes, and appointed Marriage; whereas before they liv'd promiſcuouſly like Brutes; he alſo prohibited Marrying with ſuch as were near of Kin; he was the Author of a muſical Inſtrument of thirty ſix Strings, and was ſucceeded by the ſecond Emperor *Xinnum*.

136. However the Report going in *Aſſyria*, that *Noah* was dead, being generally believ'd, and the Place, where he was ſuppos'd to be kill'd, being ſhewn for a Confirmation of it, and there being a great Plague or Mortality, and the Country being probably afflicted with War at the ſame Time, *Ham* offers up his only Son (who is therefore call'd *Jeoud*) whom he had by *Anobret*, a Nymph of that Country, to appeaſe the Ghoſt of his Father *Noah*, who was then conſecrated by *Ham* as a God, being ſuppos'd to be kill'd at this his Expulſion. The Reaſon of this Conſecration was, becauſe *Ham* thought, that it would be more honourable to himſelf to be believ'd, whilſt he liv'd, to be the Son of a Deity, and that after his own Death it would alſo pave the Way for his own Conſecration. This was the Original of that inhuman Offering of their Children to the Idol *Moloch* in the Land of *Canaan*, when they were burnt to death; which was afterward practis'd among the Paſtors in *Lower Egypt*: An Abomination, which the *Iſraelites* were notoriouſly guilty of in following ſuch a curs'd Example, and which GOD frequently complain'd of; and perhaps from them the wild *Indians* in *America* might take up this Cuſtom, who once a Year offer a Sacrifice to the Devil in this Manner, who appears to them on a Hut (call'd a *Wigwam*) made for this Purpoſe, when the poor Wretch after all the Torments, which their Prieſt (whom they call a *Pauwaw*) ſtirr'd up by the Inſtigation of the Devil, can invent, is caſt alive into a Fire, prepared for that Purpoſe, and ſo burnt to Aſhes.

137. About this Time *Melchartus*, or the old *Phœnician Hercules* liv'd, who is reported by *Sanchoniatho* to be the Son of *Demaroon*, and conſequently the Grandſon, or rather the great Grandſon of *Noah*, and was in Part contemporary with him. He was famous for finding out the purple Dye: Hence the Country in the North of *Canaan* is call'd *Phœnicia*. This Dye being invented and appropriated to Kings in the Reign of *Ham*, is a ſufficient Reaſon, why the *Greeks* might call him *Porphyrion*, that is, *a King wearing Purple*. This is the *Hercules*, who went to *Tangier*, or *Tingis*, where he fought with *Antæus* the firſt Founder of the Place, and Governor there: But not being able to take Poſſeſſion of that Country, he ſails through the Straights of *Gibraltar*, and comes to an Iſland near the *Spaniſh* Coaſt, where he built a Temple, and call'd the Name of the Place *Gadira* from the *Phœnician* or *Hebrew* Word גדר or a *Hedge*, becauſe it was a Place hedg'd in by the Sea, that he could go no farther. It was ſince call'd *Gades*, and now *Cadis*, and was reckon'd the utmoſt weſtern Limits of the ancient World; as a Token whereof the Pillars call'd *Hercules* his Pillars were erected there, and a Part of *Morocco* was call'd the Promontory of *Hercules*, which ſeems to intimate, as if ſome of

Anno Mundi 1892.

Anno Mundi 1895.

(*k*) Martinii Hiſtoria Sinica, *pag.* 21.

thoſe at leaſt, who ſail'd with him, ſettled there. And it is a great Mark of the Antiquity of that Temple, that there were no Images in it.

138. The Town of *Aſhtaroth* having been built by *Ham*, as is before mention'd, in reſpect to his Wife *Aſtarte* or *Aſhtaroth*, and ſhe having put on her Head a Pair of Bull's Horns, as a Token of her Authority and Power, ſhe caus'd the Town to be call'd *Aſhtaroth Carnaim*, or *Aſhtaroth* with two Horns, as a farther Teſtimony of her Supremacy in her Husband's Abſence.

Anno Mundi 1900.

139. But as *Cain* (*l*) after the Murder of his Brother was afraid, leſt every *one who met* him, *ſhould ſlay* him; ſo *Ham*, after this unnatural Act to his aged Father, ſeems very apprehenſive of the like Misfortune; or at leaſt, that as he had ſurpriz'd *Noah*, ſo the Children of *Shem* would ſurprize him, and return the Wrong done upon his own Head. To prevent this, he ſends for ſome of his Poſterity to come and live nearer to him, that ſo he might be the Stronger in Caſe of any Deſign. It happen'd, that *Cuſh* his eldeſt Son with his Families were the moſt ſtraighten'd for want of Room, having the Children of *Mizraim* and *Canaan* behind them, the *Red Sea* on the one Side, and the River *Jordan* on the other, and the Deſerts of *Arabia* before them. Accordingly *Cuſh* removes with a conſiderable Part of his Family to live near his Father, and ſettles in the ſouth Part of *Babylon*, in the Country ſince call'd *Caduca*, but anciently *Chuſca* from his Name. And as (*m*) *the wicked* are apt to *fly when no man purſues*, and there needs no Judge or Accuſer, but a guilty Conſcience; ſo *Ham*, being more and more terrify'd in his Mind, retires from *Babylon*, and returns into *Canaan*, and ſo he leaves his Son *Cuſh*, who is alſo call'd *Belus* the ſecond, behind him, to ſucceed in the Government of that Country, where he reigns five and fifty Years. And about this Time the reſt of the *Coptick* Letters are ſaid to be invented, which was fifteen Years before the Time of *Ægialeus*. About this Time more *Canaanites* go into *Egypt* and joyn with the Paſtors, who were before in that Country; ſo, that they are very ſucceſsful againſt the Kingdom of *Upper Egypt*, and reduce it to the laſt Extremities.

Anno Mundi 1902.

Anno Mundi 1905.

Anno Mundi 1906.

Anno Mundi 1909.

Anno Mundi 1911.

140. Upon this theſe *Canaanitiſh* Paſtors being fluſh'd with Succeſs, form a Conſpiracy againſt *Mizraim* the King of *Egypt*, at which Time he is ſlain by (*n*) a Wound in his Thigh, of which he bled to Death. Upon this the *Egyptians* compos'd a lamentable Song, (*n*) which was call'd *Linus*, or in their own Language *Maneros*, whereby (*o*) they lamented his Death every Year, and made it a part of their ſacred Rites. This occaſion'd the Lamentation of *Venus* for *Adonis* among the *Greeks*, and the (*p*) Weeping for *Tammuz* among the Idolatrous *Jews*. The Story among ſome is this: That *Typho*, who is reported to be the Brother of *Pontus* and Son of *Japhet*, reſolving to be reveng'd on his Kinſman *Mizraim*, for his Attempting to rob his Father *Japhet* of his Countries in *Grecce*, and actually Seizing on *Lydia* in the *Leſſer Aſia*, and alſo reſolving, if poſſible, to prevent ſuch Invaſions for the future, comes into *Egypt* by Sea, joyns the *Phœnician* Paſtors, and kills *Mizraim*. For this Reaſon the *Egyptians* repreſent him as an *Hippopotamus* or a River Horſe, and abhor'd him, and call'd all the Paſtors by the Name of *Typho*, to ſhew their utter Deteſtation of them; and thus the City of *Pelusium* or *Abaris*, which *Salatis* fortify'd, was call'd *Urbs Typhonia*. *Iſis*, the Widow of *Mizraim*, puts his dead Body into a Coffin, and ſails with it to *Ham*, who was then at *Berytus*, where he is honourably bury'd; and then *Iſis* deſires Directions from *Ham*, what ſhe ſhould do in theſe preſent Difficulties. Upon this *Ham* ſends *Thoth* or *Athothes* the Son of *Mizraim* to ſucceed his Father, as the ſecond King of *Egypt*; and *Cotys* ſucceeds him, as the ſecond King of *Lydia*.

141. Upon the Arrival of *Thoth* in *Egypt*, he meets with a vigorous Oppoſition; for the *Canaanitiſh* Paſtors accuſe him of being a Baſtard, and conſequently affirm, that he had no Right to the Kingdom, and then they abſolutely refuſe to be govern'd by him. And taking the Advantage before the Kingdom was thoroughly ſettl'd, they make an Inroad into the Provinces of *Upper Egypt*, and after they had encamp'd there for ſome Time, until the reſt of their Forces had joyn'd them, they (*q*) carry all before them without Oppoſition, putting their Princes in Chains, cruelly laying their Cities in Aſhes, demoliſhing their Temples, and miſerably Oppreſſing their Inhabitants, of whom ſome were cut to pieces, and others with their Wives and Children were ſent into Bondage.

Anno Mundi 1912.

Anno Mundi 1915.

142. Upon this, *Iſis* the Widow of *Mizraim* makes a great Addition to the *Egyptian* Religion, by introducing thoſe Rites, which were call'd the *Sacra Iſiaca*. The chief Deſign of which was to animate their Subjects to a ſtout Defence upon a religious Account, repreſenting the Paſtors of *Lower Egypt* as Enemies to, and Fighters againſt their Gods. *Mizraim* is now conſecrated into the Conſtellation of *Orion*, whom the *Phœnicians* and Paſtors in Deriſion call'd (*r*) כסיל or the *Fool*. And *Iſis* after her

Anno Mundi 1916.

(*l*) Gen. 4. 15. (*m*) Prov. 28. 1. (*n*) Theoc. *Epig.* 30. *vers.* 30. Bion, *Epitaphium* Adonidis, *verſ.* 7, 16, 26. (*o*) *Idem*, *verſ.* 97. (*p*) Ezek. 8. 13, 14. (*q*) Manetho *in* Joſephus *againſt* Apion, *Book* 1. (*r*) Job 9. 9, *and* 38. 31, *and* Amos 5. 8.

her Deceaſe was conſecrated into the Dog-Star. And as theſe *Egyptians*, at this Time, had no Images in their Temples; ſo they repreſented their Gods by ſuch Animals, which might be moſt expreſſive of their Actions. And thus *Mizraim* was repreſented by a Cat, to ſignify his quick Diſpatch, in Laying hold of all Opportunities to ſieze the Enemy; ſo that a Cat was conſtantly kept in the Temples dedicated to him, and eſteem'd ſacred for his Sake.

143. In the mean Time *Thoth* neglects nothing, by which he might put his Kingdom into a Poſture of Defence; which being done, he prepares to attack his Enemies, and finds out the way of Fighting on Horſeback; whereas before they only fought upon Aſſes, or chiefly on Foot. At this Time ſome of the *Phœnician* Paſtors being diſcourag'd, as expecting nothing but Wars, return into the Land of *Canaan*, where they hop'd to live in Peace and Quietneſs, which was a Weak'ning and a Diſcouragement to the reſt. *Thoth* perceiving this, reſolves to take the Advantage of it, and being well prepar'd, he fights three ſeveral Battles with the *Phœnician* Paſtors; the firſt of which laſted for ſeveral Days; and thus he reveng'd his Father's Death, and reduc'd the Paſtors again to ſome Extremities. He was a Philoſophical Man, and an eminent and a learned Writer. He was Secretary and Counſellor to *Ham*, and after his Death he was conſecrated into the Planet *Mercury*, and was call'd by the *Greeks*, *Hermes*. He makes ſome Alteration in the *Egyptian* Religion, by cauſing the plain hiſtorical Account of the Allegories to be writt'n. He promoted all Learning, eſpecially the Skill of Phyſick, whence *Ibis* was conſecrated to him. His Mother, who taught him ſome Medicines, when he was young, and probably learn'd more of him, when he was old, was the Goddeſs of Health, and call'd Ὑγίεια in *Greek*, and *Salus* in *Latin*. And as he was of the ſame Temper with his Father in purſuing the Enemy; ſo a Hound, the Symbol of his Sagacity, was conſtantly kept in the Temples dedicated to him, and eſteem'd ſacred for his Sake. And in the later Years, when Images were worſhipp'd, his Statue was made with a Dog's Head in Commemoration hereof.

Anno Mundi 1917.

Anno Mundi 1918.

144. The Character, which *Sanchoniatho* gives of him, when he was in the Land of *Canaan*, is this, *Thoth* was the Son of *Mizraim*, who found out the Writing of the firſt Letters, whom the *Egyptians* call *Thoor*, the *Alexandrians Thoyth*, and the *Greeks Hermes*. And when *Ham* came to be of Age, he us'd *Thoth* as his Counſellor and Aſſiſtant (for he was his Secretary) when he oppos'd his Father *Noah*, and aveng'd his Mother. And after this the God *Thoth*, having formerly imitated, or repreſented *Noah*, made Images of the Countenances of the Gods *Ham* and *Dagon*, and form'd the ſacred Characters of the other Elements. He contriv'd alſo for *Ham* the Enſign of his Royal Power, four Eyes partly before and partly behind, two of them winking as in Sleep, and upon his Shoulders four Wings, two as flying, and two as let down to reſt. The Emblem was, that *Ham*, as a God, when he ſlept, was yet watching, and when waking, yet ſlept: And ſo for his four Wings, that even reſting he flew about, and flying yet reſted. But the other Gods had each of them two Wings upon their Shoulders, to intimate that they flew about with or under him. He had alſo two Wings on his Head, one for the moſt governing Part, the Mind, and the other for the Senſe. But *Ham* coming into the ſouth Country, gave all *Egypt* to the God *Thoth*, that it ſhould be his Kingdom. Theſe things (ſaith *Sanchoniatho*) the *Cabiri*, the ſeven Sons of *Sydyc*, and their eighth Brother *Aſclepius* firſt of all ſet down in Memoirs, as their God *Thoth* had commanded them.

145. Soon after this *Ægialeus* founded the moſt ancient Monarchy in *Greece*, of which we have any hiſtorical Account, which was that of the *Sicyonians*, ſituated on the north weſt ſide of the famous Peninſula, which is beſt known by the Name of *Peloponneſus*. This Kingdom was firſt call'd *Egialea*, either from the Name of its firſt King, who probably came thither by Sea from another Shore or Country, or becauſe it lay near the Shore, Αἰγιαλὸς on that ſide of the Peninſula.

Anno Mundi 1920.

146. And now the Paſtors in *Lower Egypt*, finding that their Enemies had better Succeſs againſt them under a Monarchical Government, than they had formerly under an Ariſtocratical, reſolve alſo to follow their Example, and alter the Form of their Government. Accordingly they choſe *Salatis* for their firſt King, whoſe Courage and Conduct anſwer'd to the utmoſt of their Expectation. By his Management he puts another Turn to the Face of Affairs, and having retak'n all that was loſt in *Lower Egypt*, he marches into the upper Country. He takes the famous City of *Memphis*, and having ſubjected the upper and lower Provinces he lays them all under Contribution, and bends his Forces toward *Thebes* the capital City of that Kingdom, which he very much ſtraightens, 'tho' he was not able to take it. During his Stay in the Province of *Thebais*, he puts Garriſons into all tenable Places. He plunders many of their Goods. He kills ſome of the *Egyptians*, and carries away others into Slavery. He rifles ſome of their Temples, and pulls down or burns others; and particularly he deſtroys all the Dogs, Cats, and other conſecrated Animals, which he could meet with, which was the greateſt Affront, that poſſibly could be offer'd, and laid the Foundation for a religious War in ſucceeding Generations. For the Religion of *Upper Egypt* conſiſting in Magnifying and Adoring their Kings, which fought againſt their Enemies,

Anno Mundi 1925.

Enemies, and in Repreſenting them by the fitteſt Animals, which they could think of, and in Vilifying and Deteſting the Paſtors of *Lower Egypt* under the Name of *Typho*, occaſion'd alſo thoſe of *Lower Egypt* to deify their Kings, and make Images of them, which were ſet up in their Temples, and alſo to exclaim againſt the others in their Turns. Thus the very Principles of their Religion caus'd a mortal Hatred one of the other. And as the one deſtroy'd all theſe Animals; ſo the others took Care to revenge it, whenever they had an Opportunity, in Deſtroying the Temples, and Breaking down all the Images, which they could meet with. All which only ſerv'd to increaſe the Rage and Fury of one againſt the other.

147. Among the Captives which *Salatis* took, there were two Women, who were Prieſteſſes, one of which he ſells into *Africa*, who founded the famous Oracle of *Jupiter Hammon* there; and the other he ſells into that Part of *Greece*, which was call'd *Theſprotis*, who ſo far prevail'd with the *Pelaſgi* there ſeated, that they founded the no leſs famous Oracle of *Jupiter Dodonæus*. They were call'd by the *Greeks* metaphorically two black Doves, who ſpoke with human Tongues and did chatter, or talk with ſuch Voices, as at firſt they did not underſtand. Thus *Jupiter Hammon* came to be worſhipp'd by the Sons of *Japhet*. And accordingly *Herodotus* (*s*) aſſures us, that when he was at *Dodona*, and inquir'd of thoſe who liv'd there, and were beſt skill'd in their Antiquities, he found the Reports of their Religion to agree in Subſtance, with that which he had been inform'd concerning the ſame Matter by the learned in *Egypt*.

148. About this Time *Ham* dies (for we hear no more of him afterwards) and leaves his Son *Canaan* to be the Governor of that Country, which was afterward call'd from him, *The Land of Canaan*. After the Death of *Ham*, the eleven Tribes, which deſcended from him (being encourag'd by the Example of the *Philiſtins*, and the *Phœnician* Paſtors, who ſettl'd among them in diſtinct Bodies) ſet up for themſelves, and ſo they are divided into eleven Kingdoms diſtinguiſh'd from each other, according to their ſeveral Names, as (*t*) they are mention'd by *Moſes*; and afterward they were ſub-divided, ſo that there were no leſs than (*u*) one and thirty Kings, when *Joſhua* took Poſſeſſion of that Country.

Anno Mundi 1926.

149. *Salatis* finding the Town of *Thebais* impregnable, reſolves to loſe no more Time before it, but to open for himſelf an eaſy Paſſage to and from the Land of *Canaan*, that ſo his Army might be recruited, as Occaſion ſhould require. For this Purpoſe he lays cloſe Siege to the Town of *Abaris* or *Peluſium*, the chief Security of thoſe Parts, and takes it from the Inhabitants of *Upper Egypt*. *Manetho* (*x*) thus deſcribes it. He fortify'd to the eaſtward in a more eſpecial Manner, for fear of an Invaſion from the *Aſſyrians*, whom he was then afraid of, as the greateſt Power in *Aſia*, and as a much more formidable Enemy, in caſe of a Rupture, than the *Egyptians*. He found in the Country of *Saites*, a City formerly call'd *Abaris*, which was ſituated very conveniently for his Purpoſe, to the Eaſt of the River *Bubaſtis*. This City he improv'd and repair'd, and fortify'd it with ſtrong Works and Walls, and a Body of two hundred and forty thouſand Men to cover it. He made choice of harveſt Time for the Execution of his Deſign, with Regard both to the Plenty of the Seaſon for Proviſions, and alſo to the Means of Paying his Soldiers. And he alſo took hereby, and by his excellent Diſcipline and Conduct, an effectual Care to ſecure himſelf againſt all Aſſaults and Invaſions. During the Siege this Town was defended by the *Philiſtins*, who were one of the Tribes of *Egypt*, and particularly dwelt in thoſe Parts. The Town took its Name from them; and they alſo call'd it frequently *Caphtor*, it being a Place of the utmoſt Conſequence, which made them defend it with the greater Vigour. However being reduc'd to the utmoſt Extremities, they compound with *Salatis* to deliver up the Town to him, upon Condition that they might retire out of the Country. Accordingly they quietly retreat into the Land of *Canaan*. But when they were there, remembring that the *Avim* or *Hivites* had formerly ſtirr'd up their Brethren to come into *Lower Egypt*, and ſo had been the Ringleaders of all the Miſchief there, theſe *Philiſtins*, in Revenge for their paſt Sufferings, fall upon them, and ſeize upon their Land. This Example, among others, *Moſes* uſeth to encourage the *Iſraelites* to believe that GOD could, and would, according to his Promiſe, ſubdue the *Canaanites* before them, and place them in their Land. For (*y*) He had caſt out the *Zamzummims* before the *Ammonites*, and the *Horims* before the Children of their Brother *Eſau*. And as for *the Avim, who dwelt in Hazerim even unto Azzah, the Caphtorim, which came forth out of Caphtor, deſtroy'd them, and dwelt in their Stead.* Theſe *Philiſtins* afterward divided themſelves into five Lordſhips, under five Lords, who ſettle in five diſtinct Cities, namely, in (*z*) *Aſhdod*, *Gaza*, *Aſhkelon*, *Gath*, and *Ekron*, who ſometimes had a King over themſelves, as (*a*) *Abimelech* was in *Abraham*'s Time.

Anno Mundi 1927.

(*s*) *Euterpe.* (*t*) Gen. 10. 15, 16, 17, 18. (*u*) Joſ. 12. 9. *to the End.* (*x*) *Joſephus againſt Appion*, Book 1. (*y*) Deut. 2. 20, 21, 22, 23. (*z*) Joſh. 13. 2, 3. Jud. 3. 3. 1 Sam. 6. 17, 18. (*a*) Gen. 20. 2.

150. When

150. When *Salatis* had reign'd nineteen Years, in ſo ſucceſsful a Manner, he dies, and was ſucceeded by *Bæon* the ſecond King of *Lower Egypt*, who reign'd four and forty Years; and he alſo carried on a vigorous War. It is probable, that about this Time they might invent the Way of Fighting (*b*) with Chariots of Iron, beſet on each Side with ſharp Scythes, that when the Horſes ran with full Speed, they might cut in two thoſe, who ſtood in their Way. Thoſe look'd very formidable at firſt, and are (*c*) taken notice of accordingly in *Scripture*. But in Time, like the Elephants, they were found not to be ſo uſeful, as they were imagin'd, being too heavy for Speed, and even prejudicial to thoſe, who rode in them, or their own Army, in caſe any Horſe ſhould be frightn'd, kill'd, or wounded; and ſo they were laid aſide again.

Anno Mundi 1939.

151. However *Thoth* was not ſo intent upon the Wars, but he alſo took Care for the Advancement of Learning, which ſeem'd to be his peculiar Talent. And therefore, having formerly ſettl'd the publick Records at *Berytus*, he takes the ſame Method, and founds a Library in *Thebais*, and appoints his Scribes to write down an hiſtorical Account of all the memorable Tranſactions of the World, and to preſerve it there for the Benefit of future Ages. And as (*d*) *Moſes* is expreſsly ſaid, to have been *learned in all the wiſdom of the Egyptians*; ſo it is probable, that out of theſe Records he took the Account, which he hath mention'd in the Book of *Geneſis*, and ſo proceeded to continue the Hiſtory in the four other Books, whilſt the HOLY GHOST aſſiſted and directed him in this Undertaking, that he could not miſtake.

Anno Mundi 1940.

152. We are now come to (*e*) the Birth of *Haran* the Son of *Terah*, and eldeſt Brother of *Abraham*; about which Time alſo it is probable, that *Cuſh*, who was ſeated on the ſouth Side of *Babylon*, paſſes over the *Phaſitigris*, and invading *Perſia* with his Forces, ſeizes upon that Country, which he afterwards call'd by his own Name *Chuzeſtan*, or the Province of *Cuſh*. Upon this *Joktan*, who was the Brother of *Peleg*, of the Race of *Shem*, having a very numerous Family ſituated in thoſe Parts, being ſtraightn'd for Room, and fearing ſuch a powerful Invaſion, paſſes over the *Perſian* Gulf, and ſettles in *Arabia* the Happy, where he founds a Kingdom; and not only reigns himſelf, but (*f*) the learned Dr. *Pocock* reckons up out of the *Arabick* Writers no leſs than eight and forty of his Poſterity, who ſucceeded him in the ſame. Here he changes his Name, ſo that he is no longer call'd *Joktan*, which ſignifies the younger Brother, but *Kahtan*. And ſoon after this *Obal*, one of his Sons, paſſes from thence into *Africa* over the *Red-Sea*, at the Straights of *Babelmandel*, and ſettles on the other Side. And thus the Poſterity of *Ham*, when they ſeiz'd on that Part which was allotted to *Shem* by their Father *Noah*, loſt a better and larger Country, which they neglected, or perhaps knew nothing of, and ſo they paid dear for their Conqueſt.

Anno Mundi 1954.

Anno Mundi 1955.

Anno Mundi 1960.

153. About this Time *Thoth* rectifies and ſettles the *Egyptian* Year, of which I ſhall add this following Account. Tho' the reſt of the Oriental Nations had *Lunar Years*, yet it ſeems moſt probable, that the *Egyptians*, from the Time of their firſt inhabiting that Country, reckon'd only by thoſe which were *Solar*, and conſequently moſt eaſy to compute. Accordingly the *Zodiack* having twelve Signs, they divided the Year into twelve Months; and every Sign having thirty Degrees, they ſuppos'd, that the Motion of the Sun was always equal, and that it mov'd an exact Degree in a Day, ſo that they made every Month to conſiſt of thirty Days. This Form being eſtabliſh'd by *Mizraim* the firſt King of *Egypt*, one of the Months, by a Corruption of his Name, was call'd *Meſori*; and this, it is probable, was the firſt Month in his Time. Now their Year conſiſting of three hundred and ſixty Days, was five Days and a Quarter ſhorter than the real Revolution of the Sun; ſo that in about ſeventy Years there were but ſixty nine Revolutions, and the Beginning of the Year paſs'd through all the Seaſons, and came to the ſame Time again. From thence aroſe the (*g*) *Egyptian* Fable, that in the Time of their eldeſt Kings (or from the Time that the Kingdom was inhabited, which was in the Year 1815) the Sun had twice chang'd its Riſing and Setting; which muſt happen in ſuch a Caſe in 140 Years, and was only caus'd by the Variation of their Months, and not by any Alteration in the Courſe of the Sun. Now the *Egyptian* Prieſts obſerving this Defect, ſaw a Neceſſity of (*h*) adding five Days to the End of the Year, which were therefore call'd ἐπαγόμεναι or *ſuper-added*, and implies, that they were not anciently in Uſe among them, being afterward added, to make up the Courſe of the Year. This was the Way of Computation in the famous *Æra* of *Nabonaſſar*, and perhaps continu'd in uſe wherever *Solar* Years took Place, until they were farther rectify'd by *Julius Cæſar*. Of this the *Egyptians* give us an Account under this (*i*) *Fable*,

(*b*) *Currus falcati.* (*c*) Joſ. 17. 16, 18. Jud. 1. 19. *and* 4. 3, 13. (*d*) Act. 7. 22. (*e*) Gen. 11. 26. (*f*) Specimen Hiſtoriæ Arabicæ, *pag.* 55. (*g*) Stillingfleet's Origines Sacræ, *Book* 1, *Chap.* 6. Herodot. *Euterpe*, Scaliger de emendatione temporum, *lib.* 3. *pag.* 195. (*h*) Beverigii Chronologia, *lib.* 1. *cap.* 10. (*i*) Plutarch. de Iſide & Oſiride.

That Mercury (or Thoth) *being once at Dice with the Moon, he got from her a ſeventy ſecond Part of the Year, and theſe he afterward added to the* 360 *Days, which were anciently the Days of the Year, and therein he celebrated the Feſtivals of their Gods.* And as *Thoth* ſucceeded *Mizraim* in the Kingdom, ſo the Month of *Thoth* ſucceeded *Meſori* in the Calendar, until they afterward chang'd the Order of the Months; when by putting *Thoth* for the firſt Month (for a better Commemorating of ſuch an Alteration) which before might be the Second, the Month *Meſori*, which before was the firſt, came of Courſe to be the laſt of all, as it is in the preſent Catalogue.

154. *Cuſh* or *Belus* the Second being now dead, his Son *Nimrod*, who is often call'd *Ninus* by the Heathen Writers, ſucceeds him in the Empire of *Aſſyria*. It is certain, that he was not the eldeſt Son of *Cuſh*, but ingratiated himſelf into the Affections of the People, during the Life of his Father, and ſo ſeiz'd upon the Government at his Deceaſe; and therefore *Moſes* calls him *Nimrod*, or the *Rebel*. But when he had gott'n Poſſeſſion by the Sword, he was willing to keep it by an Hereditary Right, and therefore call'd himſelf *Nin* or *Ninus*, נין or the Son, thereby ſhewing that he was the Son of the late King, and therefore had a Right to rule after him. He is reputed to be the Founder of the *Aſſyrian* Monarchy, and to have reign'd two and fifty Years. Hence we may conjecture, that *Nimrod* is the ſame with him, who among the *Greeks* was call'd *Bacchus*, this Name being but an Abbreviation of the *Chaldean* Words בר כוש *Bar Cuſh* or *the Son of Cuſh*; and therefore his Conqueſts in the Eaſt as far as *India*, are nothing elſe but the Expeditions of *Nimrod* and his Succeſſors. The *Arabians* ſay, (*k*) that he ſaw the Reſemblance of a Crown in Heaven, and ſent for a Smith, who ſhould make the like in Gold, and put it upon his Head. And the Report went of him throughout all the Country, that the Crown came down to him from Heaven. They alſo add, that whereas before his Time the *Babylonians* worſhipp'd the Sun, Moon and Stars, he (*l*) was the firſt, that taught the *Aſſyrians* to worſhip the Fire, having ſeen an Emblem of the divine Majeſty, which commonly appear'd in a glorious Flame; and he appointed a Prieſt, who ſhould daily attend it, and frequently throw Frankincenſe into it; and that from his Time the *Magi* in the Eaſt were Worſhippers of Fire. *Ur* a City in *Chaldea* ſeems to have had its Name from the Fire, which was there worſhipp'd; and ſome of the *Jews* think, that *Ur* in *Meſopotamia*, whence *Abraham* came, had the ſame Original. This Empire ſtood from the Time of *Nimrod* to the Time of *Cyrus*, who put an end to it, and eſtabliſh'd the *Perſian* Monarchy. It is repreſented in *Daniel* by (*m*) a Head of an Image, the firſt and principal Part made of pure Gold, the Emperor whereof was *King of kings*, to whom *the GOD of heaven had given a kingdom, power, and ſtrength, and glory, and* had *given all into his hand, and made him ruler over all*; and alſo by (*n*) *a Lyon*, a Creature moſt fierce and terrible, which *had eagles wings*, to repreſent the Swiftneſs of its Conqueſts at the Beginning, tho' afterward *the wings were pluck'd*, and it conquer'd no longer, but even loſt a conſiderable Part of the Empire; *and it was lifted up above the earth*, reckon'd greater than all the reſt of the World, tho' afterward it *was made to ſtand upon the feet as a man*, continu'd it ſelf within its own Limits, and a *man's heart was given to it*, its Government was more mild and gentle, and not ſo ſavage and barbarous as it was at firſt. And it is mention'd by (*o*) *Joel*, as the *Palmer-worm*, which afflicted the *Iſraelites*, when they were carry'd away Captives. As for *Nimrod* himſelf, *Moſes* ſaith, (*p*) *He began to be a mighty one in the earth:* He was the firſt great Warrior and Conqueror; and as ſome will have it, a more ſevere Governor than any others had been, who only exercis'd paternal Authority. For he was the firſt, that put down the Government of Parents or elder Brethren, and laid the Foundation of ſoveraign Rule, which, as it muſt be begun with Violence, ſo it needed the greater Violence to ſupport it.

Anno Mundi 1960.

155. To this *Moſes* adds, that (*q*) *he was a mighty hunter*, or *mighty in hunting*, inſomuch that it became a Proverb in his Days, when Men would expreſs how exceeding great any Man was, they ſaid, *He was like Nimrod, the mighty hunter before the* LORD. This ſhews by what means he came to be ſo great a Monarch. He hardned himſelf to Labour by this Exerciſe, which was very toilſome, and drew together a great Company of ſtout young Men to attend him in this Sport, who were hereby alſo fitted to purſue Men, as they had done wild Beaſts. And it may be obſerv'd, that in this Age of *Nimrod* the Exerciſe of Hunting might well be the more highly eſteem'd, and win the Hearts of Men, becauſe he deliver'd them by this Means from thoſe wild Beaſts, to which they were very much expos'd, and by which the Country was much infeſted, whilſt they were but few, and liv'd ſcatter'd up and down in the open Air, or in Tents weakly defended. The Deſtroying of wild Beaſts, and perhaps of Thieves alſo, whom he might hunt, was a great Service in thoſe Times, and made many join with him in greater De-

(*k*) Elmacinus, *pag.* 29. (*l*) Elmacinus *ibid.* Eutychii *annales, pag.* 62. (*m*) Dan. 2. 37, 38. (*n*) Dan. 7. 4, 17. (*o*) Joel 1. 4. (*p*) Gen. 10. 8. (*q*) Gen. 10. 9.

ſigns,

ſigns, which he had at laſt, to ſubdue Men, and make himſelf Maſter of the neighbouring Country. The Memory of this his Hunting was preſerv'd by the *Aſſyrians*, in making *Nimrod* the ſame with *Orion*, and joining the Dog and the Hare with this Conſtellation.

156. When he had thus provided himſelf, he ſeizes on the City of *Babylon*. This *Moſes* expreſsly (*r*) tells us was *the Beginning of his Kingdom*. *Babylon* was built before the Confuſion of Languages, but it ſeems to have been but ſmall; for (*s*) at that Time *they left off to build it*, which ſhews, that they intended to have made it larger. After this it is probable, that it might be enlarg'd by *Ham* and his Son *Cuſh* or *Belus* the Second; but all this was inconſiderable, to what *Nimrod* did afterward, when he reſolv'd to make it the Capital City of the whole Empire. The Grandeur of this Town was extraordinary, and is exactly deſcrib'd, by (*t*) the eminent Hiſtorian of our own Country. Particularly the Walls were every Way prodigious. For they were in Thickneſs 87 Feet, in Height 370 Feet, and in Length 480 Furlongs, which make Sixty of our Miles. This is *Herodotus* his Account of them, who was himſelf at *Babylon*, and is the ancienteſt Author, who hath wrote of this Matter. The Walls were drawn round the City in the Form of an exact Square, and ſurrounded on the outſide with a vaſt Ditch fill'd with Water, and lin'd with Bricks on both Sides, and the Earth which was dug out of it, made the Bricks, whereby the Walls were built; and therefore from the vaſt Height and Breadth of the Walls may be inferr'd the Greatneſs of the Ditch. On every Side of this great Square there were 25 Gates, or 100 in all; and there were two hundred and fifty Towers, each of them being ten Feet higher than the Walls. So that it was juſtly reckon'd to be one of the ſeven Wonders of the World. It is very probable, that *Nimrod* began to build theſe Walls, as ſoon as he was in Poſſeſſion of the City, not only for Grandeur and Magnificence, but alſo for Strength, and to ſecure himſelf in his Uſurpations; and his Widow *Semiramis* finiſh'd them, from whence ſhe was ſaid by ſome to be the Builder of them: And indeed conſidering (*u*) how they were employ'd in other Affairs, it may eaſily be judg'd, that here was Work enough for them both.

157. Here we may obſerve how exact *Moſes* is in telling us, what Cities *Nimrod* built, and what he did not. The (*x*) Cities which he found already built were *Erech*, *Accad*, and *Calneh* in the Land of *Shinar*. As to *Erech*, there is no doubt, but it is the ſame, which is mention'd by *Ptolomy* under the Name of *Arecca*, and by *Ammianus* is call'd *Arecha*. Here were the *Arecæi campi* mention'd by *Tibullus*. And from hence it is ſuppos'd, that the Country below it was call'd *Iraque* by the *Arabian* Writers. And here were the Colony of (*y*) the *Archevites*, mention'd by *Ezra* as Neighbours to the *Babylonians*; and it is plac'd by him at the laſt or moſt ſouthern Turning of the Chanel of the *Tigris* and *Euphrates*, in the Country of *Chuzeſtan*.

158. The next is *Accad*, which lay Northward of the other, and probably at the common Joyning of the *Tigris* and *Euphrates*. The *Septuagint* calls it *Archad*, and the Footſteps of this Name may be thought to remain in *Argad* a River of *Sittacene* in *Perſia*. And it is probable, that when *Cuſh* ſeiz'd upon the Provinces of *Chuzeſtan*, he built theſe two Towns upon the River, thereby to ſecure its Communication, and open Paſſes into his former Country, the better to bring Reinforcements over as Occaſion ſhould require; and ſo *Nimrod* found it in the ſame Condition, in which his Father left it.

159. The next is *Calneh*, the laſt of thoſe, which are mention'd in the Land of *Shinar*. It was call'd by (*z*) *Iſaiah*, *Chalno*, and by (*a*) *Ezekiel*, *Channeh*. It is ſaid by the *Chaldee Paraphraſt*, and alſo by *Euſebius* and St. *Jerom*, to be the ſame with *Cteſiphon* upon the *Tigris*, about three Miles diſtant from *Seleucia*, and for ſome Time the Capital City of the *Parthians*. For this Reaſon the Country about *Cteſiphon* is by (*b*) the *Greeks* call'd *Chalonitis*. And it is probable, that this Town was firſt built by the Poſterity of *Shem*, to be a Curb to the Inhabitants of *Babylon*, and prevent their Incroachments; but when they were attack'd by *Nimrod* with a ſuperior Force, they retir'd from it, and left him in Poſſeſſion.

160. *Nimrod* having ſecur'd his Dominions in the Eaſt, by the Inlarging and Fortifying theſe three Towns, he now thinks of new Con-

(*r*) Gen. 10. 10. (*s*) Gen. 11. 8. (*t*) Prideaux *his* Hiſtorical Connexion, *Part* 1. *Book* 2. *Page* 95. (*u*) *As* Nimrod *and* Semiramis *reign'd in all ninty four Years; ſo let us ſuppoſe that eighty Years were ſpent in building theſe Walls, in which there were in all* 29220 *Days. From hence ſubſtract* 4174 *Sundays, which were ſpent in the Worſhip of the Sun, and the Remainder is* 25046 *working-days. On the other Hand, the Walls being* 60 *Miles round contain* 316800 *Feet, which multiply'd by* 87 *the Breadth, and* 350 *the Height, make in all* 9646560000 *cubical Feet. Let us then ſuppoſe, that one able Maſon well tended would finiſh* 100 *cubical Feet in a Day, there will remain* 96465600 *Feet in all, which divided by* 25046, *the Remainder is* 3851 *Maſons; and conſidering the Number neceſſary for dreſſing Proviſions of all Sorts, digging Clay, making Morter and Bricks, and burning them, and bringing all Neceſſaries to the Workmen, from a conſiderable Diſtance, we cannot think the Number employ'd daily could be much leſs than* 40000 *Men, which were more than they could well ſpare at that Time.* (*x*) Gen. 10. 10. (*y*) Ezra 4. 7. (*z*) Iſai. 10. 9. (*a*) Ezek. 27. 23. (*b*) Strabo, Polybius, Dionyſius Periegetes, *and alſo* Pliny.

queſts

queſts in the Weſt; and accordingly he (*c*) marches with his Army from *Babylon* on the north Side of the *Tigris*, and ſeizes on *Aſſyria*, which was allotted by *Noah* to *Aſſur* the Son of *Shem*. Here it is probable, that he found no Cities, but the Inhabitants dwelt in Tents, according to the ancient Cuſtom of thoſe Times; and therefore being overpower'd they fled from him without any Reſiſtance. And paſſing over the *Tigris* they were forc'd by Neceſſity to ſeize on the Country of *Japhet*, where the Inhabitants were but few, becauſe the greater Part had not only ſeated themſelves in *Aſia* the leſs, but had alſo peopl'd *Greece* before this Time. And thus from the Poſterity of *Aſſur* the Country on the other Side of the *Tigris* is alſo call'd *Aſſyria*. And theſe obſerving with what Induſtry the Subjects of *Nimrod* built Cities upon the Rivers, to ſecure their Communication on the *Tigris*, to prevent the like on the other Side, they built a ſtrong Fort in the Iſland of the *Euphrates*, and in the utmoſt Limits of their Country toward *Babylon*, which (*d*) they call'd *Telaſſar*, or the Fortification of *Aſſur* or the *Aſſyrians*.

161. *Nimrod* having thus ſeiz'd on the Country of *Aſſur* one of the Sons of *Shem*, goes on Weſtward, and attacks the Country of *Aram*, another of his Sons, with the ſame Succeſs; who alſo paſs the *Tigris*, where the Waters were more fordable, and ſeizes upon the other Part of the Country of *Japhet*, adjoining to what was ſeiz'd by *Aſſur*, and ſo forces them farther Weſtward. Hence that Country was call'd (*e*) *Aram nabaraim* (*Aram* between the Rivers of *Tigris* and *Euphrates*) and (*f*) *Padan aram*, or פדן ארם the Camp of *Aram*, alſo *Aram* of *Zobah*, *Aram* of *Damaſcus*, *Aram* of *Bethrehob*, and *Aram* of *Maacha*, all which we call the *Syrians* from the later Name of the Inhabitants of theſe Countries.

162. Upon this *Nimrod* ſets himſelf to build Cities, and the firſt which he builds was *Nineveh*. Here he is ſuppos'd to have dwelt for ſome Time, the better to ſecure the Country, and therefore it was call'd נין נוה or the Habitation of *Ninus*. From whence we may ſuppoſe, that his real Name was *Ninus*, as he is call'd by Heathen Authors; tho' *Moſes* calls him *Nimrod* or *The Rebel*, to deſcribe his Temper: And whoever conſiders the Character of him giv'n by (*g*) *Juſtin*, and compares it with the Commentators on *Geneſis*, may eaſily conclude it to be the ſame Perſon. This City really ſtood on the north Side of the *Tigris*, tho' in a Place where the Stream ran from North to South, and therefore is ſaid to ſtand on the weſt Side.

163. *Nimrod* having before laid the Foundation of prodigious Walls in *Babylon*, in the Form of an exact Square, when he liv'd there, lays alſo the Foundation of vaſt Walls in this Town: And tho' the Situation would not allow it to be an exact Square like the other, yet he endeavours to reſemble it as much as he could, ſo that it was made in the Form of a Parallelogram, and the whole Circuit of the one was exactly the ſame with the other. And and it is probable that by this Method he kept his Soldiers employ'd, that they might be more ſtrong and hardy, and conſequently the better able to fight, and endure the Hardſhips of a Campaign at another Time.

164. The Walls of this City were (*g*) an hundred and fifty Furlongs, or near nineteen Miles in length, and ninety Furlongs or ſomewhat above eleven Miles in breadth, and, like *Babylon*, an hundred an eighty Miles in Compaſs. The height of thoſe Walls was an hundred Feet, and the breadth ſo much, that three Carts might go a breaſt on the Top thereof (which we may ſuppoſe to be about thirty Feet) and along theſe Walls there were fifteen hundred Turrets, each of them two hundred Feet high. But whoever compares them with (*h*) the Walls of *Babylon*, may obſerve, that the ſame number of Men, which would take up eighty Years to finiſh the one, would finiſh the other in eight Years Time. Hence it is call'd *an* (*i*) *exceeding great city of three days journey*, that is, not as to its Length, but as to its Compaſs, accounting twenty Miles for a Day's Journey, according to the common Eſtimation of thoſe elder Times, as alſo of the *Greeks* and *Romans* in the ſucceeding Ages, as the learned *Bochartus* hath prov'd by many Inſtances Againſt this (*k*) an Objection hath been rais'd from the following Verſe, where it is ſaid, that *Jonas began to enter into the city a days journey*, which ſeems plainly to intimate, that the meaſure of *three days journey* mention'd in the foregoing Verſe, is to be underſtood not of the Compaſs, but of the inſide of the City. But this Objection will be anſwer'd, if we conſider, that the (*l*) *Hebrew* Word doth not only ſignify a Journey, but alſo a large broad Walk, ſuch as was upon the Top of the Wall; and that, which we tranſlate a Day, (*m*) ſignify's ſometimes *the firſt Day*, and then the Senſe will run thus: *Jonah* enter'd into the City in the neareſt Part to the Land of *Canaan*, by paſſing over the *Tigris*, and he ſtood upon ſome part

(*c*) Gen. 10. 11. (*d*) Iſai. 37. 12. (*e*) Pſal. 60 *Tit.* (*f*) Gen. 25. 20. 2 Sam. 10. 6, 8. 1 Chron. 18. 5. (*g*) Diodorus Siculus *lib.* 2. *pag.* 65. (*h*) *For as the Length was exactly the ſame; ſo the Breadth and Height of the one multiply'd together were about the tenth Part of the other. Thus the Height of the Wall of* Nineveh, 100 *Feet, multiply'd by* 30 *makes* 3000. *But the Height of the Wall of* Babylon, 350 *Feet, multiply'd by the Breadth or* 87 *Feet, is in all* 30450, *which is ten Times as much as the other.* (*i*) Jonah 3. 3. (*k*) Wells *his* Hiſtorical Geography, *part* 1. *pag.* 237. (*l*) Ezek. 42. 4. (*m*) Gen. 1. 5.

of

of the Walk on the Wall, which belong'd to the *first Day*, or was near the Entrance.

145. However it may eaſily be ſuppos'd, that there were (*m*) in *Nineveh more than ſix ſcore thouſand perſons, who could not diſcern between their right hand and their left.* For (*n*) *Nineveh* was without any void Ground, that we are told of, and (*o*) it contain'd 14400 ſquare Furlongs, or 225 ſquare Miles in the whole; ſo that if we allow but nine Infants to every ſquare Furlong, or 533 Infants to every ſquare Mile, reckoning thoſe of two Years old and under, it will make up the whole Number: And this is ſo moderate a Computation, that the like or more may be obſerv'd in moſt of the Cities of *England* at this Time.

146. *Nimrod* being thus ſeated in *Nineveh* for ſome Time, his Subjects went farther into *Aſſyria*, and built three other Cities, which *Moſes* (*p*) takes Notice of; and thus what is done by them, is more particularly ſaid to be done by him their Emperor. But theſe having been ſince ruin'd, there is nothing mention'd of them, which will amount to more than a bare Conjecture. The firſt is *Rehoboth*, which Word in the *Hebrew* ſignifies Streets, and hath the word City added, to ſhew that here it muſt be tak'n as a proper Name, diſtinct from thoſe before and after. And there being no Footſteps of the Name in theſe Parts, but there being a Town call'd *Birtha* by *Ptolomy*, which in *Chaldee* ſignifies Streets, as the other doth in *Hebrew*, we may conclude, that they are only two different Names of the ſame City, which ſtood upon the *Tigris* at the Mouth of the River *Lycus*.

147. The next City built was *Calah*, which ſtood about the Head of the River *Lycus*, and was probably the capital City of the Country call'd *Calachene*, as it is mention'd by *Strabo*, and *Calacine* by *Ptolomy*. Here alſo *Pliny* mentions a People call'd *Claſſitæ*, which is moſt probably a Corruption from *Calachitæ*. This Town with a little Variation was probably call'd *Halah*, and is therefore ſuppos'd to be the City and Country, into (*q*) which *Shalmanezer* King of *Aſſyria* tranſported ſome of the *ten Tribes* of *Iſrael*.

148. The laſt Town, as mention'd by *Moſes* to have been built by *Nimrod*, was *Reſen*, which is ſuppos'd to be mention'd by *Zenophon*, under the Name *Lariſſa*. For firſt, the Situation of this *Lariſſa* lying on the *Tigris*, agrees very well with the Situation of *Reſen*, as it was mention'd by *Moſes*, who tells us (*r*) that it was *between Nineveh and Calah*. Secondly, *Moſes* obſerves, that it *was a great City*, and *Xenophon* tells us, that *Lariſſa* was a ſtrong and great, but then a ruinated City, being eight Miles in Compaſs, and its Walls an hundred Feet high, and twenty five Feet broad. Laſtly, *Lariſſa* appears to be a *Greek* Name; but there were no *Greek* Cities in *Aſſyria* in the Days of *Xenophon* or before *Alexander* the Great, and conſequently no *Lariſſa*. And therefore it is probable, that the *Greeks* asking what City thoſe were the Ruins of; the *Aſſyrians* might anſwer, *Lereſen*, that is, *of Reſen*, which Word *Xenophon* might expreſs by *Lariſſa*, a World well known to him, being the Name of ſeveral great Cities, and particularly of one in *Theſſaly*, where *Achilles* was born.

149. *Nimrod* having thus conquer'd his Neighbours the *Aſſyrians*, which lay on the North and Weſt of *Babylon*, proceeds toward the (*s*) South weſt, where he meets with a People unskill'd in War, and conſequently not able to reſiſt him; by which means he makes an eaſy Conqueſt as far as the ancient Limits of *Africa*, and daily gathering ſtrength by his new Victories, he is ſaid to ſubdue all the People of the Eaſt; and ſo he eſtabliſhes the *Aſſyrian* Monarchy, of which more hereafter.

150. It is not improbable, but *Nimrod's* Coming toward *Egypt* might cauſe *Thoth* to draw a great Part of his Forces toward *Peluſium*, and ſo ſecure the Paſſes into that Country; and they being veteran Soldiers, and advantagiouſly poſted, oblig'd *Nimrod* to lay aſide all his Deſigns on that Country, which he ſaw, muſt be attended with Difficulty and Hazard. Anno Mundi 1970. However the *Canaanitiſh* Paſtors take the Advantage of the Army being thus divided, and ſet upon *Thoth*, who being taken Priſoner, they moſt barbarouſly tear him Limb from Limb; and *Thoth* or *Athothes* the ſecond ſucceeds him in the Kingdom of *upper Egypt*, where he reigns two and thirty Years.

151. Soon after this *Bæon* King of *lower Egypt* dies alſo, and *Apachnas* ſucceeds him, who was always a ſtout Warrior, and reign'd ſeven and thirty years. Anno Mundi 1983. And *Tyrrhenus* or *Tyrſenus*, the the fourth King from *Mizraim* incluſivly, begins to reign in *Lydia*. 1991. And not many Years after, the *Chineſe* obſerv'd on the twenty ſixth Day of *February* a very remarkable Conjunction of five Planets in the Sign *Xe*, and the Moon chang'd about ſix of the Clock in the Morning on the next Day; which, tho' the *Chineſe* tell us, happen'd in the Reign of their Monarch *Chuenhio*, 1996. who according to

(*m*) Jonah 4. 11. (*n*) Prideaux *his* Hiſtorical Connexion, *Book* 1. *Part* 1. *Page* 98. (*o*) *This appears by multiplying the Length* 150 *Furlongs by the Breadth* 90 *Furlongs, the Total whereof is* 14400, *by which if we divide* 120000 *the Quotient will ſcarce amount to nine; If alſo* 14400 *Furlongs is divided by* 64, *which make a ſquare Mile, the Remainder is* 225 *Miles, by which if* 120000 *is divided, the Quotient will be* 533, *the number of Infants in a ſquare Mile, as the other was in a ſquare Furlong.* (*p*) Gen. 10. 11, 12. (*q*) 2 King 17. 6. (*r*) Gen. 10. 12. (*s*) Juſtin *lib.* 1. *cap.* 1.

their Accounts began to reign in the Year before CHRIST 2513; yet it being calculated with the greateſt Exactneſs by the famous *Monſieur Caſſini*, Aſtronomy Profeſſor of *Paris*, happen'd to be in the Year before CHRIST 2012, five hundred Years later than their Computation, and in the latter End of the Life of *Noah*, or Reign of their firſt Monarch *Fohi*.

152. The Year after this *Peleg* dies, who was born in the Year, when *Noah* commanded his Children to diſperſe themſelves, and take to the Countries allotted to them. It is very probable that he, or ſome of his Poſterity in Memory of him, gave the Name to a Town upon *Euphrates* call'd *Phalga*, before his Grandfather *Arphaxad* and his Family were driv'n out of thoſe Parts by *Nimrod*. It was ſituated not far from the Place, where *Euphrates* receives the River *Chebar*, mention'd by (*t*) *Ezekiel*, upon which *Charræ* or *Haran* ſtood, and was the Place through which *Abraham* paſs'd in his Journey to *Canaan*. *Peleg* was the firſt Perſon, whoſe Death *Moſes* mention'd before the Flood, and is ſuppos'd by (†) ſome to have been the Father of *Melchiſedeck*.

Anno Mundi 1977.

153. The Year after that *Serug* dies, from whom *Bochartus* thinks, that ſome of his Deſcendents might call the City *Serug*, which was near to *Charræ* or *Haran*: And as *Suidas* reports, he was the firſt, who began to celebrate every Year, the Memory of famous Men, after they were dead, and commanded them to be honour'd as Benefactors. And ſoon after this *Thoth* the ſecond, King of *upper Egypt*, dies, and is ſucceeded by *Diabies* the fourth King of that Kingdom, who reign'd nineteen Years.

Anno Mundi 1998.

Anno Mundi 2002.

154. We have now finiſh'd the Hiſtory of the World for the firſt two thouſand Years, concerning which it hath been anciently obſerv'd by *Chriſtians*, and probably by the moſt ancient *Jews*, That (*u*) the World was created to laſt ſix thouſand Years; that is, two thouſand Years (*x*) before the Law, two thouſand Years under the Law, and two thouſand Years under the *Meſſias*; that theſe are the ſix Days of the Week before GOD, with whom (*y*) *one day is as a thouſand years, and a thouſand years as one day*. And thus the ſeventh Day or the Sabbath is an eternal Reſt in the Kingdom of Heaven. If the latter *Jews* had kept to this Notion, there had been an end of all their Controverſies concerning the *Meſſias*. But this Account is not exact. It is agreed by all, that the Law was giv'n in the 2513th Year after the Creation, and that from thence to the Birth of CHRIST is not full fifteen hundred Years. Others therefore divide it thus; Two thouſand Years before the Promiſe was giv'n to *Abraham*, and two thouſand Years before it was fulfill'd in the Birth of CHRIST. But this, tho' exacter than the other, is not exactly true, becauſe the Promiſe was not giv'n until the Year of the World 2083. I ſhall therefore divide the Ages of the World in the following Method. Firſt, I ſuppoſe, that at the end of two thouſand Years *Noah* died, who was the Father of the new World, and was immediately ſucceeded by the Birth of *Abraham* the Father of the faithful. Secondly, that the ſix Days of Labour may repreſent a State of Labour and Trouble to the Church of GOD, for ſix thouſand Years; and as the firſt three thouſand Years did end in the Perfecting of the material legal Temple built by *Solomon*; ſo the other three thouſand Years will end in the Perfecting of the ſpiritual evangelical Temple, of which JESUS CHRIST is the (*z*) *chief corner ſtone*. Or thus, Two thouſand Years before the Birth of him, to whom the Promiſe of the MESSIAS was giv'n; two thouſand Years before the Birth of the MESSIAS, in whom the Promiſes were fulfill'd; and under him, two thouſand Years of Labour and Trouble, anſwering to the ſix Days of the Week, and one thouſand Years of Peace and Reſt, anſwering to the ſeventh Day or the Sabbath. This thouſand Years, which immediately ſucceeds in the courſe of the Hiſtory, may alſo be divided into two Parts nearly equal, that is, five hundred Years before the Law was giv'n, and five hundred Years before the Temple was compleated.

155. For an Introduction into the Hiſtory of the next thouſand Years, I ſuppoſe, that it will not be unacceptable to the Reader, to give him an Account of the Riſe and Progreſs of Idolatry, ſtrictly ſo ſpeaking, in thoſe early Ages of the World. When the Flood ſwept away all Mankind, *Noah* and his Family excepted, it ſwept away all the Remembrance of the Idols worſhipp'd in thoſe Days. But as *Ham* marry'd into the Idolatrous Race of *Lamech*, ſo he retain'd a ſtrong Inclination to ſuch a falſe Worſhip, eſpecially after he was not only curs'd by *Noah*, but alſo ſeparated from the Poſterity of *Shem*, among whom the Worſhip of the true GOD conſiſted. *Ham* being therefore willing after his Deceaſe to be eſteem'd as a GOD, reſolv'd to introduce an Example of this Nature in his Life Time. And there being no one, who could be introduc'd, except *Noah*, *Ham* conſecrates him upon his Expulſion out of his Habitation, and when the Report ran, that he was really dead. To make this the more obſervable, when there was a Plague and Mortality,

(*t*) Ezek. 1. 1, 3, *and* 3. 15, 23, *and* 10. 15, 20, 21, *and* 43. 3. (†) Elmachinus. (*u*) *The firſt Occaſion of this Notion was the obſerving ſome of the Hebrew Letters in the firſt verſe of* Geneſis *thus, the firſt Letter* is ב *or* Beth, *which in* Hebrew *ſignifies the number* two, *and implies* (*according to the Rabbinical Fancies*) *that* In the beginning GOD created *two Worlds, viz. that which is preſent, and that which is to come. In this verſe there are alſo contain'd ſix* א *or Alephs, each of which ſignifies a thouſand, and accordingly intimates, that this World, which was thus created, was to laſt ſix thouſand Years.* (*x*) *This the* Hebrews call'd תהו ובהו *or* The Age of Emptineſs. (*y*) 2 Pet. 3. 8. (*z*) Epheſ. 2. 20.

lity, *Ham* offers his only Son, whom he had by a Nymph of that Country call'd *Anobret*, as a whole burnt Offering to appeaſe the Ghoſt of his Father *Noah*; and as before they had worſhipp'd the Sun, Moon and Stars, ſo to give the better Grace to this new Idolatry, *Noah* was conſecrated into the Planet *Saturn*. Hence aroſe the Story of *Saturn*'s being driv'n out of his Kingdom by his Son *Jupiter*, ſo much talk'd of among the Heathen Poets. And as none of their Hiſtory went before the Flood, but the Account of Time began with the Hiſtory of *Noah*; ſo the Planet *Saturn* was call'd *Chronus* or *Time* by the *Greeks*.

156. This Offering of *Cain*'s Son by his own Father gave Riſe to the (*a*) Offering of their Sons and their Daughters to ſtrange Gods, both in the Land of *Canaan* and in *lower Egypt*, and (*b*) particularly to the Idol *Moloch*, ſo often mention'd in the *Sacred Scriptures*, where he is ſometimes called *Moloch*, ſometimes *Molech*, and ſometimes *Milcom*, and was the reputed God not only of the *Ammonites*, but alſo of the *Moabites*: He had his Name from the *Hebrew* Word מלך which ſignifies a *King* or a *Prince*, and the *Septuagint* give him ſometimes the one Title, and ſometimes the other. And it is probable, that *Noah* was meant by this Word, becauſe he was a King over the new World, and that *Noah* after he was conſecrated, is probably thought to have been worſhipp'd under the Name of *Chronus* or *Saturn*. His Temple was built (*c*) without *Jeruſalem* in a ſeparate Place, where he had ſeven Chappels, and his Image made of Braſs was plac'd before them. He had the Face of a Bullock, and his Hands were ſpread abroad like a Man who opens his Hands to receive ſomething from another, and they ſet it on Fire within, for it was hollow, and every Man ſeverally enter'd according to his Offering. He who offer'd a Fowl went into the firſt Chappel, he that offer'd a Sheep went into the ſecond, a Lamb into the third, a Calf into the fourth, a Bullock into the fifth, an Ox into the ſixth, and he that offer'd his Son went into the ſeventh. When they ſacrific'd their Children, they plac'd them in the Arms of this Image, which was made red hot by Fire in the Inſide on Purpoſe to receive them, and ſo contriv'd, that they might claſp together and hold them faſt; and at the ſame Time they did beat upon Tabrets or Drums, that the Cry of the Child might not be heard by the Father. For this Reaſon the Place was call'd תפת *Tophet*, from תף which ſignifies a *Drum*; and the Chappels were in גי הנם *Gehinnom* or the Valley of *Hinnom*; and the Word γεεννὰ, *Gehenna* in the (*d*) *Greek*, which ſignifies *Hell*, alludes thereto; the reſtleſs Torments whereof were repreſented by the bitter Cries of thoſe poor Infants; as well as its Perpetuity, by the other Fire kept continually burning, for the Conſuming of the dead Carkaſſes, and the Filth and Garbidge, which was brought out from *Jeruſalem*. This is the God, to whom the (*e*) *Sepharvites* burnt their Children in the Fire, by the Name of *Adrammeleck*, or אדיר מלך *the mighty Moloch*, whom they repreſented, as an evil GOD, the Origine of Miſchief, and a bad Genius, and therefore worſhipp'd him for fear, as ſome *Indians* worſhip the Devil, reckoning him to be the Planet *Saturn*; to prevent whoſe Effects, they alſo worſhipp'd *Anammelech*, or ענן מלך *the Cloud*, Protector or Defender from *Moloch*, whom they repreſented as a good GOD, the Origine of Bleſſings, and an happy Genius, and therefore worſhipp'd him for Love, reckoning him to be the Planet *Jupiter*, or *Ham* the Expeller of *Noah*, by which Means the one grew into leſs Eſteem, and the other into greater. And this may be the Reaſon, why *Saturn* is reckon'd the greateſt malevolent Planet, and *Jupiter* the greateſt benevolent among the Aſtrologers. It is probable, that *Noah* was worſhipp'd by the *Philiſtins* under the Name of (*f*) *Dagon*, from the *Hebrew* Word דג, which ſignifies a Fiſh, and (*g*) it was made from the Navel downward in the Form of a Fiſh, but from the Navel upward in the Form of a Man. The Deſign whereof was to ſhew us, that he, whom they worſhipp'd, had liv'd among the Waters of the Flood, which deſtroy'd the reſt of the World, and afterward liv'd as a Man upon the Earth. And thus when *Dagon* was puniſh'd by GOD, and fall'n upon his Face to the Ground, we read of no Legs, which he had, but that the Head of *Dagon* and both his Arms were cut off upon the Threſhold of his Temple, and only the Stump, or the fiſhy Part of *Dagon* (as it is in the Margin of our Bibles) was left unto him. But that *Noah* was worſhipp'd, is plain from the Account, which *Lucian* gives us of the *Adytum* or moſt holy Place of the Temple at *Hierapolis*, where there were three Statues; the two outermoſt whereof he judg'd to be *Jupiter* and *Juno*, but they had no proper Name for the middle Statue; however he judg'd it to be the elder *Deucalion*, who came from the Mountains of *Scythia* and *Ararat*, and can be no other than *Noah*, the Father of this *Ham* or *Jupiter*. To confirm this he tells us, that there was a golden Dove, which ſtood upon his Head, and is a fair Intimation of *Noah*'s Dove, which Bird was ſo ſacred there, that they never did eat any Pidgeons about *Hierapolis*. This Dove (ſaith he) flew away twice a Year, as they reported, at the Time of the Commemoration there made of the Flood, by pouring out Abundance of Water, which not only the Prieſts but numberleſs other Men brought from all *Syria*, *Arabia*,

(*a*) Deut. 12. 31. 2 Kin. 17. 17. Pſal. 106. 35 *to* 40. 1 Kin. 11. 5, 7, 33. 2 Kin. 23. 10, 13. Jer. 32. 35.
(*b*) Lev. 18. 21, *and* 20. 2, 3, 4, 5.
(*c*) Jalkut *in* Jer. 7. *fol.* 97. *colum.* 1.
(*d*) Matth. 5. 22, 29, 30, *and throughout the new Teſtament.*
(*e*) 1 King. 17. 31. (*f*) 1 Sam. 5. 2, 3, 4, 5. (*g*) Kimchy *ibid.*

Arabia, from beyond *Euphrates*, and even from the Sea, which being pour'd down into the Temple ran all into a Chaſm or Cleft of the Earth, which was formerly ſo great, that (as they ſaid) it ſwallow'd up all the Flood, that drown'd the World. He doth not tell us, that he ſaw the golden Dove fly, that was only a thing told him, and its Flight was miraculouſly manag'd in the Temple, and directed by an Oracle; in which we may ſuppoſe, that there were many Arts of Deluſion to abuſe the credulous People. However the Story is ſo applicable to *Noah*, that any one, who hath read his Hiſtory in the *ſacred Scriptures*, will readily underſtand it.

157. The next in Order to be conſecrated muſt be the Wife of *Noah*. As he is ſaid in *Scripture* to be an *Husbandman*, or as it is in the *Hebrew*, the *Husband of the Earth*; ſo from hence the *Greeks* at firſt call'd his Wife *Ge*, or the *Earth*. And there being no fitter a Husband for the Earth than the Heavens, hence they call'd *Noah* by the Name of *Ouranus* or *Heaven*. And as they reckon'd all Creatures to ariſe from a Mixture of celeſtial and terreſtrial Elements, hence they might reckon theſe two to be the firſt Producers not only of all Mankind, but of all other Creatures whatſoever. It is not therefore probable, that the Wife of *Noah* was conſecrated into any Star, but only reputed to be the Earth it ſelf; and as ſhe was the Mother of all thoſe, who in after Ages were reputed as Gods, ſo ſhe was worſhipp'd among the *Lydians* and *Grecians* by the Name of *Cybele*, the Mother of the Gods. The Head of her Image was crown'd with many Towers, to ſhew the many Towers and Caſtles built upon the Earth. In her Hand ſhe carry'd a Key, becauſe in Winter the Earth locks up thoſe Treaſures, which ſhe brings forth with ſo much Plenty in the Summer. Her Garments were painted with ſeveral Colours, and figur'd with the Images of ſeveral Creatures; ſhe was call'd *Cybele*, from a Hill of that Name, where ſhe was chiefly worſhipp'd, and *Ops* from Wealth and Help, becauſe all Riches come from her, and ſhe is ſtill aſſiſting of us. She was alſo call'd *Rhea*, from the *Greek* Word ῥέω *to flow*, becauſe ſhe abounds with all good Things, or perhaps from the *Hebrew* Word רעה *to feed*, as Shepherds do their Sheep; and hence the *Greeks* might learn ſuch Epithets and Phraſes, as do ſuit well with this Notion.

158. As *Noah* was thus deify'd, and his Wife (whoever ſhe was) was reckoned the Mother of the Gods; ſo we may expect to hear the ſame of his three Sons *Shem*, *Ham* and *Japhet*. Accordingly we are told, that *Saturn* had three Sons by *Ops*, who were *Pluto*, *Jupiter* and *Neptune*, anſwering to the three other Names. As the Right of Primogeniture was lodg'd in *Shem*, tho' he was not the eldeſt, and he had the greateſt ſhare in his Father's Bleſſing; ſo he was the moſt hated by the other two. For this Reaſon they repreſent him ſo deform'd, that none of the Goddeſſes would marry him, and therefore he ſtole away *Proſerpina*, and carry'd her off by Force. And to render him as deſpicable as poſſible, they repreſented him and his Wife as King and Queen of Hell.

159. The ſecond which I ſhall mention, is *Japhet* or *Neptune*. As he and his Poſterity paſs'd over the Sea from *Aſia*, and ſettl'd in *Europe*; ſo he was afterward repreſented and worſhipp'd as the God of the Sea, and the Father of Rivers and Fountains. His Sailing into *Greece* is repreſented under this Fable, That he took *Amphitrite* or the Sea to Wife, but being repuls'd by her a great while he at laſt gain'd her by the Power of Flattery, and the Aſſiſtance of a Dolphin. To recompence which Kindneſs, the Dolphin was exalted to the Stars, and made a Conſtellation. The learned *Bochartus* derives his Name from the *Egyptian* Word *Nephthyn*, which ſignifies *the Extreme Parts of the Earth*, and the Promontories, which touch the Sea. So that he was a God worſhipp'd by the *Africans*, and no other People originally us'd this Word but they: And therefore it is probable, that when thoſe Parts adventur'd to put to Sea, they worſhipp'd *Japhet* under this Name, and the *Latins* took the Name from thence, when their Idolatry was propagated in thoſe Parts.

160. But as *Ham* was the chief Promoter of *Idolatry*, and his Poſterity was chiefly addicted to it; ſo he was the moſt celebrated Deity in thoſe Times, and moſt univerſally worſhipp'd. He was call'd *Jupiter Hammon*. Heav'n is ſaid to have fall'n by Lot to him, and therefore he is frequently ſtil'd the Ruler and Governour thereof, and always honour'd with Phraſes and Epithets of the higheſt Reſpect and Eſteem, as *The almighty Father*, the *Thunderer*, the *King and Father of the Gods and Men*, with many more. The Polygamies of *Ham* gave Occaſion to a Multitude of Stories concerning the Adulteries, Rapes and Whoredoms of *Jupiter* in ſeveral Shapes, ſo common among the Heathen Poets. He was at firſt conſecrated into the Planet *Jupiter*, a Word from him in ſo great Eſteem, that *Varro* ſaith, That there were in his Time no leſs than three hundred Gods, who were call'd *Jupiter*, and worſhipp'd by this Name, and others count almoſt an innumerable Company of them; for there was hardly a Nation, which did not adore a *Jupiter* of their own, and ſuppoſe him to be born among themſelves.

161. The firſt Image of *Ham* was made and ſet up in the Tower of *Babylon*, and is ſuppos'd by ſome to be contemporary with the Building of the Tower itſelf; inſomuch, that (*) the Builders are ſaid to ſpeak to one another in this Language, *Let us make to ourſelves an Image to be worſhipp'd. Let us ſet it upon the Top*

(*) Targum *on* Gen. 11. 3.

Top of the Tower, and let us put a Sword in his Hand, and let him manage our Battles for us, before we are dispers'd over the Face of the Earth. Beſides this (as *Suidas* (*g*) tells us from *Achilles Statius*) there was a Temple upon Mount *Caſſius* near the north Part of *Egypt*, where there was an Image of *Jupiter* holding a Pomegranate in his Hand, which had a myſtical Reaſon. And *Pauſanias* (*h*) ſaith, that not far from the Ruins of *Mycœnæ*, he ſaw an Image of *Juno* holding a Pomegranate in her Hand, the Explication whereof was a wonderful Secret. But the Myſtery or Secret is no more than this, That the Pomegranate, when open'd diſcloſing a great number of it's Seeds, ſignify'd only, that theſe Deities, being long liv'd, were the Parents of a great many Children, and Families, which ſoon grew into Nations, whom they planted in large Poſſeſſions, when the World was newly begun to be peopl'd, and were Benefactors to them by Giving them Laws, and other Inventions to make their Lives comfortable. This was a Myſtery not to be reveal'd by the Heathens, becauſe it was ſo agreeable to the Hiſtory of *Moſes*, leſt the Truth being known might have deſtroy'd their Religion, and eſtabliſh'd the other in it's Place. Like to this were Images made in other Places, and as *Rimmon* in the *Phœnician* and *Syrian* Language ſignify'd a Pomegranate, hence the Idol itſelf was call'd *Rimmon*, and was (*i*) a God worſhipp'd by the *Syrians* in the Time of *Naaman*. And as they call'd their Towns from the Names of the Gods, which were there worſhipp'd; ſo we find (*k*) *Gathrimmon*, or the Winepreſs of *Rimmon*, and (*l*) *Enrimmon* or the Fountain of *Rimmon* in the Land of *Canaan*.

159. As it is natural for thoſe, who are in Places of Authority, to take Names to themſelves, by which their Authority might be known; ſo when *Ham* was at *Babylon*, and rul'd that Country, he took to himſelf the Name of *Baal*, which in *Hebrew* ſignifies a *Lord* or *Governour*. The Reaſon whereof may probably be, becauſe (*m*) *Cain* in a Time of great Drought, worſhipp'd the Sun, as thinking him the only Lord of Heaven, who could or would help him, and therefore he call'd the Sun בעל שמים *Baal Shamaïm* or *The Lord of Heaven*, and thus in Imitation hereof he might afterward ſtile himſelf בעל הארץ *Baal haarets*, or *The Lord of the Earth*, as a Word, which after his Death might make way for his own Conſecration. And perhaps this Name being giv'n to him in common with the Sun, whom they call *the Lord of Heaven*, might, by Leaving out the laſt Word, be the Reaſon, why that Part of the Univerſe call'd Heaven might ſo ſoon be allotted to him for his Juriſdiction. This Word was ſoon contracted into the (*n*) Name *Bel*, the great Idol of the *Baby'onians:* And hence *Ham* was call'd *Belus* the firſt; and his Son *Cuſh*, *Belus* the ſecond by the *Greeks* and *Latins* of later Ages. And as he was alſo conſecrated after his Death, and had Images made of him to be worſhipp'd under the ſame Name with his Father; ſo it is impoſſible at this Diſtance of Time to gueſs, which of them were dedicated to the one, and which to the other. However they ſeem to be diſtinguiſh'd in the Time of the *Iſraelites*, and therefore they are (*o*) call'd בעלים *Baalim*, which Word might originally be of the dual Number, and ſo ſignify both. To diſtinguiſh theſe one from the other, and ſometimes for other Reaſons, there is an Addition frequently to the Name. Thus *Baalberith* was an Idol of the *Shechemites*, who had (*p*) a Temple among them: And as the Word ברית *Berith* ſignifies a Covenant; ſo the (*q*) *Septuagint* call him *The God, unto whom they bound themſelves by Covenant.* I rather ſuppoſe, that by this is only meant *Ham*, who liv'd for ſome Time at *Berytus*, and was afterward worſhipp'd there, and might therefore properly be call'd (*r*) *the God of Berytus.* And it is the Opinion of (*s*) a very Learned Prelate, that generally where *Baal* is ſet alone, and no other Circumſtances determine it to another Deity, *Ham*, as the moſt eminent, is to be underſtood. There are alſo two other Titles, but ſuch as muſt belong to *Ham* and no other. The firſt is (*t*) *Baalzebub*, or *The God of Flies.* This Idol was worſhipp'd by the *Cyrenians*, but principally by the *Ekronites*; and they give this Reaſon for it, becauſe whenever they ſacrific'd unto him, the ſwarms of Flies died, which moleſted their Country, and therefore (*u*) the Inhabitants of *Elis* ſacrific'd to *Ham* or *Jupiter* under the Name of ἀπομύιος, or *the Driver away of Flies.* But it is certain, that this was not the only Reaſon, for (*x*) they frequently conſulted him as an Oracle. However the Word זבוב in *Hebrew* ſignifies a Flye, and the Word *Baalzebub* may ſignify *the maſter Flye*, which hath Power and Authority over the reſt; and in the new *Teſtament* it is (*y*) apply'd to him, who is call'd *The Prince of the Devils.* Some *Greek* Copies of the new *Teſtament* read Βεελξεβὰλ, *Beelzebul*, which Change is interpreted to ſhew the great Contempt of the Idol, by calling it, as it is in the *Hebrew*, *The Lord of Dung*, it being the deſpicable Place, to which ſuch Inſects uſually reſort. And laſtly, he was alſo call'd *Baalzephon*, and was thought by the *Hebrews*, to (*z*) have been an Idol made by

(*g*) *Lib.* 3. (*h*) Corinthiaca, *pag.* 59. (*i*) 2 Kin. 5. 1. 18. (*k*) Joſ. 19. 45, *and* 21. 24, 25 1 Chron. 6. 69. (*l*) Neh. 11. 29. (*m*) Cumberland's Sanchoniatho, *page* 23. (*n*) Iſai. 46. 1 Jer. 50. 2, *and* 51. 44. (*o*) Jud. 2. 11, *and* 3. 7, *and* 8. 33, *and* 10. 6, 10. Hoſ. 2. 13, 17, *and* 11. 2. (*p*) Jud. 9. 4. (*q*) Jud. 8. 33. (*r*) Jud. 9. 46. (*s*) Cumberland's Sanchoniatho, *page* 152. (*t*) 2 King. 1. 2, 3, 6, 16. (*u*) Clemens Alexandrinus *in* Protrept. (*x*) 2 Kings 1. 2. (*y*) Mat. 10. 25, *and* 12. 24, 27. Mark 3. 22, *and* Luke 11. 15, 18, 19. (*z*) Paulus Fagius *in* Exod. 14. 1.

the *Egyptian* Magicians to obſerve and to ſtop the *Iſraelites* in their Departure from *Egypt*. Hence he was call'd *Zephon* or צפון from צפה *Zapha*, *to watch*, and obſerve in the manner of a *Watchman*; ſo that from this Office we may call him *Baal ſpeculator*, as *Jupiter* among the *Romans* was call'd (*a*) *Jupiter ſtator*, becauſe he was ſuppos'd to ſtop them, when they were flying from the Enemy. This muſt be *Ham* or *Belus* the firſt, the Father of the *Egyptians*, ſince *Cuſh* or *Belus* the ſecond, was the Father of another Nation, and therefore would not be deify'd by them, or eſpecially be look'd upon as their Protector or Guardian Angel. However (*b*) GOD commanded the *Iſraelites* in their March to encamp before him, that all might know, that none of thoſe Idols could prevent, what he reſolv'd to do.

160. But tho' *Ham* was call'd *Jupiter* in other Places; yet among the *Egyptians* he was call'd *Saturn* or *Chronus*, and was conſecrated into that Planet. When he took to himſelf קרן *Keren* a *Horn*, or the Mark of Honour in thoſe Nations, he might eaſily be call'd *Chronus* by a ſmall Variation of the Word; and then the *Egyptians*, who in thoſe early Times did boaſt, that they were the ancienteſt Nation in the World, were more fond of giving that Title to the Father of their Nations, which others gave to *Noah* the Father of the whole World.

161. And as the Wife of *Noah* was conſecrated by the Name of *Ge* or *the Earth*; ſo *Aſtarte* the Wife of *Ham* was, after her death, conſecrated by *Ham* himſelf, and a Temple built by him for her in *Zidon*. Hence ſhe was call'd (*d*) *Aſhtaroth the goddeſs of the Zidonians*, and being a very handſome Woman was the ſame with *Venus* the Goddeſs of Beauty among the *Greeks* and *Romans*, and was alſo reputed to be the Planet *Venus*. *Lucian* acknowledges, that her Statue bore upon her Head Beams and a Tower, and the *Ceſtus*, wherewith they only adorn *Urania* or *Venus*. The *Phœnicians* call'd her *the greateſt* Goddeſs, and ſhe was therefore moſt likely to be joyn'd with the Image of *Ham* their greateſt Male Deity. *Cicero* ſaith, that (*e*) *the Syrian* Aſtarte *is call'd* Venus. She was ſav'd with *Noah* and *Ham* in the Ark, and hath therefore been repreſented like *Dagon*, with the upper Part reſembling a Woman, and the lower Part reſembling a Fiſh, and in her Temple at *Hierapolis* there was conſtant Commemoration made of the Flood and it's Drying up in their Service. *Sanchoniatho* ſaith of her, that (*f*) travelling about the World, ſhe found a Star falling from the Air or Sky, which ſhe taking up, conſecrated in the holy Iſland of *Tyre*. And *Lucian*, among other Ornaments of her Statue, tells us, that ſhe had a ſplendid Stone upon her Head, which was call'd λυχνὶς, which in the Night gave much Light to the Temple, but ſhone weakly in the day Time, and look'd like Fire. This no doubt was the ſame Star, and is ſuppos'd to be only a Carbuncle plac'd upon her Head, which (***) the Prieſts could by rubbing make to ſhine, when they thought fit to allow any Man the great Favour of ſeeing the Temple, and this Statue in it; that thereby the Image might become the more venerable to the Beholder, who muſt be preſum'd to be prepar'd before-hand with great Devotion to receive this religious Cheat as a ſignal Favour.

162. As *Ham* was frequently call'd *Baal*, ſo he had a Wife, who was call'd *Baaltis*, which ſeems to be but a Tranſlation of the ſame Word from the Maſculine into the Feminine Gender. Who ſhe was is uncertain. *Sanchoniatho* only ſaith, that *Ham* (*g*) gave the City of *Babylon* to the Goddeſs *Baaltis*, which is *Dione*, and (*h*) that he had Daughters by *Dione*. And ſome others ſay of her, that ſhe was a Sea Nymph, and the Mother of *Venus* by *Jupiter*: For this Reaſon *Virgil* (*i*) calls her *Dionæa*, and *Julius Cæſar* is alſo (*k*) call'd by him *Dionæus*, as deſcended at a great Diſtance from her.

163. When *Ham* was at *Berytus*, his Son *Phut* was with him, and moſt probably he was one of the *Cabiri* at that Time. After his Death he was deify'd, and call'd *Apollo*, and was reputed to be the God of Wiſdom, of Muſick, of Phyſick, and Shooting with Bows and Arrows, and conſecrated into the Sun: And as *Ham* retain'd both Names, and was call'd *Jupiter Hammon*; ſo it was the ſame with *Phut*, who was call'd *Apollo Pythius*, where each of the radical Letters are preſerv'd, with ſuch Alterations as are uſual in Tranſlating of ſuch Words into different Languages. The *Greeks* and *Latins* reckon'd him to be the Son of *Jupiter* by *Saturn*: The learned *Bochartus* tells us, that there have been ſome among the ancients, who have writt'n, that *Apollo* was an *African*, the Son of *Hammon*, and the fifth of that Name. And he adds, that the Hiſtory of the large Dragon kill'd by him is an Evidence of it, ſince there were hardly any Dragons to be met with of ſo great a Bulk, except in *Africa* or in *India*, which he ſuppos'd to be utterly unknown in thoſe early Ages after the Flood; and all this exactly agrees with the firſt Situation of him and his Poſterity in this Country, adjoining to *Egypt*, on the eaſt Side. And therefore it is moſt probable, that he not only went with *Ham* to ſettle a Colony in *Africa*, but alſo accompany'd him in his Return to *Berytus*.

(*a*) Roſini Antiq. Rom. *lib.* 2. *cap.* 5. (*b*) Exod. 14. 1. (*d*) 1 Kin. 11. 23. (*e*) De Naturâ Deorum. *And* Sanchoniatho *farther adds*, The *Phœnicians* ſay, that *Aſtarte* is ſhe, who among the *Greeks* is call'd Aphrodite. Cumberland, *page* 36. (*f*) *Ibid.* (***) *Ibid. page* 321. (*g*) *Ibid. pag.* 38. (*h*) *Ibid. pag.* 32. (*i*) Æneid. 2. *verſ.* 10. (*k*) Eclog. 9. *verſ.* 47.

164. As

164. As *Ham* had many Wives beſides *Aſtarte*, who was the firſt and moſt principal; ſo thoſe ſeven Daughters, which he had by *Aſtarte*, were for Diſtinction Sake call'd *Titanides* or *Artemides*. The Word in the ſingular Number is *Artemis*, by which Name the great *Diana* of the *Epeſians* was commonly known among the *Greeks*. The Word is of an eaſtern Derivation, and comes from חרטום *Hartom* a *Diviner*, by which Name the *Chaldean* Wizards in *Daniel* are often call'd, it being an honourable Title among them, altho' among us it is in deſerv'd Contempt. She was afterward conſecrated into the Moon. She was at firſt call'd *triformis* or *one of three Shapes*; becauſe the Moon had no Light at the Change, had no dark Part at the Full, and was partly light and partly dark at other Times. Hence aroſe the three Names, which were giv'n her, and the three Places for her Abode; that ſhe was *Luna* in Heaven, *Diana* upon Earth, and *Hecate* in Hell. Sacrifices were made to her in the open Streets, and in them the *Athenians* made a ſumptuous Supper for her every new Moon, which was eat'n in the Night by the poor People of the City. She was call'd by the *Egyptians Bubaſtis*; her Feaſts were nam'd *Bubaſtea*, and the City, where they were yearly celebrated, was alſo call'd *Bubaſtis*. And it is obſervable, that the *Greeks* and *Latins* did look upon all their principal Sorceries and Magick to (*) be perform'd by moon Shine.

165. I ſuppoſe, that theſe were the Idols, which the *Iſraelites* afterward worſhipp'd, as Repreſentations of the Sun and Moon. For tho' the very Bodies of thoſe, and all the other Planets were worſhip'd by the Poſterity of *Shem* in the more eaſtern Nations; yet this ſoon wore out, and was ſucceeded by Images to repreſent them. Beſides, tho' the Poſterity of *Ham*, ſoon went off to Idolatry; yet the *Iſraelites* who liv'd among them, were never charg'd in the old Teſtament for worſhipping the Bodies of thoſe Stars; and (*l*) when they were in the Wilderneſs, *Chiun* or *Remphan*, and *Moloch* or *Saturn* and *Mars* were worſhipp'd by Figures, or Repreſentations made for that Purpoſe. The Charge brought againſt them by (*m*) the *Pſalmiſt* is, that *they were mingl'd among the heathen, and learn'd their works, and ſerv'd their idols*, particularly, *the idols of Canaan, which were a ſnare unto them.* For tho' ſtrictly ſpeaking, the Worſhip of theſe Idols was begun in that Part of *Canaan*, which the *Iſraelites* never conquer'd; yet there is no Doubt, but it ſpread it ſelf throughout the whole Country of their common Father; and it was even begun and carry'd on in thoſe Parts of the Land about *Tyre* and *Sidon*, with whom the *Iſraelites* always maintain'd a fair Correſpondence. Beſides, the Worſhip of the Sun and Moon began very late among the *Iſraelites*, and not until they were univerſally worſhipp'd by ſuch Images as theſe. It is certain, that *Moſes* (*n*) forewarn'd them of this; but the firſt Account, in (*o*) which we find that the Children of *Iſrael* were guilty of it, was in the Days of King *Joſiah*, who *put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven. And he took away the horſes which the kings of Judah had given to the ſun, and he burnt the chariots of the ſun with fire.* It is certain, that Horſes throughout all the Eaſt (*p*) were dedicated to the Sun, and it was a Cuſtom among the *Perſians*, *Armenians*, and *Maſſagetæ* to dedicate Horſes, and ſacrifice them to the Sun; and among others, to bring Horſes forth early in the Morning, with a great deal of Pomp to meet the Sun riſing; and thus the Horſes of King *Cyrus* were brought forth to meet him on ſuch an Occaſion. And both (*q*) *Xenophon* and *Herodotus* tell us, that *Horſes were brought forth to the Sacrifices of the Sun, and a white Chariot was drawn after them*, and therefore both *the Horſes and the Chariots were accounted ſacred.* And it is probable, that the moſt ſolemn Worſhippers of the Sun did ride in thoſe Chariots. Hence we read ſo often in the Heathen Poets of the Chariots of the Sun, and this might give the firſt Riſe to the Story of the Sun's being drawn by (*) four Horſes, and his Picture being frequently made in the ſame Manner. And tho' good King *Joſiah* aboliſh'd theſe Horſes and Chariots, yet the Idolatry continu'd ſtill; inſomuch that it was repreſented (*r*) to *Ezekiel* as the moſt heinous Provocation of the *Iſraelites*, that ſeveral of them were *with their backs toward the temple of the* LORD, *and their faces toward the eaſt, and they worſhipped the ſun toward the eaſt.*

166. And as *Cain* when he firſt worſhipp'd the Sun, call'd him בעל שמים *the King* or *Lord of Heaven*; ſo it is probable, that the *Iſraelites* might call him by the ſame Name, and from hence they might call the *Moon*, or the great Goddeſs *Diana*, whom they worſhipp'd as her Repreſentative, (*s*) *The queen of heaven*, for which Reaſon ſhe was call'd *Baaltis* or *the Queen* or *Lady*. Of this the Prophet *Jeremiah* complains, That *the children gathered the wood, and the fathers kindled the fire, and the women knead their dough to make cakes to the queen of heaven*, upon which they were ſuppos'd to make the Picture of the Moon at the Full, which might well be plac'd on any thing, that was round, and then to eat it

(*) Theocrit. Idyl. 2. *and* Hor. *Sat. Lib.* 1. (*l*) Act. 7. 43. (*m*) Pſal. 106. 35, 36, 38. (*n*) Deut. 4. 19, *and* 17. 3. (*o*) 2 Kin. 23. 5. 11. (*p*) Xenophon de Inſtit. Cyri. *lib.* 8. Pauſanias *and* Juſtin. (*q*) *Ut prius. et* Herodot. *lib.* 7. *num.* 55. (*) Ovid *Metam. lib.* 2. (*r*) Ezek. 8. 16. (*s*) Jer. 7. 18, *and* 44. 17, 18, 19, 25.

as

as a ſolemn Commemoration of the Benefits, which they receiv'd from her. To her they alſo burnt Incenſe in the Night, of which ſhe was the ſuppos'd Miſtreſs, and were ſo obſtinate in their Way, that after the Captivity of *Babylon*, the Remainder, which fled into *Egypt*, both Men and Women, with the Conſent of each, practis'd the ſame, and not only vindicated it before the Prophet *Jeremiah*, but alſo declar'd their Reſolution of continuing in it.

167. *Phut* or *Apollo* having marry'd one of theſe *Artemides*, who might probably be, not one of the Daughters of *Ham*, but rather one of his Grand-daughters, and call'd by the ſame Name, had a Son by her, whom he call'd *Aſclepius* or *Æſculapius*. There are ſome, who make him to be the Son of *Sydyck*, or *The Juſt*, or *Melchiſedek*, who is ſuppos'd to be *Shem* the Son of *Noah*, and that from him came the *Dioſcuri*, or *Cabiri*, *Corybantes*, or *Samothraces*. But this is improbable. It is uncertain, that (*t*) *Melchiſedek* left any Children behind him. It is unlikely, that he would leave them with *Ham*, who was ſo notoriouſly guilty of Injuſtice and Idolatry, he himſelf being ſo religious and juſt a Man; and if the *Arabick* Hiſtorians may be credited, he was not in *Canaan*, until after the Death of *Noah*. And therefore it is more likely, that he was the Son of *Phut*, or *Apollo*, by one of the *Artemides*, whom they call the Nymph *Coronis*, as ſhe is commonly reputed to be. His Father took Care that he ſhould be bred up to the Practiſe of Phyſick, which before his Time was but little underſtood; which Art he ſo much improv'd, that he was afterward reckon'd as the God of it. He was ſo ſucceſsful in Reſtoring of Health to the Sick, and Safety to thoſe whoſe Condition was thought to be deſperate, that he was ſaid to have the Power of Reſtoring the Dead to Life again. His Picture was made with many Dogs about him, as the Sign of the Diſtempers, which prey upon Mankind; and the Goats were ſacrific'd to him, as Beaſts which deſtroy'd the Vines, whoſe Fruit did chear the Heart of Man. The *Cabiri* originally were but Seven; but he was Sir-nam'd *Eſmuni* in *Hebrew* השמיני or the *Eighth*; ſo that it is probable, that he was added to the Number. *Apulcius*, in his Book concerning the Virtues of Herbs, ſaith, that *Phut* or *Apollo* gave to *Æſculapius* the Herb *Solanum* or *Night ſhade*, acquainting him (as it is probable) with its Virtues and Uſes. And from his Name that Herb is call'd חציר השמיני or the *Herb of Eſmini*, in the *Auctuarium* of *Dioſcorides*. And therefore the Character which *Sanchoniatho* gives of the Children of the *Cabiri*, that they had Skill in Herbs, and the Cure of Bitings, and alſo of Charms, is very probable; ſince they might learn the one from *Æſculapius*, who was ſo well inſtructed by *Apollo*, and they might learn the other from the *Artemides*. He was worſhipp'd firſt at *Epidaurus* (which was ſuppos'd to be the Place, where he was born) and afterwards at *Rome*, becauſe when he was ſent thither, he deliver'd that City from a dreadful Peſtilence. For which Reaſon a Temple was dedicated to him at the Mouth of the *Tiber*, where he was worſhipp'd under the Form of a great Serpent. And *Pauſanias* in his *Corinthiaca*, mentions a Temple to *Æſculapius*, *Apollo*, and *Hygieia* or *Health*; and the Goddeſs *Salus* had a Temple built to her in *Rome*, near the Gate call'd *Porta Salutaris*, who was ſo much honour'd by the *Romans*, that anciently ſeveral Holy Days were appointed, in which they worſhipp'd her.

168. Another Son of *Ham* was *Canaan*. He was ſuppos'd to be the (*u*) Planet *Mercury*. 1. *Canaan* was the Son of *Ham*, and *Mercury* the Son of *Jupiter Hammon*, or the ſame Perſon. 2. The Etymology of their Names is the ſame. *Canaan* in *Hebrew* ſignifies a Merchant, and *Mercury* in *Latin* comes from a Word, which ſignifies Merchandiſe. 3. *Canaan* was curs'd by *Noah* that he ſhould be *a ſervant of ſervants to his brethren*, and *Mercury* is generally repreſented as a Servant to the reſt of the Gods. 4. *Mercury* is reputed to preſide over the Highways, and the *Phœnicians*, who were of the Race of *Canaan*, were the firſt, who adventur'd to ſail into foreign Countries. 5. *Mercury* was always accounted as a Thief, and *Ham* the Father of *Canaan* was the great Incroacher upon the Dominions of his Brethren. 6. *Mercury* was always eſteem'd as a ſubtil cunning Fellow in all his Dealings, and the *Phœnicians* had the ſame Character among their Correſpondents. 7. *Mercury* is eſteem'd as the Father of Eloquence, and *Sanchoniatho* repreſents one of this Name as the firſt Inventer of Letters, which firſt came from *Phœnicia* or the Country of *Canaan* into *Greece*. 8. *Mercury* is ſaid to be the Inventer of the Harp τῆς κιθάρας, and and the *Phœnician* Word כנור plainly ſhews, from whence it had its Original. 9. *Mercury* is reckon'd by ſome to be the Inventer of Aſtronomy, and the *Phœnicians* directed the Courſes of their Sailing by Aſtronomical Obſervations, and the Skill of Aſtronomy, as *Strabo* tells us, was tranſmitted from them to *Greece*. 10. *Canaan* was curs'd becauſe he delighted himſelf with his Father *Ham* in viewing the Nakedneſs of his Grandfather *Noah*; and *Mercury* the Son of *Jupiter* is repreſented as a Pimp and Procurer to him in all his Intreagues. And laſtly, Milk and Honey was offer'd to *Mercury*, the Cauſe whereof ſeems to be, becauſe the Land of *Canaan*, which fell to his Share, is ſo frequently mention'd in *Scripture* as abounding with thoſe Commodities.

(*t*) Heb. 7. 3.

(*u*) Bochart. Canaan *pag.* 11.

169. *Mel-*

169. *Melchiſedeck* liv'd in the Land of *Canaan*, who is generally ſuppos'd to be *Shem* the Son of *Japhet*. Accordingly *Sanchoniatho* tells us, that *Ouranus* or *Noah* had three Sons, *Chronus* or *Ham*, *Sydick* or *Shem*, and *Nereus* or *Japhet*, and he gives us ſome Account of him under the Name of *Sydyk* or the *juſt Man*, particularly that he had ſeven Sons, who were the *Cabiri*, by one of the *Artemides*, and their eighth Brother *Aſclepius* or *Æſculapius*, who firſt of all ſet down in Memoirs the ancient Hiſtory of the World, as their God *Taautus* or *Thoth* commanded them. The Occaſion hereof I take to be this, *Melchizedeck* or *Sydyck* was a juſt and a peaceable Man, endu'd with all good Qualities, and moſt exemplary for his Piety, and old enough to be the Father of any Man in the World; for theſe Reaſons the *Cabiri*, willing to do themſelves the greater Honour, might reckon themſelves to be his Children, eſpecially in the large Senſe of the Word, which *Sanchoniatho* might take more ſtrictly, and be more fond thereof, as beſt ſerving his Purpoſe, which was to write ſuch a Hiſtory, as might eſtabliſh the Religion, that they had invented. It is therefore no Wonder, if the *Cabiri* ſhould make him a God, and tranſform him into the Planet *Jupiter*. Hence *Sanchoniatho* ſaith, that from *Sydyk* came the *Dioſcuri* Διόσκουροι, or the Children of *Jupiter*, and the *Hebrews* did anciently call the Planet *Jupiter* צדק or *Sedeck*, as appears (*x*) by the moſt ancient Records, which were extant among them, the *Scriptures* excepted.

170. The next is *Nimrod*. He was the Founder of the *Aſſyrian* Monarchy, the Capital whereof was *Babylon*, a Place moſt remarkable for Idolatry. He was the great Promoter thereof towards his Parents in his Life Time, and therefore it is no Wonder, if the ſame was paid to him after his Deceaſe. After *Nimrod* (*y*) had conquer'd many Nations far and near, and had built the City call'd *Nineveh*, he in a publick Aſſembly of the *Babylonians* extoll'd his Grandfather *Ham* as the Founder of the City and Empire of *Babylon* in an extravagant Manner, as he uſually did, and repreſented him not only as worthy of perpetual Honour among all Poſterity, but alſo of Immortality among the Gods above. Accordingly to immortalize his Name, he exhibited a Statue of him, which was curiouſly and neatly made; and commanded, that they ſhould worſhip him with divine Honour, and pay the ſame Reverence to him dead, which they would pay to him, if he had been alive; and that if at any Time an Offender ſhould fly to this Statue, he ſhould not be forc'd away from thence to be puniſh'd, becauſe it was appointed to be a common Sanctuary to the unfortunate. This thing eaſily procur'd an Opinion of a Divinity in their dead Parent *Ham*; ſo that he was created as a God, under the Title of *Jupiter* the Son of *Noah* or *Saturn* and a moſt magnificent Temple was erected for him in *Babylon*, and dedicated with variety of Sacrifices a little before the death of *Nimrod*. Thus *Nimrod* paves the way for his own Conſecration, and *Sanchoniatho* calls him *Adodus* the King of the Gods, and ſaith, that he reign'd over the Country by the Conſent or Authority of *Ham* himſelf. As (≈) the Auxiliaries of *Ham* were call'd אלהים *Elohim* or Gods; ſo *Nimrod*'s Kingdom being much more extended, even to *Aſſyria* and it's ſeveral Parts, he might have many ſubordinate Kings or Governours under him, and ſo be call'd by this Title. And hence it was that (*a*) *Adad* was in thoſe early Times known to be the common Title of Kings in thoſe Parts. He ſeems to be conſecrated into the Sun, and accordingly *Macrobius* tells us, that (*) the *Aſſyrians* had a great Opinion of the Power of the Sun, and they gave it the Title of *Adad*, whom they worſhipp'd as the higheſt and the greateſt, and the Interpretation of the Name ſignify'd *The only or eminent one*: So that, as *Nimrod* was the moſt eminent Perſon on Earth, he might after his deceaſe, be reckon'd the moſt eminent Light in the Heavens.

171. I ſhall only add farther, that *Nimrod* is the ſame, who in after Ages was (*b*) call'd *Bacchus*. For 1 *Bacchus* is the ſame with בר כוש *Bar cuſh*, or the Son of *Cuſh*, and ſo was *Nimrod*. 2 Thus *Barcus* and *Bacchus* are the ſame; as in the *Hebrew Dammeſek* and *Darmeſek* are both put for *Damaſcus*. 3 *Bacchus* was the Son of *Jupiter*, and *Nimrod* was reckon'd to be the Grandſon, or Son in a larger ſenſe, of *Ham* or *Jupiter*. 4 It is probable, that his Name was ſoon alter'd from *Nimrod* to נמרא *Nimra*, which Word in the *Chaldee* ſignifies a *Tiger*, and hence the Poets feign'd the Chariot of *Bacchus* to be drawn by *Tigers*, and himſelf to be cloath'd with the Skin of a *Tiger*. 5 Others derive the Name from νέβρις *Nebris*, the Skin of a fallow Deer, and therefore (*c*) they call *Bacchus*, *Nebrodes*, as if he was

(*x*) *This* Bochartus *tells us, in his* Canaan *Book* 2. *Chap.* 2. 707. *where he quotes for this Purpoſe the* Sepher Jetſira, *the Book of* Zohar, *and the* Bereſhith rabba. (*y*) Annal. Salian. *Anno Mundi* 2000, *and* Hieron, *upon* Ezekiel *and* Hoſea. (*z*) Cumberland's Sanchoniatho, *page* 31. (*a*) *As* Hadad Gen. 36. 35. *and* 1 Chron. 1. 50. *and* Hadadezer. 2 Sam. 8. 5, 6. *and* Benhadad, 1 Kings 20. 1. *It may be further obſerv'd, that this Word is ſometimes writt'n with an* א *in the Beginning and ſometimes with a* ה; *and at the End, ſometimes with a* ר *and ſometimes with a* ר, *as* Adar, Hadad, *and* Hadar; *and here* Adodus, *and the Words themſelves in the Eaſtern Languages are very near of Kin. The Word* אדיר Adir *in* Hebrew *is* The magnificent or mighty *Potentate.* הדד Hadad *is ſuppoſ'd in the old* Phœnician *Language to ſignify the* only one. *from the Affinity of like Words in the* Talmudick *Writings and the* Arabick Language, *as* Bochartus *hath obſerv'd in his* Canaan, *lib.* 2. *cap.* 9. *pag.* 731. *And* הרר *ſignifies in* Hebrew *the* Shouts *of Joy and Triumph, with which the Kings (and conſequently* Nimrod) *were met, when they return'd from their Conqueſts, and therefore they might properly belong to one, who had a Princely or rather a royal Title.* (*) Saturnalia, *lib* 1. *cap.* 31. (*b*) Bochart. Phaleg *lib.* 1. *cap.* 2. *pag.* 12. (*c*) Νυκτέλιον, νόμιον, νεβρηΐδα, νεβριδόπεπλοι. Anthol. *lib.* 1. *cap* 38. *Epig.* 1.

cloath'd with ſuch a Skin, not knowing that it was the very Name of *Nimrod*, as us'd by the *Septuagint*, *Joſephus* and other *Greek* Authors. 6 The moſt ancient Name of *Bacchus* in the *Greek* Fables is ζάγρευς, which ſignifies *a mighty Hunter*; and this is the Character, which *Moſes* gives of *Nimrod*. 7 *Homer* (*d*) tells us, that *Bacchus* was Born in *Arabia*, near the Rivers of *Egypt*; and this was the Country allotted to *Cuſh* and his Family, who probably liv'd there at the Time, when his Son *Nimrod* was born. 8 *Bacchus* was eſteem'd to be the God of Wine, and *Nimrod* was the firſt, who reign'd in *Babylon*, and the adjacent Parts, where there was the beſt Wine, which the Ancients call'd *Nectar*, or the Wine of the Gods, who firſt liv'd in thoſe Countries, and were afterward deify'd. And laſtly, the Expeditions of *Bacchus* into the eaſt as far as *India*, contain not only the Acts of *Nimrod*, but alſo of his Succeſſors.

172. It is Time to leave *Aſia*, and return to *Egypt* in *Africa*, where the Wars between the *upper* and *lower* Country brought in the Cuſtom of deifying the Kings, who fought for them. *Upper Egypt* being peopl'd in the early Ages of the World, before Images were ſet up to be worſhipp'd, they choſe ſome Animals, as the fitteſt Repreſentations of their deceas'd Kings, which might beſt recollect their Tempers, or ſome Benefits, which when living, they had conferr'd on their Country. *Herodotus* (*e*) who travel'd into *Egypt*, was acquainted with their Prieſts, and by them inſtructed in their ſacred Rites, aſſures us, that they did not ultimately terminate their Prayers in the Beaſt, which was conſecrated for that Purpoſe, and before whom they paid their Devotions; but they directed their Prayers to the particular Deity, to whom each Beaſt belong'd. But if the religious Worſhip of dead and conſecrated Benefactors was lawful, and it was alſo true, that ſuch Worſhip was to be giv'n to the Image as belongs to the Perſon repreſented thereby, becauſe it all paſſes to the Prototype (which are the current Doctrines in the *Romiſh* Church) all this *Egyptian* Service paid to Bulls, Cats, Dogs and Monkies, will be excus'd from Blame; for it is all founded upon the ſame Principles.

173. But the Inhabitants of *Lower Egypt* not coming thither until Image Worſhip had ſpread it ſelf in the Land of *Canaan*, they brought with them this Superſtition; and as they renounc'd the Gods, which the others worſhipp'd, as their utter Enemies; ſo they abhor'd the Manner, by which they worſhipp'd them. And indeed all the other Heathens, eſpecially the *Roman*, *Greek*, and *Phœnician* Idolaters deteſted this Folly of Giving religious Worſhip to Beaſts, tho' it was declar'd to be only relatively, as conſecrated living Images of Deities, and that Prayer was not directed ultimately to them. But then they would not be ſenſible, that they themſelves did as abſurd a Thing in Giving as much Adoration to Images of Wood, Stone, and Metal, which were without Life, and ſo had leſs Likeneſs to the Souls of the Heroes, whom they worſhipp'd thereby.

174. *Mizraim* was call'd by ſeveral Names, as *Oſiris*, *Hyſiris*, *Shiran*, *Minaios*, and *Timaios*, with many others. As he was the great Improver of Husbandry in that Country; ſo he was repreſented by the Bull or Ox *Apis*, and *Mnevis* or *Menis*. And the Bull and Ox being the chief Helpers in Plowing the Ground, Carrying in and Treading out the Corn, according to their ancient Method, did bring him beſt into their Mind, who brought their Labours to ſo great a Perfection, and was ſo beneficial thereby. And after his Death he was conſecrated into the Sun, the Bringer forth of all Fruits. In *Scripture* he is repreſented under three ſeveral Names, relating to the Worſhip giv'n him. The firſt Name is *Mæon*. This is the ſame with *Menes* with a little Alteration, and the Country of *Mæonia* was ſo call'd from him. The Name in *Hebrew* ſignifies a *Dwelling-Place*, a Refuge, or an Habitation, and might therefore at firſt be given to him as the Founder of the *Egyptian* Monarchy, and the Maker of it both habitable and fruitful. This Name in *Moſes* his Time was thought to ſignify ſo great an Honour to this Deity, that (*f*) when the Towns of *Nebo* and *Baalmeon* were in the Poſſeſſion of the *Reubenites*, on the other Side of *Jordan*, who rebuilt them, after they had been much ruin'd by the War, it was thought fit, that their Names ſhould be chang'd, that they might the better obſerve (*g*) the Command, *Make no mention of the names of their gods, neither let them be heard out of your mouth*, eſpecially ſuch Names, which ſignify'd Reſpect and Eſteem, as this did. *Meon* ſignify'd this falſe God to be the Founder of the Happineſs of that Place, and therefore the *Jews*, and even *Moſes* himſelf gives this Title to the true GOD, (*h*) LORD, *thou haſt been* מעון *our dwelling place* or *refuge in all generations*. And (*i*) *Thou haſt made the* LORD, *which is my refuge, even the moſt high*, מעונך *thy* Meon or *habitation*. So that this Title was thought too great to be allow'd to the falſe God, within the Dominions of the Worſhippers of the true one.

175. Another Title by which *Mizraim* was call'd as a God, was *Baal peor*; or the *Lord and Maſter of Nakedneſs* and Obſcenity. It is probable, that this Name was not giv'n him by any of his Worſhippers; but it is often mention'd in *Scripture*, thereby to render the

(*d*) Τηλε Φοινίκης θεὸν Αἰγύπτιοι ῥοάων. Homer, *as he is quoted by* Diodorus Siculus, *lib.* 1. (*e*) Euterpe. (*f*) Num. 32. 38. (*g*) Exod. 23. 13. Joſ. 23. 7, *and* Pſal. 16. 4. (*h*) Pſal. 90. 1. (*i*) Pſal. 91. 9.

Image

Image of him as contemptible as it ought to be. The Occaſion whereof was this: As the Image of *Ham* or *Jupiter* was firſt made with a Pomegranate in his Hand to ſhew, that he was the Father of the Nations, which peopl'd all *Africa*, and Part of *Aſia*; ſo *Mizraim* being the Father of *Egypt*, his Picture was made in the moſt beaſtly Poſture, as a Token thereof. The *Chaldee Paraphraſe* upon (*k*) the before mention'd Verſe calls *Baal meon A City of* Balak, *in which* Iſrael *deſtroy'd the Idol* Peor *in the Houſe of Altars, and the City, whoſe Wal's encompaſs'd that Temple, and were remarkable for the Names of the Men, which were writt'n upon them, and* (for the Name of) Shiran, *Oſiris* or *Mizraim*. Here it is plain, that *Baal-meon* and *Baal peor* was the ſame Idol, whom the *Egyptians* and all his Worſhippers deſign'd to honour, when they call'd him *Meon*, as a Perſon who gave them Habitations, Eſtates, Refuge, and all the Benefits of a Colony. But *Moſes*, and the later *Jews* call'd him *Peor*, to let us know, that he was the God, who ſhew'd himſelf boaſtingly and publickly in the moſt ſcandalous Manner, as a Friend to Debauchees. St. *Hierome*, who very well underſtood the eaſtern Learning, often tells us, that *Peor* is *Priapus*, the God of Gardens among the *Romans*, whoſe Picture was plac'd there to frighten away not only Crows and ravenous Birds, but (one would think) all rational Creatures, who had any Shame or Modeſty left them. *Lucian* ſufficiently derides this Image among the *Egyptians*. *Herodotus* deſcribes it too ſcandalous to be tranſlated, and tells us, that he had ſeen it, as the ordinary Image ſacred to *Oſiris*. *Diodorus Siculus* tells us, that in their Worſhip of him, not only toward his lifeleſs Image, but alſo toward the Goat at *Mendes*, and perhaps alſo in the Bull *Apis*, and in *Pan* or *Faunus*, the *Sileni* and *Satyrs*; they gave Thanks for the numerous Iſſue of their Progenitors. And *Plutarch* ſaith, that in the Feaſts dedicated to *Oſiris* call'd *Pamylia* or *Pamylitia*, this ſhameleſs Image was carry'd in Proceſſion.

176. Tho' the Children of *Japhet* and *Shem* had the ſame Reaſon to expreſs their Gratitude for the ſame Bleſſing; yet no Heathens deſcended from them were anciently ſo ſhameleſs in their Religion, as thoſe were, who deſcended from *Ham* and *Mizraim*; eſpecially until the Time, when their Off ſpring mingling with them in after Ages, did corrupt ſome Part of *Aſia* the leſs, and *Greece* alſo and *Rome* in ſome Meaſure, with a Mixture of their immodeſt Practices. And it is certain, that *Moſes* took the beſt Courſe to ſecure the Memory and Acknowledgement of GOD's Increaſing Mankind ſo wonderfully in the firſt Ages after the Flood, by a modeſt Hiſtory of the whole World in general, without Applying it more particularly to any Place or Nation. And when there was an Occaſion for a particular Commemoration, it was excellently and modeſtly done in a Pſalm of *David* for that Purpoſe; in which this (*l*) one Verſe, *He increaſ'd his people greatly, and made them ſtronger than their enemies*, proves to their Eyes, that the true GOD did multiply his People before the Faces of the *Egyptians*, and in their own Land; more than all the ſhameleſs Gods of *Egypt* were able to do for their Worſhippers.

177. Another Title, by which *Mizraim* was *call'd* as a God, was *Tammuz*. For him there was an annual Lamentation, which the *Scripture* calls (*m*) *Mourning for Tammuz*. The Original of the Story is reported in this Manner. That *Mizraim* the firſt King of the *Egyptians*, and his Wife *Iſis*, having built many Cities, ſecured their Land from the Damage of the *Nile*, improv'd the Art of Husbandry, and done many other good Acts, were ſo honour'd by the People, that they were thought to be immortal, becauſe their Subjects wiſh'd, that they might be ſo. However he was kill'd in Battle by the Soldiers of *Lower Egypt*. His Wife *Iſis* fought him a great while before ſhe could find him, his Body being (as ſome ſay) cut into many Pieces. But when ſhe had found him, ſhe laid him in a Coffin, carry'd him firſt to *Ham* in *Canaan*, and then brought him back and laid him in a Monument in an Iſland near *Memphis* encompaſs'd by the Lake call'd *Styx*, which was therefore reckon'd ſacred by the deify'd Gods of his Poſterity, and afterward by all. This tragical Story was the Subject of an ancient Song, call'd in the *Egyptian* Language *Maneros*, from *Manes* or *Mnes* one of the Names of *Miſraim*, which was ſung ſolemnly once a Year, in which they lamented him as cut off in the Prime of his Youth, and was the Occaſion of the Lamentation (*n*) of *Venus* or *Iſis* among the *Greeks*, for the Youth *Adonis*, whom ſhe greatly lov'd, which in *Hebrew* is אדון *Adon*, a Lord or Husband; and is the Word by which (*o*) *Sarah* call'd her Husband *Abraham*. And becauſe when *Iſis* ſought her Husband thus dead, ſhe us'd Dogs, who by their excellent Smelling might diſcover where he was hid, therefore the ancient Cuſtom was, that Dogs went firſt in an anniverſary Proceſſion in Honour of *Iſis*. After the Body of *Mizraim* was interr'd, the Story goes, that there appear'd to the *Egyptians* a ſtately beautiful Ox, which they thought was the Ghoſt of *Mizraim*, and therefore they worſhipp'd it, and call'd it *Apis*, which in their Language ſignifies an Ox. And becauſe his Body after his Death was, as ſome ſay, found ſhut up in a Cheſt, or put in a

(*k*) Targum Ben Uzziel *in* Num. 32. 38. (*l*) Pſal. 105, *particularly Verſe* 24. (*m*) Ezek. 8. 14. (*n*) Theocrit. *Idyl.* 30. *and* Bion *Idyl.* 1. (*o*) Gen. 18. 12. 1 Pet. 3. 6.

Coffin,

Coffin, call'd in *Greek* σορὸς *Soros*, he was afterward call'd *Sorapis*, and then *Serapis* by the Change of a ſingle Vowel. The Marks of this *Ox* or *Apis* were (*p*) theſe, His Body was to be all black, except a ſquare Spot on his Forehead. He was alſo to have the Figure of an Eagle, as ſome ſay, or of a half Moon, as others tell us, upon his Back, a double Liſt of Hair on his Tail, and a *Scarabæus* or Knot under his Tongue; and others ſay, that he hath Horns like the Moon in its Increaſing. When they had found ſuch a one, they brought him with great Rejoycing to the Temple of *Mizraim*, and there they kept him, and worſhipp'd him for that God, as long as he liv'd; and when he was dead, they bury'd him with great Solemnity, and then the Prieſts ſhav'd their Heads, and mourn'd and lamented, and ſought for another with the ſame Marks to ſubſtitute in his Room, which ſome Times it was many Years, before they could find. It was in Imitation of this Idolatry, that *Aaron* made the golden Calf in the Wilderneſs, and *Jeroboam* thoſe in *Dan* and *Bethel*, and did ſet them up there to be worſhipp'd by the Children of *Iſrael*, as the Gods who brought them out of the Land of *Egypt*.

178. Beſide this, the *Egyptians* worſhipp'd him alſo in the Shape of a Hawk, becauſe they ſay, that this Bird carry'd once in his Beak to *Thebes* out of ſome remote Country, a Book writt'n with red Letters, containing ſeveral religious Ceremonies. Hence they ſay that their Prieſts us'd to wear a red Cap with a Hawk's Wing in it. Some think, that by the Ox and Hawk they only meant the Sun, who is ſtrong as an Ox, or as (*q*) *David* ſaith, *as a giant to run his courſe*. And as the Hawk is ſwift in his Flying, and hath a piercing Eye; ſo the Sun is unſpeakably ſwift in his apparent diurnal Motion, and is (*r*) the piercing Eye of the World, that ſeeth all Things. Some derive his Name from *Os*, which they ſay, in the *Egyptian* Language ſignifies *much*, and *Iris* an Eye, and if ſo, then *Oſiris* is many ey'd, which alſo agrees very well to the Sun, who ſeems to have as many Eyes as he hath Rays, by which he ſees, and makes all Things viſible. And therefore his Image in ſome Places was a Scepter, on the Top of which was plac'd an Eye. In (*s*) other Places, a Flasket was plac'd upon his Head to ſignify the Advantages, which the Nation receiv'd by his Improvement of Husbandry; and near him lay a Creature with three Heads, a Dog's, a Wolf's, and a Lyon's between them, to ſignify his quick eſpying of Advantages in War, and Valour upon ſuch Occaſions. Theſe were encompaſs'd by the Fold of a Snake, whoſe Head was near the right Hand of the Image, and ſeem'd to bridle the terrible Monſter, to repreſent how his Courage and Valiant Acts were manag'd with Prudence and Conduct. They, who repreſent *Egypt* as many thouſand Years older, than it really was, ſay, that the *Egyptians* were not ſo much overcome by his Arms, as oblig'd to him by his Courteſies and great Kindneſſes toward them; but the true reaſon of his being their firſt King was, becauſe he was the Father of the Nation. There was almoſt in all the Temples, where he was worſhipp'd, the Image of Silence preſſing it's Lips with it's Finger, and there were ſeveral Images of *Sphinx* about his Altar. *Varro* ſaith, that the Meaning of this was, that no one ſhould dare to ſay, that theſe Gods had been Men formerly. And the Laws inflicted Death upon him that ſaid, that *Serapis* was once a mortal Man, tho' it might be prov'd by the Derivation of his Name. Others ſay, that the Reaſon of this Privacy was, becauſe the Myſteries of this Idolatry were too filthy to be known; or, as the *Apoſtle* (*t*) ſaith, *It is a ſhame, even to ſpeak of theſe things, which were done of them in ſecret*. When theſe Ceremonies were tranſlated into *Rome*, much (*u*) Filthineſs was committed in the Temple of *Iſis*, which was near the *Ovile*, (for ſhe had two other Temples at *Rome* beſide this) as may be ſeen in (*x*) *Ovid*. And therefore (*y*) *Tiberius*, who was not the beſt of Emperors, overthrew that Temple, but *Domitian* ſet it up again, and (*z*) effeminate *Otho* was not aſham'd in a white Garment to perform thoſe Ceremonies. *Maacha* the Mother of *Aſa* King of *Judah* (*a*) erected this Idol, which was call'd in *Scripture* מפלצת a horrible thing, and ſhe was the chief Prieſteſs at the Ceremonies. *Chemoſh*, *the* (*b*) *abomination of the Moabites*, is (*c*) thought to be the ſame God, and the Name כמוש ſignifies *Like one, who gropes about or feels for his way in the dark*, as if his Delight was in the works of Darkneſs; and therefore a Grove was near his Temple, as the fitteſt Place for ſuch Impurities: And to make it ſtill more Abominable, there were (*d*) Houſes erected for the vileſt of theſe Purpoſes, near the Houſe of the LORD, where the Women alſo wove Hangings for the Groves, that there might be more private Places, in which they might commit all manner of Iniquity.

179. And as the *Egyptians* mourn'd once a Year for the loſs of their firſt King *Mizraim*;

(*p*) Herodot. *lib.* 3. Pliny *lib.* 8. *cap.* 46. Solinus, *cap.* 35. Ammianus Marcellinus, *cap.* 22. (*q*) Pſal. 19. 5. (*r*) Sol oculis juvenem, quibus aſpicit omnia, vidit. Ovid. Metam. *lib.* 2. *verſ.* 32. (*s*) Macrob. Saturnalia. (*t*) Epheſ. 5. 12. *It muſt be very bad indeed, if it was not to be diſcover'd in ſuch a Nation whoſe* Phallagogia, *at their publick Feſtivals, plainly ſhew'd that they glory'd in their Shame, and that the Women, who bore a principal Part thereof, had no ſenſe of Modeſty left.* (*u*) Iſidis, antiquo quæ proxima ſurgit Ovili. Juvenal, *Sat.* 6. (*x*) De Triſtibus. (*y*) Eutropius *de* Domitiano. (*z*) Suetonius *de* Othone. (*a*) 1 Kings 15. 13. 2 Chron. 15. 16. (*b*) 1 Kings 11. 7. 33. 2 Kings 23. 13. Jer. 48. 7, 13, 46. (*c*) Hieron *in* Iſai. 5. 15. *et* Iſidorus. (*d*) 2 Kings 23. 7.

ſo the *Jews* went into the ſame Cuſtom, with a little Variation. The Prophet *Ezekiel* (*e*) deſcribes it by *Women weeping for Tammuz*. As *Mizraim* was conſecrated into the Sun, ſo *Tammuz* is ſuppos'd by ſome to ſignify the Sun. In *Arabick* it ſignifies the Summer; and the fourth Month among the *Jews*, when the Sun enter'd into *Cancer* was call'd *Tammuz*, and the entrance of the Sun at the Tropicks into *Cancer* or *Capricorn* is in the *Jewiſh Aſtronomy* call'd תקופת תמוז or *the Revolution of Tammuz*. In the Rites of *Mizraim* there were two things remarkable. Firſt, the Death or Loſs of him, and Secondly, the Finding of him again. Accordingly there was a great Lamentation at his Loſs, eſpecially (*f*) among the Women. And there was a great Joy at his Finding. And the Sun alters his Revolution or Courſe twice a Year. Firſt, after he is in the Tropick of *Cancer*, or the fartheſt Degree northward, he goes from us; and Secondly, after he is in the Tropick of *Capricorn*, or the fartheſt Degree ſouthward, he returns to us. And either of theſe in a different Senſe may be call'd the Loſs of the Sun, or the Finding it again. So that the *Egyptians* celebrated their *Adonia*, when the Sun was fartheſt ſouthward, and had immediate Rejoycings, becauſe they apprehended his Return again; but the *Jews* celebrated their Mourning, when the Sun began to depart from them; but we read of no Rejoycing afterward, becauſe it did not return again until the following Winter.

180. Neither were the Solemnities of *Iſis* the Wife of *Mizraim*, leſs regarded than thoſe of *Mizraim* himſelf. After her Death ſhe was tranſlated into the Dog Star, and this might be the reaſon that the Image of her Husband *Oſiris* or *Mizraim* was always attended with that of a Dog, and *Mizraim* himſelf might be reckon'd by ſome to be the Conſtellation of *Orion*, which was near it. She inſtituted the *Sacra Iſiaca* among the *Egyptians*, or thoſe myſtical Solemnities, which was a Commemoration of the prime Founders of their Monarchy, and eſpecially of her own Husband, as Gods or Dæmons, who were honour'd and lamented as both doing and ſuffering much for their Country, and ſtruggling under the *Phœnician* Powers. And as ſhe began to honour others in her Life Time; ſo the ſame Honours redounded to her after her Deceaſe. As ſhe joyn'd with her Husband *Mizraim* in Improving the Art of Husbandry both in *Egypt* and *Greece*; ſo ſhe was honour'd as the Goddeſs of Corn. She was call'd by the *Greeks Demeter* or *the Mother Earth*, and afterward by the *Romans*, *Ceres*, which word is often us'd for Corn itſelf. Sometimes ſhe was painted with Horns, and therefore ſome reckon'd, that ſhe repreſented the Moon, tho' perhaps the Reaſon was only becauſe, like *Aſtarte*, ſhe took to herſelf theſe Enſigns of Authority, as they ſignify'd in the eaſt Countries, and govern'd the Country, whenever her Husband *Mizraim* was abſent. She was cloath'd ſometimes in white Garments, ſometimes in black, and ſometimes in red or yellow. They who attributed all this to the Moon, gave this reaſon, becauſe ſhe look'd white in clear Weather, but red againſt Wind, and her black Garment was to repreſent her Colour at the change, and in an Eclipſe. But as ſhe was the Goddeſs of Corn; ſo after Harveſt ſhe might be cloath'd in black, in the Summer in white, and at Harveſt in red or yellow, to repreſent the Face of the Earth and the Weather at thoſe reſpective Seaſons. In her right Hand ſhe held a Cymbal or muſical Inſtrument, to ſignify, that Muſick was firſt after the Flood invented or improv'd in that Country; and the Reeds, which grew in the River *Nilus*, contributed much to that purpoſe: In her left Hand ſhe held a Bucket, thereby repreſenting the annual Inundation of that River, and the Repletion of all the Channels. Her Head was crown'd with the Feathers of a Vultur, and they adorn'd the Tops of her Porches with the ſame. And therefore among the *Egyptians* this Bird was conſecrated to her. Her Prieſts were call'd after her own Name *Iſiaci*; they were initiated by Water and Blood, they abſtain'd from Wine and the Fleſh of Sheep, and us'd no Salt to their Meat; and perhaps the Reaſon of that might be, becauſe they look'd upon the Sea, which ſometimes might happen to overflow the lower Lands, as an Enemy to their Country. They ſhav'd their Heads and Beards, and wore paper Shoes, and a linnen Veſt, becauſe *Iſis* firſt taught the uſe of Flax, and was therefore call'd *Linigera*. Upon the Pavement of her Temple, there was this (*g*) Inſcription, *I am every thing, that hath been, and is, and ſhall be, neither hath any Mortal open'd my Veil*. Becauſe ſhe was brought to *Egypt* at firſt in a Ship, and did afterwards upon frequent Occaſions ſail in the *Mediterranean*, therefore they made her a Goddeſs over the Winds and Seas. They reſerv'd her Hair at *Memphis* as a ſacred Relick, and dedicated a holy Day every Year to the Honour of the Ship, which brought her firſt into that Country. Near to her Image alſo ſtood the Image of *Harpocrates* the God of Silence, who was reputed to be the Son of *Mizraim* and *Oſiris*, intimating thereby that the Secrets of their Religion ſhould not be divulg'd, but that their Prieſts ſhould be ſilent; and it is probable, that they had this Reaſon for it, becauſe they knew, that the leſs it was known, the more it wou'd be admir'd. Her Worſhip in *Greece* and *Rome* by the Name of *Demeter* and *Ceres*, the *ſacra Eleuſinia*, and the Nature of her Image is too well known to need any Deſcription. Many of (*h*) the primitive Fathers diſpute learnedly againſt the

(*e*) Ezek. 8. 14. (*f*) Plutarch *in* Alcibiade. (*g*) Plutarch *de* Iſide. (*h*) Auguſt. *de* Civitate Dei. *lib.* 1. *cap.* 17. *lib.* 18 *cap.* 27. &c. Lactantius de falſa Religione, *lib.* 8. *cap.* 11. Euſeb. de præparatione Evangelica. *&c.*

idolatrous Worſhip of *Iſis*; and the Impunities in her Temple at *Rome*, which were tranſmitted thither from *Egypt*, and were blam'd, even by (*i*) their own Poets, as not to be endur'd.

181. It muſt not be omitted, that *Herodotus* tells us, of a Temple built by *Menes* or *Mizraim* to *Hephæſtus* or *Vulcan*. *Vulcan* was without Doubt the ſame with *Tubalcain*, of whom (*k*) *Moſes* ſaith, that he was the Son of *Lamech*, the Brother of *Naamah*, who was in all Probability the Wife of *Ham* before the Flood, and conſequently he was the Uncle of *Mizraim*, and he was the *Inſtructor* or Whetter on *of every artificer in braſs and iron*. *Sanchoniatho* (*l*) tells us, that he liv'd in the ſeventh Generation before the Flood, and was call'd *Chryſor*, (a Word deriv'd from the *Hebrew*, חרש which ſignifies an Artificer) and is the ſame with *Hephæſtus* or *Vulcan*. He was the Contriver of ſeveral things uſeful to Mankind, and was therefore after his Death worſhipp'd for a God, and they call'd him *Diamichius*, or *Jupiter*, the great Inventer or Contriver. His Name in the *Egyptian* Language was *Phtha*, and ſuppos'd to be of the ſame ſignification with the other, and from hence it is ſuppos'd, that the *Greek* Word was firſt deriv'd, tho' with much Change, as is very uſual in Paſſing out of one Language into another, eſpecially in Words of ſuch great Antiquity. It could not be practicable for *Mizraim* to deify his Father or any of his Relations being then alive, and therefore he could think of no one more proper for him to honour in this Manner, than his own Uncle, who was accounted as a God even before the Flood. The Time when *Mizraim* did this, was moſt probably in the Beginning of the *Egyptian* Wars, when they had Occaſion to make Swords, Spears and all ſorts of Armour and Chariots. For then the Deifying of *Tubalcain* or *Vulcan* as the God of the Smiths, might whet on thoſe Artificers to perform their Work with greater Care and Exactneſs, and invent more Inſtruments of War for the Service of their Country.

182. The next to *Mizraim* was *Thoth* the ſecond King of *Egypt*. He was call'd *Thouth*, *Athothes*, *Orus*, *Hermes*, *Anubis* and *Hermanubis*. He was ſaid to be the Planet *Mercury*. A Dog was conſecrated to him, and kept in the Temples dedicated to his Service. His Picture was like a Man, only he had the Head of an Hound, whoſe quick Scent was an Emblem of the great Sagacity, which was in him, when alive, and therefore he was call'd *half a Man, and half a Dog*. The Idol *Nibhaz*, which was worſhipp'd (*m*) by the *Avites*, is ſuppos'd to have repreſented him. The Word is ſometimes *Nibkan*, and comes from a Verb, which in the *Hebrew* and *Chaldee* ſignifies to bark like a Dog; and is ſuppos'd to be the ſame with (*n*) *Anubis* in *Virgil*, which was ſo call'd, becauſe he was painted with a Dog's Head.

183. The next to *Thoth* the ſecond King of *Egypt* was *Thoth* the ſecond of that Name, and the third King of *Egypt*. It is certain, that he was conſecrated as a God; but very uncertain under what Shape, or in what Manner. And as in *Babylon Belus* the firſt had all the Rights perform'd to him, which were intended for *Belus* the ſecond; ſo in *Egypt Thoth* the firſt, who was in Reality an extraordinary Perſon, ſeems to have eclips'd all the divine Honours intended for *Thoth* the ſecond, or at leaſt in Proceſs of Time they were all appropriated to him. Thus the Children and Grandchildren of *Noah* were deify'd after their Deaths, which occaſion'd the (*) Poets to ſay, that *Berecinthia* or *Cybele*, by which they meant *Ge*, the *Earth*, or rather the Wife of *Noah* had ſuch a numerous Offspring of Gods.

184. And as they deify'd their Kings in the *Upper*, ſo they did the ſame in *Lower Egypt*, particularly *Salatis*, *Bæon* and *Apachnas* their three firſt Kings. But the Honours paid to them were not ſo laſting, as thoſe which were paid to the others. For when the Kings of *Upper Egypt* had driv'n out the Paſtors and their Kings, they would not endure long, that any ſuch Reſpect ſhould be paid to thoſe, who had been in Effect, Rebels to them, and had giv'n them ſo much Trouble. In ſhort, it was abſolutely inconſiſtent to worſhip both; ſo that the Conquerors kept up the Worſhip of their own Kings, and the Gods of the conquer'd Nations ſoon dwindl'd into nothing.

185. Beſide theſe, there were (*o*) four other Gods, whom the *Samaritans* worſhipp'd, when a great Number of ſtrange Nations had been mix'd among them. The firſt which I ſhall mention is *Succoth-benoth*, who was one of the Gods of *Babylon*. The Word *Succoth* ſignifies Booths, and is therefore the Name of one or more Places, where Booths had been built for the Conveniency of ſuch, as ſtay'd there for ſome Time. Thus (*p*) *Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle, therefore the name of the place was called Succoth.* However it may probably be the Name of a Place, particularly in (*q*) *Egypt*, where this Deity was worſhipp'd. The Words in the Original ſignify *Booths of* or *for Daughters*, and was us'd metaphorically to ſignify *a Hen and Chicken*, who were protected or cover'd under the Hen, as Children or the Young of any Creatures

(*i*) Lucan. *lib.* 8. Nos in templa tuam Romana accepimus Iſim, Semideoſq; canes, et ſiſtra jubentia luctus. (*k*) Gen 4. 22. (*l*) Cumb. Sanch. *page* 26. (*m*) 2 Kings 17. 31. (*n*) Virgil. Æneid. 6. Omnigenûmq; Deûm monſtra, et latrator Anubis, *ubi* Servius, Latrator Anubis, quia capite canino pingitur. Hunc volunt eſſe Mercurium, ideo quia nihil eſt cane ſagacius. (*) Virgil. Æneid. 6. Fælix prole virûm, qualis Berecynthia mater Imgreditur curru Phrygias turrita per urbes, Læta deûm partu, centum complexa nepotes, Omnes cælicolas, omnes ſupera alta tenentes. (*o*) 2 Kin. 17. 30, 31. (*p*) Gen. 33. 17. (*q*) Exod. 12. 37. Num. 33. 3.

were

were protected by Booths from Wind, Cold, or Rain. The (r) *Hebrew* Commentators ſeem to agree, that it was the Picture of *a Hen with her Chicken*, and the Occaſion of it might probably be thus. Before Idolatry or the Worſhip of Images was eſtabliſh'd at *Babylon*, they might worſhip *Ham*, who had rul'd over them, and ſettl'd their Form of Government under this Repreſentation; and the *Egyptians* knowing him to be their common Father, might continue the ſame Cuſtom, and think, that they had greater Reaſon for it. Hence they might build a Temple; and the Place where the Temple was built, and ſuch Animals as were kept therein, might be firſt call'd *Succoth Benoth*, and afterward only *Succoth*, becauſe the Young ones were not always with their Hen. But becauſe *Succoth Benoth* ſignifies *The Tabernacles of Daughters*, therefore others call them Houſes or Temples dedicated to the *Pleiades*. It is certain, that the *Babylonians* worſhipp'd the Stars, and were the firſt, who call'd the Conſtellations by particular Names. So that *Succoth Benoth* may not ſignify a God or Goddeſs, but rather the Tabernacle, and ſeveral Rites, which were us'd, when it was carry'd in Proceſſion; and any of their Goddeſſes might be call'd Daughters, or κόραι, ſince it was the Name by which *Proſerpine* was call'd among the *Greeks*. And thus *Amos* ſpeaks of the Idolatry of the *Iſraelites* in the Wilderneſs, (s) *Ye have born the tabernacle of Moloch, and Chiun your images, and the ſtar of your God, figures which ye made to worſhip them.* This Name gave afterward an Occaſion for much Wickedneſs; for ſuch Booths being call'd *Boooths for Daughters* made lewd Men come thither to find ſuch Women, and the Women to come thither on Purpoſe to be found by them. This grew up to be a Part of their Religion, which made (*) the *Babylonians* to become a vile and profligate People. Hence it was uſual for the Women once in their Life to ſit in a part of the Temple of *Venus*, which they call *Succoth Benoth* for the Uſe of Strangers. And when any Stranger came there, the Woman, whom he pitch'd upon, and offer'd Money to, let it be ever ſo little, was obliged to follow him, and lie with him. Beſides, *The men of Cuth made Nergal a God*, who is ſuppos'd to have been worſhipp'd under the Shape of a Partridge; and it is probable, that as *Jupiter* held a Pomegranate, ſo ſhe might hold a Palm Branch in her Hand, or they who worſhipp'd her, might carry ſuch Branches in Proceſſion, and hence they might be call'd *Nergil* by the *Arabians* and *Perſians*. Others ſay, that *Nergal* was the conſtant Fire in the Temple, which was moſt carefully preſerv'd, and worſhipp'd by the *Magi*. *Aſhima* the God of the Men of *Hamath* was a Goat. *Nibhuz* one of the Gods of the *Avites* was a Dog, and the other call'd *Tartak* was an Aſs. *Adrammelech* one of the Gods of *Sepharvaim*, was a Mule, and the other call'd *Anammelech* was a Horſe: To theſe may be added *Niſroch*, who was (t) the God of the *Aſſyrians*, and had a Temple at *Nineveh*. This is ſaid (u) to be a great Idol made out of the Remains of *Noah*'s Ark, and was call'd נשר נוח or *the Eagle of Noah*, becauſe he was worſhipp'd by the *Aſſyrians* under that Shape. Thus we may obſerve, that the Original of all Idolatry at firſt ſprang out of *Babylon* and *Egypt*: And tho' it may ſeem ridiculous, that ſuch brute Beaſts ſhould be worſhipp'd as Gods; yet profane Authors ſufficiently teſtify, that the ſame hath been practis'd in other Parts of the Heathen World. The (x) Cock was worſhipp'd as a God among the *Syrians*; a (y) Goat by the *Mendeſii*; and (z) a Dog by others; and they have added to the Number of their Gods *Oxen*, *Lyons*, *Eagles*, *Wolves*, *Crocodiles*, *Cats*, *Rats*, and *Mice*; and many other deſpicable Animals. And others have digg'd their Gods out of their Gardens, as (a) *Garlick*, *Leeks*, and *Onions*. So that when every Nation had the Liberty to conſecrate as many Stars, Men, Beaſts, or any other Creatures for Gods, as they thought fit, and to receive any Gods from all other Countries of the World, without Reſtriction or Limitation, it is no Wonder, if Idolatry increas'd at a prodigious Rate, and that the Number might be vaſtly more, than what is mention'd in our *Pantheon*. And if, as *Varro* ſaith, they had three Hundred different *Jupiters*, the Reſt of their Gods might well be without Number. And therefore when the *Jews* learn'd Idolatry from the Heathens round about them, the Prophet *Jeremiah* might (b) without any *Hyperbole* uſe this Expreſſion. *According to the number of thy cities are thy Gods, O Judah.*

186. I ſhall mention but one more, *viz. Prometheus*, who is ſuppos'd to be *Magog*. For 1. *Magog* is by *Moſes* ſaid to be the Son of *Japhet*, and *Prometheus* by the *Greek* Poets is call'd the Son of *Japetus*. 2. *Prometheus* is ſaid to be fix'd to the Mountain of *Caucaſus*, becauſe that either he or his Poſterity ſettl'd in *Scythia* near that Mountain; and this is true as to *Magog* and his Poſterity. 3. *Prometheus* is ſaid to have brought Fire from Heaven to the Earth, becauſe when Metals were digg'd in *Colchis* or *Iberia* or the neighbouring Countries he found out the Art of Melting them by Fire, or reſtor'd it, as it was invented by *Tubal-cain*, and therefore *Æſchylus* the moſt ancient *Greek* Tragedian brings in *Prometheus*, uſing this Expreſſion, *Who*

(r) Solomon Jarhi *et* David, Kimchi *in* 2 Reg. 17. 30, 31. (s) Amos 5. 25, 26. Act. 7. 42, 43. (*) Quintus Curtius *lib.* 5. *cap.* 1. (t) 2 Kin. 19. 37. Iſai. 37. 38. (u) Caſtelli Lex. Polyg *ſub radice* נסר (x) Lucian *lib.* 16. de Dea Syrâ. Godwin's Jewiſh Antiquities *Book* 4. *Chap.* 7. (y) Herod. Euterpe. (z) Cicero de legibus, *lib.* 1. (a) Porrum et cepe nefas violare, et frangere morſu. O Sanctæ gentes, quibus hæc naſcuntur in hortis Numina. Juvenal *Sat.* (b) Jer. 2. 28. *and* 11. 13.

ſhall

ſhall ſay, that he found out the Metals of Gold and Silver, and Braſs and Iron before me. 4. *Prometheus* with his Fire put Life into Clay; which is an Indication of the Neceſſity of preſerving Life by Fire in ſuch a cold Country, as *Scythia* the Country of *Magog* was. 5. For the Crime of *Prometheus* in bringing Fire from Heaven *Jupiter* is ſaid to puniſh him with an Eagle, which was continually feeding upon his Heart or Liver. This is only an Alluſion to the Word *Magog*, which (*c*) ſignifies *to be diſſolv'd* or *conſume*, and conſequently to be brok'n or tormented either in Body or Mind. Thus (*d*) the *Pſalmiſt* uſes the Word, when he ſpoke of Seamen in a Storm, *Their ſoul melted away becauſe of trouble*; and *Ezekiel* (*e*) *That their heart may faint*, which the *Chaldee* and *Septuagint* render thus, *That their heart may be brok'n or wounded.* And Laſtly, The City *Aleppo* or *Hierapolis* is (*f*) by *Pliny* call'd *Magog*, and ſeems to have taken its Name from *Magog* or *Prometheus*, becauſe *Deucalion* the *Scythian*, the Son of *Prometheus*, (*g*) is reported to have built it, and therein to have conſecrated the Temple to the *Syrian* Goddeſs. And therefore the Name of *Magog* was giv'n to the City, either by the Founder himſelf, or by the *Syrians* in Memory of him, who was ſuppos'd to be the Son of *Magog*, and to have came into *Syria* from the Country of *Magog* or *Scythia*.

187. I have been much longer on this Subject, than I at firſt intended, becauſe it not only gives an Account of the Original of the Idolatry of the *Jews*, ſo often complain'd of in the *Scriptures*, and conſequently helps to explain ſeveral Texts; but alſo, becauſe the pagan Worſhip not only in *Europe*, but in all other Parts of the World, of which there is ſo much Mention in all the *Greek* and *Latin* Authors, had their Riſe from hence. It is now high Time to return to the Hiſtory of the World, and here the firſt Thing worthy of our Obſervation is (*h*) the Death of *Noah* in the three hundred and fiftieth Year after the Flood, and in the nine hundred and fiftieth Year of his Age, whereas there was no one born after the Flood mention'd in *Scripture* who liv'd half ſo long. The (*i*) *Arabick* Hiſtorian gives this Account of his Death. *That when it was near, he commanded his Son privately, ſaying, Take with thee the Body of* Adam *out of the Ark, and alſo take Bread and Wine for the Journey, and* Melchiſedek *the Son of* Peleg, (*another* (*k*) *calls him* Melchizedek *the Son of* Shem) *for he ſhall be the Prieſt of the* moſt High, *and carry the Coffin and his Body, until ye lay it down in the Place where the Angel of* GOD *ſhall direct you. Command alſo* Melchizedek *to fix his Abode there, and that he may devote his whole Life to Piety, becauſe the* LORD *hath choſen him for his immediate Service. He may not build him an Houſe, nor offer in that Place the Blood of any Beaſt, Bird, or any other Animal, nor any other Offering there except Bread and Wine, which he ſhall offer to the* LORD. *Let his Cloaths be of the Skin of a Lion, let him not ſhave his Head, nor cut his Nails, and let him remain alone, for he is the Prieſt of the moſt high* GOD. *And the Angel of the* LORD *ſhall go before you until ye ſhall come to the Place, where ye ſhall bury the Body of* Adam. *And when* Noah *had giv'n this in Charge to* Shem, *he died. And* Shem *obey'd his Command, and the Angel of the* LORD *directed him to a Mountain, where they bury'd the Coffin and the Body of* Adam, *and* Shem *return'd to his own People, but* Melchizedek *ſtay'd behind, and there he built the City of* Jeruſalem, *which he call'd* Salem *or* Peace, *and from hence he is call'd the King of* Salem, *that is, King of Peace, where he ſpent the reſt of his Life, devoted to the Worſhip of* GOD, *liv'd a ſingle Life, and his only Sacrifice was Bread and Wine. And in the Mountain where* Adam *was bury'd,* CHRIST *was afterward crucify'd.* If any Credit can be giv'n to ſuch romantick Stories as theſe, it is certain, that the *Cabiri* at *Berytus*, of whom *Thoth* was Preſident, could not be the Sons of *Melchizedek*, ſince he came not into *Canaan* until almoſt an hundred Years after *Thoth* remov'd from thence into *Egypt*. There are ſome who ſuppoſe him to be *Shem* himſelf, and it is certain from *Scripture Chronology*, that *Shem* liv'd until *Abraham* was an hundred and fifty Years old. The *Apoſtle* rightly obſerves, (*l*) that the Name of *Melchizedek* is *by Interpretation King of righteouſneſs*, and *Shem* is call'd by *Sanchoniatho Sydyck* or *The Juſt*, and by the *Jewiſh* Writers *Shem the Juſt*. I ſhall mention one (*m*) Quotation for this Purpoſe, concerning the City of *Jeruſalem, The Name of that Place is* (*n*) Jehovah jireh. Abraham *call'd the Place* Jireh, Shem *call'd it* Shalem. *Then* GOD *ſaid, If I ſhall call it* Jireh, *it will diſpleaſe* Shem *the juſt, If I ſhall call it* Shalem, *it will diſpleaſe* Abraham *the juſt. I will therefore put that Name upon it, which was put upon it by both.* Jireh Shalem (he ſhall ſee Peace) *or* (in the plural Number) Jeru-Salem. However *Noah* or *Fohi* (as he is call'd by the *Chineſe*) dying, he was ſucceeded in the moſt eaſtern Kingdom at that Time, which the *Chineſe* will have to be their own by *Xinnum* the ſecond King or Emperor, who reign'd an hundred and forty Years, in the ſeventy ſixth Year of whoſe Reign the Promiſe was giv'n to *Abraham*. He (*) was the Inventer of the Plough, and the Improver of Husbandry, and eſtabliſh'd the Art of Phyſick among them. He was a very merciful Prince,

Anno Mundi 2007.

(*c*) Bocharti Phaleg *lib.* 1. *cap.* 2. *pag.* 12. גמג in Hithpahel *diſſolvi colliqueſcere*, Buxtorf *Lex.* (*d*) Pſal. 107. 26. (*e*) Ezek. 21. 15. (*f*) *Lib.* 5. *cap.* 2, *et* 3. (*g*) Lucian *de Deâ Syriâ*. (*h*) Gen. 9. 28, 29. (*i*) Eutychii Annales, *pag.* 44. (*k*) Abul Pharagii. Hiſt. Dynaſt. *pag.* 10. (*l*) Heb. 7. 3. (*m*) Bereſhith Rabba *Sect.* 9. (*) Martinii *Hiſtoria Sinica*, *page* 24.

particularly

particularly to a Traitor in his Kingdom, whom he freely pardon'd, and thought that the glory of a good Prince conſiſted in Juſtice and Charity. The firſt Wars in *China* were in the latter Time of his Reign, when his kindneſs to others did not meet with a ſuitable Return to himſelf; for he was kill'd by *Hoamti*, who ſucceeded him.

188. It was not long after *Noah* the Father of the new World was dead, before *Abraham* the Father of the Faithful was born. For the Sake of *Noah*'s Offering GOD promis'd (*n*) that he would *no more deſtroy the earth with a flood:* And for the Sake of (*o*) one who was to be of *the ſeed of Abraham* GOD promis'd, that *all the families of the earth ſhould be bleſſed.*

Anno Mundi 2009.

189. About this Time *Tyrrhenus* or *Tyrſenus* the Son of *Atys*, and third King of *Lydia* after *Mizraim*, takes with him a conſiderable Number of Men from thence, who from him were call'd *Pelaſgi Tyrrheni*, and from their ſacrificing Rites, they were call'd by the *Greeks Thuſci.* With theſe he ſails into *Italy*, and poſſeſſes that Part, which was call'd afterward *Tuſcany*, and takes three hundred Towns from the *Umbri*, who were the moſt ancient People of that Country. They ſettl'd themſelves near the River *Tibur*, which was therefore call'd (*p*) *Lydius Tibris* by *Virgil*; and *Horace*, who reckons (*q*) *Mœcenas* to be ſprung from ancient Kings, plainly intimates, that they were *Lydians.* And *Pliny* reckons the *Lydi* amongſt the old Planters of *Tuſcany.* The Ornaments of their ancient Kings, which *Tarquinius Priſcus* receiv'd from them, and with which they had been uſually adorn'd, were a Crown of Gold, an Ivory Seat, a Scepter with an Eagle upon it's Head, and a Purple Robe embroider'd with Gold. This Country was a conſiderable Part of the *Roman* Empire, and the Aſſiſtance, which it had from thence, was a principal Cauſe of Raiſing it ſo ſoon to it's ancient Grandeur. And it is probable, that about this Time ſeveral of the Poſterity of *Tarſhiſh*, who before had ſettl'd a Colony there, and were well provided with Ships of large Bulk and good Sailing, according to the Model of thoſe, which they brought with them from *Aſia* the leſs, being alſo afraid of ſo potent an Enemy and Neighbour, might ſail to *Spain*, and build the Town call'd by them at firſt *Tarſhiſh*, and afterward *Tarteſſus*, a Seaport Town, lying to the north of *Cadis*, or *Gades.* *Euſebius* (*r*) ſpeaking of *Tarſhiſh* the Grandſon of *Japhet* ſaith, that from him came the *Iberians*, which Name it is probable came from the *Phœnicians*, who ſettl'd in *Carthage*, and ſpoke the *Hebrew* Language, and conſequently call'd the Bounds or utmoſt Limits of any thing עברים *Ebrim* or *Ibrim*, a Word often us'd in (*s*) the *Syriack* Tranſlation of the old and new *Teſtament.* From whence it is not unlikely, that the *Spaniards* were call'd by this Name of *Iberi*, becauſe they were thought to poſſeſs the utmoſt Ends of the Earth toward the Weſt. Beſides, *Polybius* repeating the Words of a League made between the *Romans* and *Carthaginians*, mentions a Place call'd *Tarſejum*, and *Stephanus* expreſly ſaith, that *Tarſejum*; was a City near to *Hercules his Pillars*, the Situation whereof agrees very well with that of *Tarteſſus.* The Word might be eaſily chang'd to *Tarteſſus* by an Alteration of *ſh* into *t*, than which nothing was more common in the *Eaſtern* Languages. Thus *Aſſyria* in *Chaldee* is *Attyr*, and *Baſhan* in *Greek* is *Butaniæa.* The Prophet *Ezekiel* (*t*) ſpeaks of *Tyre, Tarſhiſh was thy merchant by reaſon of the multitude of all kind of riches; with ſilver, iron, tin and lead they traded in thy fairs.* This is generally ſuppos'd to be *Tarteſſus* in *Spain.* And the learned *Bochartus* (*x*) hath prov'd out of many Authors, that theſe were the Commodities, in which that Country abounded, and that in theſe particulars the *Phœnicians* were greatly enrich'd by Trading with them. And the extraordinary Riches of this Country might be the great Inducement to the Poſterity of *Tarſhiſh* to plant a Colony there, rather than in any other Country, which lay nearer to *Italy.*

Anno Mundi 2011.

190. Thus have we ſeen, how *Italy* was firſt peopl'd by *Ham, Tarſhiſh* and *Tyrrhenus.* But as it lay open on all ſides to the Sea, and eſpecially to the Eaſt; ſo it was peopl'd at ſeveral Times, and accordingly it (*y*) contain'd many diſtinct Nations, the principal of which were the *Sabines, Hetrurians* or *Tuſcans, Umbri, Samnites, Campani, Apulii, Calabri, Lucanii* and *Brutii*, and other of inferior Note; As for the reſt of what is now call'd *Italy*, it was principally poſſeſs'd by the *Gauls*, who had driv'n out the *Hetrurians*, and ſettl'd themſelves in thoſe Parts, being diſtinguiſh'd into ſeveral Names, as the *Senones*, the *Inſubres*, &c. This Part was almoſt the ſame with the preſent *Lombardy*, and went by the Name of *Gallia Ciſalpina* and *Togata*, to diſtinguiſh it from *Gallia Trans-alpina*, which is now call'd *France.* But as *Livy* only begins his Hiſtory from the Land-

(*n*) Gen. 8. 20, 21. (*o*) Gen. 22. 14. (*p*) Ænæid 2. *verſ.* 781. (*q*) *Ode* 1. Mœcenas atavis edite regibus. *And Satyr.* 6. Lydorum quicquid Etruſcos Incoluit fines nemo generoſior eſt te. *Thus* Virgil, Ænæid 8, *verſ.* 475, *makes* Evander, *tho' a* Greek, *to ſpeak honourably of the* Lydian *Colony, which had been long in* Italy *before his Time, and were then more potent than himſelf.* Sed tibi ego ingentes populos, opulentaq; regnis Jungere caſtra paro. *And a little after,* Haud procul hinc ſaxo incolitur fundata vetuſto Urbis Agyllinæ ſedes, ubi Lydia quondam Gens bello præclara jugis inſedit Etruſcis. (*r*) Bochart. *Phaleg lib.* 3. *cap.* 7. (*s*) Job. 38. 6. Pſal. 2. 8, *and* 22, 28. *&c.* (*t*) Ezek. 27. 12. (*x*) Canaan *lib.* 1. *cap.* 34. *page* 607. *ex* Stephano, Avieno, Marciano Heracleto, Diodoro Siculo *et* Herodoto. (*y*) Eachard's *Roman Hiſtory, page* 1, 2.

ing of *Æneas* in *Italy* about three hundred Years before the deſtruction of *Troy*, from whence the firſt *Epocha* began in the Heathen World; ſo we have but little Account of what happen'd before, and all that is conſiderable relate only to thoſe who were afterwards call'd *Latines*, and call'd themſelves *Aborigines*. Neither was there any particular Excellency in them, only they were better known, and much more inquir'd after by all Hiſtorians. Theſe (z) were of the Poſterity of the *Oenotrians*, and came thither under the Conduct of *Oenotrus* the Son of *Lycaon* King of *Arcadia*, who had driv'n out the *Siculi* the firſt Inhabitants of thoſe Parts. This Country was afterward call'd *Italy* from *Italus* a King of *Sicily*, who planted a Colony in thoſe Parts, and made great Improvements there by Teaching the Inhabitants the Art of Husbandry. And when their Neighbours learnt this Art from them, they alſo extended the Name throughout the whole Country thus improv'd. At firſt the Country of *Latium*, which they poſſeſs'd, was but a ſmall Country, ſituated near the River *Tibur*, about thirty Miles in Length and ſixteen in Breadth, containing near a fourth Part of that little Province in the Pope's Dominions, now call'd *Compagna di Roma*. This Country was govern'd by their own Kings, above 1300 Years before CHRIST, and were the firſt Kings, which we hear of in *Italy*, or in all *Europe*, except *Greece*, and perhaps *Germany*. Theſe Kings kept their Courts at *Laurentum*, which was a City about five Miles diſtant from the Mouth of the River *Tibur*, and were Governours of a mix'd People. Firſt, ſome *Pelaſgi* out of *Italy* ſettl'd among them; and we are told by ſome Authors, that *Saturn* came thither from *Crete*, when he fled from his Son *Jupiter*, which occaſion'd their Changing of their Names to *Latini*, from *Lateo*, becauſe of his Hiding there. Then came *Evander* from *Arcadia*, and afterward *Hercules* from *Greece* with their ſeveral Followers.

191. About this Time *Nimrod* or *Ninus* the Founder of the *Aſſyrian* Monarchy, having conquer'd almoſt all the People of the Eaſt, carries on a vigorous War againſt the (a) *Bactrians*, who inhabited a part of *Scythia*; and when he had ſlain their King he himſelf alſo died, leaving behind him a young Son call'd *Ninyas*, and his Wife *Semiramis*. The Shortneſs of the *Moſaical* Hiſtory would not permit any farther Account to be giv'n of this Empire; but the Silence of this Writer is abundantly made up by other Authors. Upon the Death of *Nimrod* or *Ninus*, *Semiramis* was much perplex'd, what Courſe to take. She did not dare to commit the Government to a Child ſo young; ſhe thought that ſo many and ſo great a People would not obey a Woman, who could hardly be govern'd at laſt by her Husband when alive; ſhe was not willing to quit the Government, and had not Time to conſider how to ſettle it. She therefore ſoon reſolves to feign herſelf to be the Son of *Nimrod* inſtead of his Wife, and a Man inſtead of a Woman: Accordingly, being of an active and a maſculine Spirit, ſhe puts on man's Apparel, and was eaſily acknowledg'd ſo to be, by her chief Favourites, who were privy to the Deſign, and whom ſhe could promote in the Empire. And it happen'd, that ſhe had a manly Look, ſhe was of the ſame Size with her Son, who was but ſhort, and their Features did very much reſemble each other; and the better to conceal this Deſign, ſhe order'd him to be cloſely confin'd, and perhaps took a more effectual Care to ſend him out of the way. And as her Husband ſpent his later Years at *Nineveh*, by which Method he very much diſoblig'd the *Babylonians*, and made them ready for a Revolt; ſo ſhe at his Death remov'd immediately to *Babylon*, where neither ſhe nor her Son were perſonally known, and therefore the Cheat could be the leſs diſcover'd, and by which Method ſhe knew, that ſhe ſhould gain their Affections to ſtand by her in Caſe of Extremity. Upon her coming thither, ſhe beſtirs herſelf to do many great and glorious Actions, and when by theſe ſhe had gain'd the Love of all her Subjects, that neither Envy nor Malice could detract from her real Merit, ſhe confeſſes who ſhe was, and whom ſhe had counterfeited. This inſtead of Leſſening her Character occaſion'd the greater Admiration, that ſhe being a Woman ſhould excel not only her own Sex, but even all Mankind in ſuch a prudent and popular Management. And her Acts are reported by all Hiſtorians to be many and famous. It is probable, that *Ham* himſelf began to build the Walls of *Babylon*, when the work of the Tower was laid aſide, he having deſign'd it for the chief Seat of his Empire, and that after this they were carry'd on by his Son *Cuſh*, and his Grandſon *Nimrod* in the Beginning of his Reign; but when he dwelt at *Nineveh*, and built the Walls of that City, the other were much neglected. *Semiramis* well knew, that ſhe could not ſet about a more acceptable Act, than to repair the City, and finiſh the Walls, which ſhe perfected to Admiration, having Brick well burnt inſtead of Stone, and a glutinous Slime call'd *Bitumen* inſtead of Mortar, which boyl'd up continually out of many Places in that Country. Upon this ſhe follows the Example of her Husband *Nimrod*, being not content with thoſe Kingdoms, which he had conquer'd; and as *Juſtin* tells us, ſhe added *Ethiopia* to her Empire. It is certain, that by *Ethiopia* he doth not mean the Country now call'd by that Name, becauſe ſhe muſt have conquer'd *Egypt* in her way to it, which was never

Anno Mundi 2012.

(z) Virgil Æneid 2. *verſ.* 534.

(a) Juſtin. *Hiſt. lib.* 1. *cap.* 1, 2.

made

made a Part of the *Aſſyrian* Empire, but was always govern'd by Kings of their own. And therefore we muſt by *Ethiopia* mean thoſe Places, which the *Jews* call the Country of *Cuſh*, and in the ſame Senſe, as the *Septuagint* ſeems to underſtand the Word. And it is plain, that *Strabo* and *Homer* and the eldeſt *Greek* Writers, took the Word *Ethiopia* in that Latitude, that it took in all the ſwarthy-fac'd Nations, which were either to the Eaſt of the Tongue of the Red Sea, or the Weſt of it, eſpecially adjoyning to it. Thus *Plutarch* (*b*) taking Occaſion to commemorate the Heroical Deeds of *Semiramis*, affirms, that ſhe built Navies, and ſail'd round about the *Red Sea*, overthrowing the *Ethiopians* and *Arabians*; whereby he ſeems to imitate, that they were Neighbours to each other. And accordingly (*c*) in her latter Years ſhe erected a Pillar with this Inſcription, *I reigning in* Nineveh, *made the River* Inamane *the Bounds of my Kingdom toward the Eaſt, and it is bounded toward the South by the Land which bears Frankincenſe and Myrrh.* This River *Inamane* is without Doubt the ſame, which *Pliny* call'd (*d*) *Iomane*, and is by him placed in *India* beyond *Ganges*. The moſt ſouthern Bounds were the moſt ſouthern Parts of *Arabia*, which were remarkable for theſe Commodities, and it is plain, that the eaſtern Parts of *Arabia*, in which the *Horites*, and the *Cuſhites* dwelt, were within the Limits of her Empire.

192. *Apachnas*, the King of *Lower Egypt* dying about this Time, is ſucceeded by *Apophis*, who carries on the War againſt *Upper Egypt* with greater Vigour, which ſeem'd before to decline, either through the Age or Infirmities of his Predeceſſor. We are told, (*) that in his Succeſſor's Time the Kings of *Lower Egypt* began to call themſelves *Pharoah*, which is ſuppos'd in their Language to ſignify a King. But the warlike Acts of this King may make us rather believe, that he took the Name to himſelf, thereby to reject all Propoſals of Accommodation with his Enemies, and oblige his Subjects to fight the more deſperately, and hold it out to the laſt. Before his Time the War ſeems to be carry'd on principally by Land, but he reſolves to attack his Enemies by Sea; and for this Purpoſe he invades the Coaſts, which lay moſt expos'd, and frequently either plunders the Inhabitants or puts them under Contribution. Before his Time the Kings of *Lower Egypt* were content with their own Forces, or what they could get from their Brethren out of the Land of *Canaan*; but he invites *Semiramis* to aſſiſt him, and enters into a League for this Purpoſe, who having a little before extended her Conqueſts into the neighbouring Parts, reſolves to lay hold on this Opportunity, not with an Intent to aſſiſt *Apophis*, but if poſſible, to make herſelf Miſtreſs of *Upper Egypt*; and for this Purpoſe, ſhe joins with the *Canaanitiſh* Paſtors in their civil Wars againſt that Country. The *Egyptians* call'd her *Aſo*, Queen of the *Ethiopians*, and *Plutarch* tells us, that (*e*) *Typho* conſpir'd againſt *Oſiris* or *Egypt*, with ſeventy two Aſſociates or Aſſiſtants, ſworn to adhere to him, and had the foreign Aid of *Aſo*, Queen of *Ethiopia*. Theſe Ships were without Doubt built at *Babylon*, a Place remarkable for fit Timber for ſuch a Purpoſe, and ſo they ſail'd down the *Euphrates* to the *Perſick* Gulph, and then into the *Red-ſea*. And ſhe might reaſonably hope, that by Joining the Forces of her Subjects in *Arabia* to thoſe of the *Canaanites* or *Phœnicians*, who were now warring in *Egypt*, ſhe might bring that Kingdom into a perfect Subjection to the *Aſſyrian* Empire, of which ſhe was Queen. It is alſo certain, that *Diodorus Siculus* reckons the *Egyptians* among the Nations, which were ſometime ſubject to *Ninus* her Husband, who was now dead, and thence ſhe had a Claim or Title to govern there, which we cannot think, that a Perſon, ſo eager to enlarge her Dominions, would eaſily recede from. *Ham* the Grandfather of *Nimrod* was the Sovereign Lord of *Egypt*, and ſent them their two firſt Kings, *Mizraim*, and his Son *Thoth*; and *Nimrod* as Succeſſor to *Ham* had a farther Claim to the Government; and his Title, deſcending to his Widow, makes it very probable, that ſhe would ſend Forces to ſubdue thoſe *Egyptians*, who were minded to ſet up their Kingdom as independent upon hers. Laſtly, The greateſt Part of the *Canaanitiſh* Paſtors in *Egypt* were *Horites*, who were originally *Hivites*, and of the ſame Tribe with thoſe, who (*f*) dwelt in *Hazerim* unto *Azzah*: *Semiramis* might have a peculiar Reaſon to aſſiſt them, becauſe *Diodorus Siculus* ſaith, that ſhe was born at *Aſhkelon*, which was in their Country. And ſhe might alſo be prompted to revenge her ſelf on that Kingdom, becauſe the *Caphtorim*, a Part of them (who came from *Peluſium*) had before fall'n upon ſome of theſe *Hivites*, and deſtroy'd them, and taken Poſſeſſion of their Land.

Anno Mundi 2020.

Anno Mundi 2025.

193. But the People of *Upper Egypt* had ſo well ſecur'd the Banks of the *Red-Sea*, that the Fleets could either not attempt to land, or if they did, it was to no Purpoſe, but they were forc'd to put to Sea again: And tho' ſhe pretended a great deal of Affection to *Lower Egypt*; yet *Apophis* who was the King there in her Time, was not willing to truſt her,

(*b*) *Lib.* 2. de fortuna Alexandri. (*c*) Polyænus de Stratagematis, *lib.* 8. (*d*) *Lib.* 6. *cap.* 20. (*) Abul Pharagius, *pag.* 19. (*e*) De Iſide et Oſiride. (*f*) Deut. 2. 23.

and

and car'd as little to be ſubject to the *Aſſyrians*, as to the *Egyptians*, and fortify'd the Paſſes ſo ſtrongly againſt her Army, that it was not thought practicable to force them; ſo that ſhe withdrew from thence, and bent her Forces againſt the *Indians*, into which Country, ſaith *Juſtin*, no one ever enter'd in ſuch a Manner, except herſelf, and *Alexander* the Great.

194. The Number of Forces which ſhe is ſaid to bring with her is incredible; and yet the Hiſtorian tells us, (*g*) that *Staurobates* the King of *India* gather'd together a greater Number than thoſe to oppoſe her. However ſhe conquer'd him twice, once in a Sea Fight at the River *Indus*, and the other Time in a Land Battle, and took Part of his Country; but at laſt being conquer'd by him and wounded, and having loſt a third Part of her Army, ſhe retreated; and it is probable, that ſhe made no more Attempts of the like Nature. And the Bounds of her Kingdom ſeem to be the ſame, as it was afterward in the Time of (*h*) *Abaſhuerus* one of the *Perſian* Emperors, even from *India* to the Land of *Cuſh*, containing in all *an hundred and ſeven and twenty provinces.*

195. Thus have we ſeen the Riſe of the *Aſſyrian*, or rather of the *Babylonian* Empire, begun by *Nimrod*, and enlarg'd to its utmoſt Bigneſs by his Widow *Semiramis*. This was the *Palmer worm*, which the Prophet *Joel* (*i*) ſpeaks of, and which began to peel the Children of *Iſrael*, by Carrying of them Captives into *Babylon*. As it was the firſt; ſo in *Nebuchadnezzar*'s Dream it is repreſented as the Head of an Image, which was made of *pure Gold*, whereas the other Parts were made of a baſer Metal, or Mixture. For thus he ſaith to the Emperor then reigning, (*k*) *Thou, O king, art a king of kings: for the* GOD *of heaven hath given thee a kingdom, and power, and ſtrength, and glory. And whereſoever the children of men dwell, the beaſts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.* And (*l*) *The tree, which grew, and was ſtrong, whoſe height reached to the heaven, and the ſight thereof to all the earth; whoſe leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation: It is thou, O king, that art grown, and become ſtrong: for thy greatneſs is grown, and reacheth unto the heaven, and thy dominion to the end of the earth.* And (*m*) *The moſt high* GOD *gave unto him a kingdom, and majeſty, and glory, and honour. And for the majeſty, that he gave him, all people, nations and languages trembled, and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he caſt down.* And tho' this was ſpok'n only of *Nebuchadnezzar*; yet it was equally true of all his Predeceſſors. Beſides, *Daniel* (*n*) ſpeaking of the four Monarchies, which were to *ariſe out of the earth*, or be in the World, deſcribes this, being the firſt of all, more exactly. *The firſt* under *Nimrod* and *Semiramis was like a lion*, a Beaſt of Prey, exceeding fierce, *and had eagle's wings*, very ſwift in their Conqueſt, extending itſelf like two Wings from *India* to the Borders of *Egypt*. *I beheld, 'til the wings thereof were pluckt*, it fled and conquer'd no farther; and at the end of the Reign of *Semiramis* it's Briſkneſs was chang'd into Dulneſs, and it's Swiftneſs into Heavineſs. It's Wings were pluckt at the fall of *Sardanapalus*, and a great Part of the Empire was divided from it. *And it was lifted up from the earth.* It was tak'n away, ſo that it was an Empire no longer, but it was ſubdu'd and ſucceeded by the *Perſians*. *And* it was *made* to *ſtand upon the feet as a man*, they who before fled in the Air, and ſeem'd to deſpiſe others, as looking down from on high, contain'd themſelves within their own Bounds, and were reduc'd to the common Lot of their Neighbours: אנוש like a weak and feeble Man, and ſuch whom they before had conquer'd. *And a man's heart was given to it.* It had no longer the Fierceneſs of a Lion; but according to the Deſcription of (*o*) *Iſaiah*, others might *ſpeak and ſay unto it, Art* not *thou alſo become weak as we? Art* not *thou* alſo *become like unto us.*

196. During this ſpace of Time we find but little recorded of things done in other Parts of the World. *Sarah* is born in *Meſopotamia*, who was afterward the Wife of *Abraham*, and (*p*) ten Years younger than he. In *upper Egypt* *Diabies* their fourth King dies, and is ſucceeded by *Pemphos*, who reigns eighteen Years: And in the eaſtern Parts of *Germany* *Tuiſco* their firſt King dies, and is ſucceeded by *Mannus*, who reigns ſixty ſix Years; in the ſixtieth Year of whoſe Reign the Promiſe is giv'n to *Abraham*. And ſoon after this (*q*) *Reu* the Son of *Peleg* dies, being two hundred and nine and thirty Years old. Some pronounce the Word *Reu* by *Ragau*, who gave the Name to (*r*) a Field near *Aſſyria*, or as (*s*) *Tobit* ſaith, in *Media*. The eaſtern Writers reckon (*t*) theſe following Particulars to have happen'd in his Days, 1 The

Anno Mund 2019.

Anno 2021.

Anno 2023.

Anno Mundi 2027.

(*g*) Diodorus Siculus *reports, out of* Cteſias, *that he brought three Millions of Men to invade* India, *with five hundred thouſand Horſe, and an hundred thouſand Waggons.* (*h*) Eſt. 1. 1, *and* 8. 9. (*i*) Joel 1. 3. (*k*) Dan. 2. 37, 38. (*l*) Dan. 4. 20, 21. (*m*) Dan. 5. 18, 19. (*n*) Dan. 7. 3, 4, 17. (*o*) Iſai. 14. 10. (*p*) Gen. 17. 17. (*q*) Gen. 11. 20, 21, *compar'd with* Luke 3. 35. (*r*) Judith 1. 5. (*s*) Tobit 1. 14. (*t*) Hottinger Smegma Orientale, *page* 270.

Beginning

Beginning of the *Assyrian* Empire at *Babylon* by *Nimrod*. 2 The Beginning of the Kingdom of *Germany* or *Bohemia*, the Metropolis of which in later Times was *Prague*. 3 The beginning of the Kingdom of *Egypt*. 4 The Beginning of the Kingdom of the *Amazons*, which they say, continu'd to the Time of *Alexander* the great, and of which *Justin* gives us a more particular Account. 5 The Increase of Idolatry and false Worship of all Sorts. 6 The beginning of the Kingdom of *Sheba* as govern'd by Women, the first of whom is reported by them to have built the City of *Sheba*, and from her the same Form of Government continu'd until the Days of *Solomon*. 7 The Invention of Chymistry, and 8 The Making of Money and Appointing it to be us'd in Commerce between Man and Man.

197. After *Pemphos* King of *Upper Egypt* was dead, he was succeeded by Anno Mundi 2039. *Toegar Amachus*, their sixth King, who reign'd seventy nine Years, in the forty fourth Year of whose Reign the Promise was giv'n to *Abraham*. About (*) the ninth Year of his Reign there reign'd in *Crete* one *Cres*, who was one of the *Curetes*, who are said to have brought up *Jupiter*. These built *Gnossos* in *Crete*, Anno Mundi 2048. and in it the Temple of *Cybele* the Mother of the Gods. From hence we may suppose, that this *Cres* was not a *Cretian* by Birth, but one who came from *Lydia*, and being also of the Posterity of *Ham* he was more easily admitted to live among them. For it is evident, that this *Cybele* was the great *Lydian* or *Phrygian* Goddess, and the Daughter, or rather the Wife of *Menes* or *Mizraim*, the first Founder of that Monarchy, was was also afterward the first King of *Egypt*, and was the Mother of such Men, as the Heathens worshipp'd. The Likeness of his Name hath made some think, that he first planted a Colony in that Island, tho' the Island had been peopl'd by the *Egyptians*, as is before mention'd. The Likeness of the Name might be some Inducement to their Choosing him to be their first King, and his Anno Mundi 2064. building a Temple, not only to the Goddess of the *Lydians*, but also to one who was in as great Esteem among the *Egyptians*, and consequently among the *Cretians*, was a politick Contrivance to engage and secure their Affections. In the eleventh Year of his Reign *Serug* the great Grand-father of *Abraham* dies, Anno Mundi 2050. being two hundred and thirty Years old. It is (*u*) reported of him, that he begun every Year to celebrate the Memory of famous Men, and commanded them to be honour'd as Benefactors. And it is suppos'd, that in Memory of him some of his Descendants might call that City *Sarug*, which, as the *Arabian* Geographer saith, lay near to *Haran*, the Place to which *Abraham* first came, when he departed out of his own Country.

198. Some Years after *Semiramis* had return'd from her Expedition into the *East Indies*, and seem'd resolv'd to spend the Rest of her Anno Mundi 2054. Days in Peace and Quietness, her Brother *Ninias Zames*, (tho' *Justin* saith her Son *Ninia*) succeeds her in the Empire, who is said to have kill'd her under Pretence, that she would have lain with him. For when any Person is willing to obtain a Crown, either by Right or Wrong, and scruples not the Committing of Murder for such a Purpose, he will not long want Pretences. He being content with the Empire obtain'd for him by the Labours of his Predecessors, laid aside the Study of War, and as if he had chang'd his Sex with this warlike Queen, was seldom seen of Men, and spent his Age in the Company of Women. His Posterity also, following such an Example, are said to have giv'n themselves to Ease and Luxury, and gave Answers to foreign Ambassadors not in Person, but by their Agents; so that we have little left of them, but their Names, which are hardly worth Mentioning. And thus the *Assyrian* Empire continu'd for thirteen hundred Years, from the Founding of it by *Nimrod* to the Death of *Sardanapalus*, when the famous *Æra* of *Nabonassar* began, and when it was divided into two Parts, *viz.* the *Assyrian*, and the *Babylonian* Empire, from which *Epocha* the learned Dr. *Prideaux* began his famous *Connexion of the History of the old and new Testament*.

199. Some Time after this *Apophis* the fourth King of *Lower Egypt* dies, and *Janias* succeeds him, who Anno Mundi 2081. reign'd fifty Years. He and his Successor constantly maintain'd the Title of *Pharoah*, or King, until the Expulsion of their Subjects out of the Country, when they retir'd into the Land of *Canaan*, and after that the Kings of *Upper Egypt* kept the same Title throughout the *Scripture* History, and even until they were subdu'd by the *Romans*. At his first Coming to the Throne, his Kingdom was in a very unsettl'd Condition, either by Divisions among themselves, or Disadvantages, which they had receiv'd in those long and desperate Wars; so that many great Bodies of the *Phœnician* Pastors remove from thence into the Land of *Canaan*, which so dishearten'd and weak'n'd the Rest, that their Power afterward visibly declin'd, until they were totally disper's'd. And this happen'd to be near the Time when the Anno Mundi 2083. Promise was given to *Abraham*.

(*u*) Suidas, Damascenus, Jacobus Gensus de victimis humanis *prov.* 1. *cap.* 2.

and car'd as little to be ſubject to the *Aſſyrians*, as to the *Egyptians*, and fortify'd the Paſſes ſo ſtrongly againſt her Army, that it was not thought practicable to force them; ſo that ſhe withdrew from thence, and bent her Forces againſt the *Indians*, into which Country, ſaith *Juſtin*, no one ever enter'd in ſuch a Manner, except herſelf, and *Alexander* the Great.

194. The Number of Forces which ſhe is ſaid to bring with her is incredible; and yet the Hiſtorian tells us, (*g*) that *Staurobates* the King of *India* gather'd together a greater Number than thoſe to oppoſe her. However ſhe conquer'd him twice, once in a Sea Fight at the River *Indus*, and the other Time in a Land Battle, and took Part of his Country; but at laſt being conquer'd by him and wounded, and having loſt a third Part of her Army, ſhe retreated; and it is probable, that ſhe made no more Attempts of the like Nature. And the Bounds of her Kingdom ſeem to be the ſame, as it was afterward in the Time of (*h*) *Ahaſhuerus* one of the *Perſian* Emperors, even from *India* to the Land of *Cuſh*, containing in all *an hundred and ſeven and twenty provinces.*

195. Thus have we ſeen the Riſe of the *Aſſyrian*, or rather of the *Babylonian* Empire, begun by *Nimrod*, and enlarg'd to its utmoſt Bigneſs by his Widow *Semiramis*. This was the *Palmer worm*, which the Prophet *Joel* (*i*) ſpeaks of, and which began to peel the Children of *Iſrael*, by Carrying of them Captives into *Babylon*. As it was the firſt; ſo in *Nebuchadnezzar*'s Dream it is repreſented as the Head of an Image, which was made of *pure Gold*, whereas the other Parts were made of a baſer Metal, or Mixture. For thus he ſaith to the Emperor then reigning, (*k*) *Thou, O king, art a king of kings: for the* GOD *of heaven hath given thee a kingdom, and power, and ſtrength, and glory. And whereſoever the children of men dwell, the beaſts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.* And (*l*) *The tree, which grew, and was ſtrong, whoſe height reached to the heaven, and the ſight thereof to all the earth; whoſe leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation: It is thou, O king, that art grown, and become ſtrong: for thy greatneſs is grown, and reacheth unto the heaven, and thy dominion to the end of the earth.* And (*m*) *The moſt high* GOD *gave unto him a kingdom, and majeſty, and glory, and honour. And for the majeſty, that he gave him, all people, nations and languages trembled, and feared before him; whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he caſt down.* And tho' this was ſpok'n only of *Nebuchadnezzar*; yet it was equally true of all his Predeceſſors. Beſides, *Daniel* (*n*) ſpeaking of the four Monarchies, which were to *ariſe out of the earth*, or be in the World, deſcribes this, being the firſt of all, more exactly. *The firſt* under *Nimrod* and *Semiramis was like a lion*, a Beaſt of Prey, exceeding fierce, *and had eagle's wings*, very ſwift in their Conqueſt, extending itſelf like two Wings from *India* to the Borders of *Egypt*. *I beheld, 'til the wings thereof were pluckt*, it fled and conquer'd no farther; and at the end of the Reign of *Semiramis* it's Briſkneſs was chang'd into Dulneſs, and it's Swiftneſs into Heavineſs. It's Wings were pluckt at the fall of *Sardanapalus*, and a great Part of the Empire was divided from it. *And it was lifted up from the earth.* It was tak'n away, ſo that it was an Empire no longer, but it was ſubdu'd and ſucceeded by the *Perſians*. *And* it was *made* to *ſtand upon the feet as a man*, they who before fled in the Air, and ſeem'd to deſpiſe others, as looking down from on high, contain'd themſelves within their own Bounds, and were reduc'd to the common Lot of their Neighbours: אנוש like a weak and feeble Man, and ſuch whom they before had conquer'd. *And a man's heart was given to it.* It had no longer the Fierceneſs of a Lion; but according to the Deſcription of (*o*) *Iſaiah*, others might *ſpeak and ſay unto it, Art* not *thou alſo become weak as we? Art* not *thou* alſo *become like unto us.*

196. During this ſpace of Time we find but little recorded of things done in other Parts of the World. *Sarah* is born in *Meſopotamia*, who was afterward the Wife of *Abraham*, and (*p*) ten Years younger than he. In *upper Egypt* *Diabies* their fourth King dies, and is ſucceeded by *Pemphos*, who reigns eighteen Years: And in the eaſtern Parts of *Germany* *Tuiſco* their firſt King dies, and is ſucceeded by *Mannus*, who reigns ſixty ſix Years; in the ſixtieth Year of whoſe Reign the Promiſe is giv'n to *Abraham*. And ſoon after this (*q*) *Reu* the Son of *Peleg* dies, being two hundred and nine and thirty Years old. Some pronounce the Word *Reu* by *Ragau*, who gave the Name to (*r*) a Field near *Aſſyria*, or as (*s*) *Tobit* ſaith, in *Media*. The eaſtern Writers reckon (*t*) theſe following Particulars to have happen'd in his Days, 1 The

Anno Mund 2019.
Anno 2021.
Anno 2023.
Anno Mundi 2027.

(*g*) Diodorus Siculus *reports, out of* Cteſias, *that he brought three Millions of Men to invade* India, *with five hundred thouſand Horſe, and an hundred thouſand Waggons.* (*h*) Eſt. 1. 1, *and* 8. 9. (*i*) Joel 1. 3. (*k*) Dar. 2. 37, 38. (*l*) Dan. 4. 20, 21. (*m*) Dan. 5. 18, 19. (*n*) Dan. 7. 3, 4, 17. (*o*) Iſai. 14. 10. (*p*) Gen. 17. 17. (*q*) Gen. 11. 20, 21, *compar'd with* Luke 3. 35. (*r*) Judith 1. 5. (*s*) Tobit 1. 14. (*t*) Hottinger Smegma Orientale, *page* 270.

Beginning

Beginning of the *Assyrian* Empire at *Babylon* by *Nimrod*. 2 The Beginning of the Kingdom of *Germany* or *Bohemia*, the Metropolis of which in later Times was *Prague*. 3 The beginning of the Kingdom of *Egypt*. 4 The Beginning of the Kingdom of the *Amazons*, which they say, continu'd to the Time of *Alexander* the great, and of which *Justin* gives us a more particular Account. 5 The Increase of Idolatry and false Worship of all Sorts. 6 The beginning of the Kingdom of *Sheba* as govern'd by Women, the first of whom is reported by them to have built the City of *Sheba*, and from her the same Form of Government continu'd until the Days of *Solomon*. 7 The Invention of Chymistry, and 8 The Making of Money and Appointing it to be us'd in Commerce between Man and Man.

197. After *Pemphos* King of *Upper Egypt* was dead, he was succeeded by *Toegar Amachus*, their sixth King, who reign'd seventy nine Years, in the forty fourth Year of whose Reign the Promise was giv'n to *Abraham*. About (*) the ninth Year of his Reign there reign'd in *Crete* one *Cres*, who was one of the *Curetes*, who are said to have brought up *Jupiter*. These built *Gnossos* in *Crete*, and in it the Temple of *Cybele* the Mother of the Gods. From hence we may suppose, that this *Cres* was not a *Cretian* by Birth, but one who came from *Lydia*, and being also of the Posterity of *Ham* he was more easily admitted to live among them. For it is evident, that this *Cybele* was the great *Lydian* or *Phrygian* Goddess, and the Daughter, or rather the Wife of *Menes* or *Mizraim*, the first Founder of that Monarchy, was was also afterward the first King of *Egypt*, and was the Mother of such Men, as the Heathens worshipp'd. The Likeness of his Name hath made some think, that he first planted a Colony in that Island, tho' the Island had been peopl'd by the *Egyptians*, as is before mention'd. The Likeness of the Name might be some Inducement to their Choosing him to be their first King, and his building a Temple, not only to the Goddess of the *Lydians*, but also to one who was in as great Esteem among the *Egyptians*, and consequently among the *Cretians*, was a politick Contrivance to engage and secure their Affections. In the eleventh Year of his Reign *Serug* the great Grand-father of *Abraham* dies, being two hundred and thirty Years old. It is (*u*) reported of him, that he begun every Year to celebrate the Memory of famous Men, and commanded them to be honour'd as Benefactors. And it is suppos'd, that in Memory of him some of his Descendants might call that City *Sarug*, which, as the *Arabian* Geographer saith, lay near to *Haran*, the Place to which *Abraham* first came, when he departed out of his own Country.

Anno Mundi 2039.

Anno Mundi 2048.

Anno Mundi 2064.

Anno Mundi 2050.

198. Some Years after *Semiramis* had return'd from her Expedition into the *East Indies*. and seem'd resolv'd to spend the Rest of her Days in Peace and Quietness, her Brother *Nimias Zames*, (tho' *Justin* saith her Son *Ninia*) succeeds her in the Empire, who is said to have kill'd her under Pretence, that she would have lain with him. For when any Person is willing to obtain a Crown, either by Right or Wrong, and scruples not the Committing of Murder for such a Purpose, he will not long want Pretences. He being content with the Empire obtain'd for him by the Labours of his Predecessors, laid aside the Study of War, and as if he had chang'd his Sex with this warlike Queen, was seldom seen of Men, and spent his Age in the Company of Women. His Posterity also, following such an Example, are said to have giv'n themselves to Ease and Luxury, and gave Answers to foreign Ambassadors not in Person, but by their Agents; so that we have little left of them, but their Names, which are hardly worth Mentioning. And thus the *Assyrian* Empire continu'd for thirteen hundred Years, from the Founding of it by *Nimrod* to the Death of *Sardanapalus*, when the famous *Æra* of *Nabonassar* began, and when it was divided into two Parts, *viz.* the *Assyrian*, and the *Babylonian* Empire, from which *Epocha* the learned Dr. *Prideaux* began his famous *Connexion of the History of the old and new Testament*.

Anno Mundi 2054.

199. Some Time after this *Apophis* the fourth King of *Lower Egypt* dies, and *Janias* succeeds him, who reign'd fifty Years. He and his Successor constantly maintain'd the Title of *Pharoah*, or King, until the Expulsion of their Subjects out of the Country, when they retir'd into the Land of *Canaan*, and after that the Kings of *Upper Egypt* kept the same Title throughout the *Scripture* History, and even until they were subdu'd by the *Romans*. At his first Coming to the Throne, his Kingdom was in a very unsettl'd Condition, either by Divisions among themselves, or Disadvantages, which they had receiv'd in those long and desperate Wars; so that many great Bodies of the *Phœnician* Pastors remove from thence into the Land of *Canaan*, which so dishearten'd and weak'n'd the Rest, that their Power afterward visibly declin'd, until they were totally dispers'd. And this happen'd to be near the Time when the Promise was given to *Abraham*.

Anno Mundi 2081.

Anno Mundi 2083.

(*u*) Suidas, Damascenus, Jacobus Gensius de victimis humanis *prov.* 1. *cap.* 2.

200. What hath been mention'd in this Chapter may ſerve to explain ſome Texts of *Scripture*, concerning the *Canaanites*, which have given much Perplexity to many Commentators, and ſome have affirm'd, that thoſe Words were not inſerted by *Moſes*, but by another Perſon of a later Date, either *Ezra*, or *Joſhua*, or they know not whom. But this inſtead of Solving the Difficulty makes it greater, and gives Occaſion for freſh Objections. The firſt Text is, (*x*) where *Moſes* gives an Account of the eleven Sons of *Canaan*, who were all originally ſettl'd in the Land, which was given to their Father. And then he adds, *And afterward were the families of the Canaanites ſpread abroad.* Now the Meaning of theſe Words is no more than this. The eleven Sons of *Canaan* were all ſettl'd according to their Families; out of all thoſe a mixt Multitude went into *Lower Egypt* under the Name of the *Canaaniti∫h Paſtors*; theſe mixing together for about two hundred Years, could hardly diſtinguiſh of what Family they were, and coming back from *Egypt*, they were not willing to ſeparate from their old Acquaintance, but kept themſelves in large Bodies, and *ſpread* themſelves into ſuch Places of the Land of *Canaan*, as were not inhabited before. In this Senſe it is, that (*y*) *Moſes* tells us, that when *Abraham* came into the Land of *Canaan*, *the Canaanite was then in the land*, which Words are not only clear and plain, but are of great Uſe to fix the Time of their Coming thither. And as they were in great Bodies, and the Land was not fully inhabited at that Time; ſo *Abraham* had room enough for his Family and his Cattle. After this *Abraham* went into *Egypt*, and upon his Return (*z*) *the Canaanite and the Perizzite dwelt then in the land.* The *Perizzite* was not mention'd before and yet they are a Nation conſtantly mark'd out to be deſtroy'd by the *Iſraelites*. The *Perizzites* in *Hebrew* ſignify the Inhabitants of ſmall Villages; theſe having liv'd a paſtoral Life in *Egypt*, were willing to continue the ſame Employment, and ſeparated into ſmall Companies, for the Conveniency of their Cattle, whilſt the *Canaanites* kept in large Bodies in a military Poſture, and dealt in Merchandiſe. Now when *Abraham* came out of *Egypt*, the *Perizzite*, and the *Canaanite* were then there, the latter of theſe had fix'd themſelves in Cities, which they had built; and the others had ſpread themſelves abroad for the Conveniency of Paſturage. And this *Moſes* gives as a Reaſon, why at *Abraham*'s Return he was more ſtraighten'd than before, which occaſion'd a Neceſſity for him and *Lot* to ſeparate themſelves, according as it is deſcrib'd in the *ſacred Scriptures*.

201. Laſtly, From hence we may obſerve the great Wiſdom of GOD, in Setting down the Length of the Lives of thoſe, who liv'd after the Flood; and his wonderful Providence, in Ordering them to be much longer than they are now, and alſo gradually to decreaſe 'til the Time of *Moſes*, not only for the ſpeedy Peopling of the World, but alſo for Settling the *Chronology* of thoſe early Ages, and Vindicating the Authority of the *Hebrew* Text. We find *Ham* alive 'til about the Time of *Abraham*'s Birth, and we find nothing of him, when *Abraham* came into the Land of *Canaan*, ſo that he muſt be dead before that Time, and therefore he might be about four hundred and fifty Years old, when he died. Now it is certain, that he liv'd not to the Age of *Shem*, for People born at the ſame Time, uſually die before one another; beſides being a wicked Man, his Age might be judicially ſhorten'd, and being of a turbulent Spirit, he might impair his own Conſtitution. However he liv'd ſomething longer than *Arphaxad*, *Selah* and *Eber* born ſince the Flood, and therefore died at a fit, Age for one that was born before them. In *Greece* we find the ancient Names of Places exactly agreeing with the Names of the Sons of *Japhet*; and thus it was in *Aſia* the leſs, before *Greece* was inhabited; which is an Argument, that the Fathers of all theſe Families were then alive, and that theſe Countries were peopl'd in their Time, and perhaps by their Direction. In *Babylon* we may alſo obſerve, that *Nimias Zames*, who was Brother to, and contemporary with *Nimrod* the Grandſon of *Ham*, died about the ſame Time with *Selah* the Grandſon of *Shem*. In *Germany* we may obſerve, that *Tuiſco* the firſt King came to the Throne about the Year 1847, and if we may ſuppoſe him to be then about ſixty Years of Age, which was a fit Age for Conduct and Action, he will then be born about the ſame Time with *Reu* the Son of *Peleg*, and alſo die about the ſame Time with him. *Mannus* the ſecond King reign'd ſixty ſix Years. It is uncertain at what Age his Reign began; ſo that he might poſſibly live as long as *Terah* and *Abraham*, with whom he was contemporary. In *Lower Egypt* the five Kings after *Salatis* the firſt King reign'd two hundred forty one Years, and as *Hercules Aſſis* retreated from thence into *Canaan* about the Time of the Death of *Abraham*, ſo that it is uncertain how long he might live after; yet the Reign of each one with another is little leſs than fifty Years, which may give a near Approach to the Lives of their Contemporaries. In *Upper Egypt* the Caſe is more remarkable. *Mizraim* or *Menes*, being the Son of *Ham*, may be thought to be born near the Time, which is aſſign'd by *Moſes* to *Arphaxad* the Son of *Shem*, whom all allow to be in the ſecond Year after the Flood, or the Year 1659, eſpecially when we conſider, that he was firſt plac'd by *Ham* to reign in *Egypt*, a rich Country and known to him. Now the *Egyptian* Hiſtories agree,

(*x*) Gen. 10. 18. (*y*) Gen. 12. 6. (*z*) Gen. 13. 7.

that

that he was cut off by a violent Death, before the Courſe of Nature in thoſe Days would have remov'd him. However the Table of *Eratoſthenes* allows him to have liv'd to the Year 1912, from which if we ſubſtract the ſuppos'd Time of his Birth 1659, his Age at his Death will be 253 Years, which is a conſiderable Time for a Man, whom the *Egyptians* lament to be cut off in the Flower of his Age, which is above half the Time that *Arphaxad* liv'd, or 438 Years. And according to this the Beginning of his Reign will not be 'til he was 191 Years old, which agrees well with thoſe Times, in which Mens Lives were ſo long; and there is no Reaſon to ſuppoſe him to begin to reign, when he was older. The next is *Thoth* or *Athothes* the ſecond King, whom we may ſuppoſe to be born about the Time of *Selah*, *Anno Mundi* 1694, and the Beginning of his Reign being in the Year 1912, he came to the Throne at about 218 Years old, and died about 277, which is a good Approach to the Longevity of thoſe Times, tho' not ſo long as *Selah*'s Life, which many Accidents might hinder, particularly *Salatis* the firſt King of *lower Egypt* was engag'd againſt him, and *Manetho* declares him to be ſo formidable a Warrior, as muſt ſhorten his Days, ſince by all Accounts he died a violent Death. As to the other Kings, ſince they went always out to Battle, they might meet with the ſame Fate, or begin later to Reign, ſo that nothing can be gueſs'd at from them: however *Toegar Amachus*, who liv'd in the Time of *Abraham*, reign'd ſeventy nine Years, which ſhews, that his Predeceſſors either did, or might have liv'd longer, and that he might equal the Lives in the Race of *Shem* in thoſe Days. So that even the Branches of *Ham* and *Japhet*, tho' omitted by *Moſes* is a farther Confirmation of the *Scripture Chronology*, according to the *Hebrew* Text; and ſhews, that the Times, in which they liv'd, are rightly plac'd by our beſt Hiſtorians. Beſides, there is another Branch of *Shem* as remarkable as any of the reſt; I mean thoſe, from whom *China* was afterward inhabited, Let us ſuppoſe *Foh i* their firſt King to be *Noah* who died *Anno Mundi* 2008. He was ſucceeded by *Xinnum*, who reign'd an hundred and forty Years, and let us but ſuppoſe, that he came to the Throne, when he was between ſixty and an hundred Years of Age, which was a fit Time in thoſe Days, he will die between 200 and 240 Years old, which was the Age of *Peleg*, *Reu*, *Serug* and *Terah* his contemporaries, and near the Age of *Abraham*, who was born in the ſecond Year after his Reign. So that all theſe Particulars coming from ſo many particular Kings, ſo remote from each other, and which had ſo little Correſpondence with one another, and moſt of which pretended, that their Nation was the moſt ancient, and deſpis'd others for that Reaſon; I ſay, all theſe put together muſt infallibly confirm the Truth of the *Hebrew Chronology*; unleſs we can ſuppoſe, that *Greeks*, *Egyptians*, *Chineſe*, *Germans*, *Babylonians* and *Canaanites* could agree together to impoſe upon the World in a Caſe of this Nature, or that they could have hit upon it by Accident.

The

TABLE the Twenty Sixth.

Col. 1. The Year of the *World.*	Col. 2. The Year before CHRIST	Col. 3. The Year of the *Julian Period.*	Col. 4. The Year after the Flood.	Col. 5. The *Scripture* Hiſtory, with ſome Particulars from the Eaſtern Hiſtorians: Or, The Hiſtory of the Families of *Shem.*
1657	2351	2362	0	The Year of the *Flood.*
1658	2350	2363	1	The Waters abate, and *Noah* comes out of the Ark.
1659	2349	2364	2	*Arphaxad* is born.
1694	2314	2399	37	*Salah* is born.
1724	2284	2429	67	*Eber* is born
1757	2251	2462	100	*Noah* is drunk. He afterward curſeth *Ham*, and bleſſeth *Shem* and *Japhet.*
1758	2250	2463	101	*Peleg* is born. *Noah* divides the Earth among his Sons. He allots all the Eaſtern and the Northern Part of *Aſia* to *Shem.* He allots to *Ham* the Part of *Aſia*, which leads to *Africa* and he allots to *Japhet* the Part of *Aſia*, which leads to *Europe.* Accordingly they are ſent abroad by him to plant new Colonies. The Poſterity of *Ham* and *Japhet* travailing together weſtward toward their reſpective Habitations come to *Babel*, which was near the ancient Seat of Paradiſe, and ſettle there.
				At this Time it is probable, that the Sons of *Shem* did each of them take their reſpective Countries in *Aſia, after their families, after their tongues, in their lands, and after their nations.*
1782	2226	2487	125	The City of *Babel* is built, and all Hands are employ'd in the Building of the Tower.
1788	2220	2493	131	*Reu* is born.
1798	2210	2503	141	The Builders of *Babylon* are diſpers'd.
1820	2188	2525	163	*Serug* is born.
1850	2158	2535	193	*Nahor* is born.
1879	2129	2584	222	*Terah* is born.
1949	2059	2654	292	*Haran* is born.
1950	2058	2655	293	About this Time *Cuſh* removes from his firſt Habitation with Part of his Family, and comes to live in the South Part of *Babylonia*, in a Place call'd *Chaduca* but formerly *Chuſca.*
1955	2053	2660	298	*Cuſh* having invaded *Perſia*, and ſeiz'd npon that Part of *Perſia*, which is ſince call'd *Chuzeſtan* or the Province of *Cuſh*, the numerous Family of *Joktan*, who was of the Race of *Shem*, being ſtreighten'd for Room, paſs over the *Perſian* Gulph, and take Poſſeſſion of *Arabia Felix.*
1960	2048	2665	303	About this Time *Obal*, one of the Sons of *Joktan*, paſſes from *Arabia Felix* into *Africa* over the *Red Sea*, at the Streights of *Babelmandel*, and ſettle on the other Side.
1997	2011	2702	340	*Peleg* dies.
1998	2010	2703	341	*Nahor* dies.
2007	2001	2712	350	*Noah* admoniſheth *Shem* his eldeſt Son, that Idolatry would overſpread thoſe Countries, and that the true Worſhip of GOD would be ſettl'd in the Land of *Canaan.* He adviſeth *Shem* to put his Body into a Coffin, and remove with it into the Land of *Canaan*, and dwell there. And then *Noah* dies. *The Truth of this and the following Story depends upon the Credit of* Abu'l Pharagius *and ſome other eaſtern Writers.*
2008	2000	2713	351	*Shem* removes with the Body of *Noah* into *Canaan*, which he buries and then dwells at *Salem*, ſince call'd *Jeruſalem*, and is a King there, as being the oldeſt Man in the World. He was a juſt Man, and was reckon'd to be the Prieſt of the moſt high GOD, and was call'd *Melchiſedek.*
2009	1999	2714	352	*Abraham* is born.
2010	1998	2715	353	About this Time the *Aſſyrian* Monarchy having been eſtabliſh'd by *Nimrod*, and he having invaded *Aſſyria*, or the Dominions of the Sons of *Aſhur*, they paſs over the *Tigris*, and force the Sons of *Japhet* to go farther weſtward, and ſettle in the Country of *Aſia* the leſs.
2015	1993	2720	358	The *Aſſyrian* Monarchy growing more formidable, the Sons of *Aram*, who lay on the weſt Side of the Sons of *Aſſur*, they paſs over the *Tigris*, and force the Sons of *Japhet* to go farther Weſtward, and ſo they at laſt ſettle in *the leſſer Aſia.*
2019	1989	2724	362	*Sarah* is born.
2020	1988	2725	363	About this Time the Children of *Aſhur*, build a Fort upon the River *Euphrates*, which they call'd *Telaſſar*, or *the Fort of Aſſur*, thereby to prevent the Excurſions of the new erected Monarchy, and the better to ſecure the Navigation of that River.
2027	1981	2732	370	*Reu* dies.
2050	1958	2755	393	*Serug* dies.
2082	1926	2787	425	Idolatry increaſing in *Meſopotamia*, GOD afflicts the Country with ſevere Judgments, particularly with ravenous Birds, which devour all the Corn. The Inhabitants pray to, and offer Sacrifices to their Pagan Deities; but all is in vain.

GOD

A Continuation of TABLE the Twenty Sixth.

Col. 1. The Year of the World.	Col. 2. The Year before CHRIST	Col. 3 The Year of the *Julian Period.*	Col. 4 The Year after the Flood.	Col. 5. The *Scripture* History with some Particulars from the *Eastern* Historians: Or, The Histories of the Families of *Shem.*
2083	1925	2788	426	GOD reveals himself to *Abraham* by the Name of the *most high* GOD, *the* Creator and *Possessor of heaven and earth.* Gen. 14. 22, and commands him publickly to pray to him, which *Abraham* did, and the heavy Judgment of the ravenous Birds is remov'd. Upon this GOD commands *Abraham* to burn the idolatrous Temple, which he did by Night, and his Brother *Haran* endeavouring to extinguish it, perishes in the Flames. The Inhabitants being enrag'd for this Fact, and vowing the Destruction of *Abraham* and his Family, GOD commands *Abraham* to depart from *Mesopotamia,* and go into a strange Country with the Promise of a Blessing. Accordingly *Abraham* sets out from *Ur,* and comes to *Haran,* and settles there.
2084	1924	2789	427	*Terah, Abraham*'s Father dies, and *Abraham* having no Promise from GOD, that he should inherit the Land, where he then was, he departs from thence, and settles in *Canaan,* where he receiv'd a Promise, that GOD would give it to him, and to his Seed.

The History of *Esau*'s Posterity, or the *Edomites,* and their Predecessors the *Horites.*

Col. 6.

1810 2198 2515 153. About this Time *Canaan* the Son of *Ham* leaves some of his Posterity, who were call'd The *Hivites* near Mount *Hor,* to settle there.

NB. *That the four Numbers in all these have the same Meaning with those in Col.* 1, 2, 3, 4.

Col. 7.

The *Assyrian* or the *Chaldean* History: Or, The History of the Families of *Ham.*

1758 2250 2463 101. *Japhet* and *Ham* departs with their Families or Posterity from *Noah* to inhabit the Countries appointed by GOD for them. They were sent away by *Noah* to avoid the Effects of their Rage, occasion'd by *Japhet*'s losing his Birthright, and *Ham*'s being curs'd. When they come to *Babylon,* they resolve to go no farther, but to build a Tower, as a Means to unite themselves under one Head, not only for their Security if another Flood should happen; but also to be near at hand, to revenge themselves on the Posterity of *Shem,* when Occasion should present. *Ham* is also call'd *Belus* the first, and is the Governour of the *Babylonians,* tho' the younger Brother, being of a more aspiring Temper. *Ham* having marry'd *Naamah* the Daughter of *Lamech* of the idolatrous Race of *Cain,* and being the principal Person in the Country, Idolatry is soon resolv'd upon. *Ham* governs the *Assyrian* Monarchy 137 Years.

1776 2232 2481 119. *Astronomical* Observations are begun by the *Chaldeans* from the highest of the Towers in *Babylon.*

1782 2226 2487 125. The City of *Babylon* is finish'd, and all Hands are at Work to build the Tower.

1798 2210 2503 141. The Languages are confounded at *Babylon,* and the People are dispers'd according to their Families into different Nations.

1799 2209 2504 142. *Ham* and the greatest Part his Posterity come to *Canaan* and settle there, leaving some of them behind to take Care of the Government of *Babylon,* and the Country round about.

1810 2198 2515 153. The Posterity of *Cush* settle in the South East Country near the Land of *Canaan,* and from thence they extend themselves into *Arabia.*

1852 2 56 2557 195. *Ham* being of an aspiring and an ambitious Temper, not only keeps Possession of what he had in *Asia,* which was allotted to *Shem*; but he resolves also to incroach upon the Territories of his Brother *Japhet.* And having settled the Children of *Mizraim* in *Egypt,* he takes a Part of th: *Ludim,* who were the Sons of *Mizraim,* and plac'd on the Southern Part of the *Nile.* With these he sails along the *Mediterranean* Sea, and seizes on the Country, which is call'd *Lydia.*

1870 2138 2575 213. *Ham* sails about this Time from *Lydia* into *Italy,* where he reigns for a little while, and then leaves a Colony there, who from him were call'd חמים or, *The Umbri.*

1877 2131 2582 220. About this Time *Ham* sails into *Sicily,* where he also reigns for a little While, and leaves a Colony there.

1880 2128 2585 223. About this Time *Ham* returns into *Canaan.*

1882 2126 2587 225. About this Time *Ham* returns to *Babylon.*

1892 2116 2597 235. *Ham* resolving to revenge his Father's Curse, and being jealous that his Father *Noah* intended also to plant others of his Sons in Countries near him, by which Means he might be straightned in his own Dominions, he sets upon his aged Father by Surprize, and expels him by Force from his own Country. Upon this *Noah* retires into *China.* Hence arose the Story of *Jupiter Hammon*'s driving his Father *Saturn* out of his own Country into *Latium,* so call'd *a latendo,* because he lay hid there and it was not known whither he went.

1902 2106 2627 245. About this Time *Cush* brings a Colony with him from his own Country, and settles there on the South Side of *Babylon* in a Country call'd *Chuduca,* but formerly *Chusea.*

A Continuation of TABLE the Twenty Sixth.

Col. 7.

1905 2103 2610 248. *Ham* finally retires from *Babylon* into *Canaan*, and leaves his Son *Cuſh*, or *Belus* the Second, to ſucceed him in the Government of *Babylon*, where he reigns 55 Years.

1920 2088 2625 263. About this Time *Cuſh* invades *Perſia* and ſeizes upon the Country, which was call'd *Chuzeſtan*, or the Province of *Cuſh*.

1954 2054 2259 297. About this Time the Families of *Shem* being made uneaſy by the Incroachments of *Cuſh*, *Joctan*, with his numerous Family, paſſes into *Arabia Felix* at the Streights of the *Perſian* Gulph, where he founds a Kingdom, and divides it among his Sons.

1960 2048 2665 303. *Cuſh*, or *Belus* the ſecond, dies, and *Ninus* or *Nimrod*'s Son ſucceeds him in *Babylon*. He builds the Cities of *Erec*, *Accad* and *Calneh* in the Land of *Shinar*, and went out from thence into *Aſſyria* and built *Nineveh*, and the City call'd *Rehoboth* and *Calah*. Gen. 10. 8. *to* 13. He marries *Semiramis*, ſettles the *Aſſyrian* Monarchy, and reigns two and fifty Years.

2012 1996 2717 355. *Semiramis* ſucceeds her Huſband *Nimrod*. She made great Enlargements of the Empire. *Plutarch* ſaith, That ſhe built Navies, and ſailed round about the *Red Sea*, overthrowing the *Ethiopians* and *Arabians*. She aſſiſted the *Phœnician* Paſtors againſt the Kings of upper *Egypt*, hoping by this Method to bring that Kingdom into Subjection to her Empire. The *Egyptians* call'd her *Aſo*. She reign'd two and forty Years.

2054 1954 2759 397. *Nimias Zameas* the Brother of *Semiramis* ſucceeds her in the Empire, who is ſaid to have kill'd her, on Pretence that ſhe would have lain with him. He and all his Succeſſors are ſaid to have giv'n themſelves to Eaſe and Luxury.]

Col. 8.

The *Grecian* Hiſtory: Or, The Hiſtory of the Families of *Japhet*.

1697 2311 2402 40. Some make *Nereus* to be born about this Time, as one of the Sons of *Japhet*, if he was not *Japhet* himſelf.

1701 2307 2465 44. Some place *Prometheus* about this Time, as one of the Sons of *Japhet*, born alſo after his ſeven eldeſt Sons. *Gen.* 10. 2.

1705 2303 2410 48. About this Time *Pontus* might alſo be born unto *Japhet*.

1745 2253 2540 88. About this Time *Poſeidon* might be born unto *Pontus*, who was call'd *Neptune*, and oftentimes miſtak'n for *Japhet*.

1788 2210 2503 141. *Japhet* comes from *Babylon* Weſtward.

1800 2208 2505 143. *Japhet* and his Families ſettle themſelves between the *Tigris* and *Euphrates*; but being ſtraightned for want of Room, they ſoon extend themſelves Weſtward.

1805 2203 2510 148. So that about this Time Part of *Japhet*'s Family, together with himſelf, might ſettle in *Natolia* or *Aſia* the Leſs, being parted from the Poſterity of *Ham* by the Mountains of *Libanus*, *Antilibanus* and *Amanus*. Sometimes they live peaceably with the Poſterity of *Ham*, and ſometimes they have Wars, which are generally of a ſhort Continuance; the grand and famous Scene of Action being between *the Upper* and *the Lower Egypt*.

1810 2198 2515 153. About this Time the Poſterity of *Japhet* might ſettle themſelves in *Lydia*.

1815 2193 2520 158. About this Time they might people part of *Phrygia*.

1820 2188 2525 163. About this Time they might enlarge their Dominions as far as the *Helleſpont*.

1830 2178 2535 173. About this Time ſome of the Poſterity of *Japhet* might paſs over into *Greece* by the *Helleſpont*, and ſettle the Countries after their Families, and according to their Names. And ſoon after the Reſt of the Families, which lay upon the *Ægæan* Sea, hearing that there was a Country to be inhabited, might ſail from their reſpective Harbours, and take Poſſeſſion thereof accordingly in the oppoſite Countries. And this was the firſt peopling of *Europe*.

1831 2177 2536 174. There ſeems at preſent to be a good Agreement between the Families of *Ham* and *Japhet*, which had laſted to this Time, becauſe it was their common Intereſt to improve as much Land as they could, for the Maintenance of their Families, and to deſtroy the wild Beaſts.

1832 2176 2537 175 About this Time *Ham* being deſirous to enlarge his Dominions, goes into the Country of *Japhet*, and ſettles a Colony there, being ſome of the *Ludim* by his Grandſon *Mizraim*, which is accordingly call'd *Lydia*. Here *Ham* governs for ſome Time. And it is probable, that to prevent a Miſunderſtanding between him and *Japhet* on this Occaſion, *Ham* quietly permits ſome of *Japhet*'s Poſterity to ſettle in *Berytus*, and *Mizraim* the Son of *Ham*, marries *Iſis* the Daughter of *Japhet*.

1840 2168 2545 187. About this Time *Mizraim* paſſes over into *Europe*, where he leaves one of his Sons to be King of *Macedonia*.

1842 2166 2547 185. About this Time *Ham* goes into *Greece*, where he gives *Attica* to his Daughter *Athena*; but he could make no good Title to it, becauſe it had been inhabited before by the Sons of *Japhet*, or, as they ſaid, *Neptune* had ſeiz'd upon it by the Stroke of his Trident. During his Travels he leaves his Son *Mizraim* to reign over his Poſterity in *Lydia*, and ſoon ſails from *Greece* to *Italy* *Athens* being thus peopled partly by the Poſterity of *Ham*, and partly by the Poſterity of *Japhet*, was therefore call'd *Athenæ* in the Plural Number.

1850 2158 2155 193. About this Time the *Phœnician* Paſtors being quiet, *Mizraim* and *Iſis* his Wife, ſail to *Greece* to enlarge their Dominions on that Side; but the *Egyptian* Wars breaking out, they make no long Stay there, and the Colonies planted by *Mizraim*, are either ſoon driven out again, or elſe they mix with the Poſterity of *Japhet*, and ſo they are all loſt except *Lydia*.

1860 2148 2565 203. About this Time *Mizraim* ſends *Triptolemus* to take Care of and improve the Tillage of *Attica*, and probably to be accountable to his Son in *Macedonia*.

1865 2143 2570 208. At this Time Wars break out between the Families of *Japhet* and *Ham*, which *Sanchoniatho* thus deſcribes, Demaroon *(who was born in the Houſe of* Ham*)* *invades* Pontus *(the Son of* Japhet*)* *but* Pontus *puts him to flight, and* Demaroon *vows a Sacrifice for his Eſcape.*

1920

A Continuation of TABLE the Twenty Sixth.

Col. 8.

1920 2088 2625 253. *Ægialeus* founds the Kingdom of the *Sicyonians* in *Peloponnesus*.

1925 2083 2630 268. *Salutis* comes to *Thebes* the Metropolis of *Upper Egypt*, and carries away Captive two Priestesses, one of which he sells into that Part of *Greece*, which was afterwards call'd *Thesprotis*, where she so far prevail'd with the *Pelasgi*, who were seated there, that they have founded the Oracle of *Jupiter Dodonæus*.

1972 2036 2677 315. *Europs* succeeds *Ægialeus* in the Kingdom of *Sicyonia*.

2017 1991 2722 360. *Telchin* succeeds *Europs*.

2037 1971 2742 380. *Apis* succeeds *Telchin*.

2062 1948 2767 405. *Thelchin* succeeds *Apis*.

2064 1944 2769 407. *Cres* builds *Gnossus* and the Temple of *Cybele* in *Crete*.

Col. 9.

The History of *Canaan* the Son of *Ham* and his Posterity, intermix'd with more of the History of *Ham*.

1758 2250 2463 101. *Ham* and *Japhet* come from *Noah* to *Babylon*, where they resolve to build a City and a Tower, and so to settle there.

1798 2210 2503 141. Their Languages are confounded, and they disperse from thence.

1799 2209 2504 142. *Ham* and his Posterity come toward *Canaan*, and first settl'd in that Country, which was call'd *Ham*, or *Hamath*, and where he built a City since call'd *Hammath*

1805 2203 2510 148. *Sidon* was built about this Time by *Sidon* the first born Son of *Canaan*.

1807 2201 2512 150. *Phut* settles in *Africa*.

1810 2198 2515 153 About this Time the Land of *Canaan* is distributed among the Sons of *Canaan* according to their Families.

1810 2198 2515 153. *Ham* lives in *Peræa* beyond *Jordan*.

1812 2196 2517 155. About this Time the *Horites* settle near to Mount *Seir*, being *Hivites* of the Posterity of *Canaan*.

1821 2187 2526 164. The *Phœnician* Pastors go in great Numbers from *Canaan*, and settle in *lower Egypt*. These were partly *Hivites* and partly *Jebusites*, and were joyn'd with some of the *Horites*, and some of the neighbouring Parts of *Arabia*, whom the *Egyptians* call *Hyc-si*, that is, *King's Shepherds*, who dwelt in *Hazerim* or small Villages. *See their History in* lower Egypt, *Col.* 10.

1825 2183 2530 168. *Hebron* is built about this Time.

1832 2178 2537 175. About this Time *Ham* being ambitious to enlarge his Dominions, goes into *Lydia* the Country of *Japhet*, and settles a Colony there, where he resides for some Time, and then makes his Son *Mizraim* King over these *Ludims* or *Lydians*, being his Posterity. This Country is accordingly call'd *Mæonia*, from *Mæon*, *Menes* or *Mizraim*. And it is probable, that to prevent a Misunderstanding between him and *Japhet* on this Occasion, *Ham* quietly permits some of *Japhet*'s Posterity to settle in *Berytus*, a Town on the Borders of both Countries, and his Son *Mizraim* marries *Isis* the Daughter of *Japhet*.

1835 2173 2540 178. About this Time the *Cabiri* settle at *Berytus*, who were certain Priests appointed to take Care of the Affairs of Religion, and with whom *Shem* and *Melchisedek* is suppos'd to have afterward held a fair Correspondence. *Ham* quietly yields up the Town of *Berytus* to this Branch of the Family of *Japhet*. They build Ships, and improve the Art of Navigation. *Phut* or *Apollo* the Inventor of Physick, and the Son of *Ham*, is among them, and also *Æsculapius* the Son of *Phut* or *Apollo*, who afterward brought *Physick* to a greater Perfection. *Thoth* the Son of *Mizraim*, and Grandson of *Ham*, who is frequently call'd *The Egyptian Mercury*, because he was afterward King of *Egypt*, is with them as their President. He invents Letters, which in all Probability were the ancient *Samaritan* Characters. He was a Man eminently learned, and a great Restorer and Encourager of Learning. He gives an Account to the *Cabiri* or Priests of all the Transactions since the Creation of the World, which he order'd to be written or kept in the Records of that Town, from whence *Sanchoniatho* transcrib'd his History. The *Cabiri* consecrate the Relicks of *Pontus*, who is suppos'd to be one of the Sons of *Japhet*, and being drown'd by Adventuring too far to Sea in a Ship, caus'd the Sea to be call'd by his Name Πόντος. The *Cabiri* are also call'd *Corybantes* and *Dioscuri*, Διόσκουροι; so that they soon fell into *Idolatry*, and first worshipped *Ham* or *Jupiter*, and after that *Pontus* or *Neptune*.

1837 2171 2542 180. About this Time some of the *Cabiri* having built some tumultuary and other Ships, sail into the *Mediterranean* Sea, but being over-against Mount *Cassius*, they are cast away, and coming to Shore, they consecrate a Temple there.

1840 2168 2545 183. About this Time *Mizraim* being ambitious to enlarge his Dominions, passes into *Europe*, where he leaves his Son to be King of *Macedonia*, and returns to take Care of his other Kingdoms.

1842 2166 2547 185. About this Time *Ham* goes into *Greece*, where he gives *Attica* to his Daughter *Athena*, but he finds the Country inhabited before he came thither He leaves his Son *Mizraim* to reign in *Lydia*. *Pausanias* calls *Ham* by the Name of *Porphyrion*, or a King wearing Purple, and affirms, that he built for the *Lydians* the Temple dedicated to *Venus Urania*, or to his Wife *Astarte* after her Decease.

1845 2163 2550 188. About this Time *Mizraim* conquers Part of *Phrygia*, and settles some Inhabitants there.

1849 2159 2554 192. *Ham* sends his Son *Mizraim* to be King of *Egypt*, and makes *Demaroon* Governour of *Lydia* and *Phrygia*.

1850 2158 2555 193. About this Time *Ham* sails from *Lydia* into *Italy*, and reigns there for some Time. He leaves a Colony there, who are call'd the *Umbri* or חמים the *Hammites*, and by some *The Aborigines*.

1852 2156 2577 195. About this Time *Ham* sails into *Sicily*, where he reigns for a little while, and leaves a Colony there.

A Continuation of TABLE the Twenty Sixth.

Col. 9.

1854 2154 2559 197. About this Time *Ham* returns into *Canaan*, and ſome *Philiſtins* or *Cherethites* take Poſſeſſion of *Crete*.

1862 2146 2567 205. *Ham* ſets himſelf up as independent from, and undutiful to his Father.

1865 2143 2570 208. *Demaroon* the Son of *Ham* invades *Pontus* on the South Part of the *Euxine* Sea, with a Deſign to enlarge the Dominions of *Ham* in *Aſia*; but *Pontus* puts him to Flight, and *Demaroon* vows a Sacrifice for his Eſcape. This Defeat puts a Stop to all future Attempts on that Side.

1890 2118 2595 233. *Ham* going from *Babylon*, his Wife *Aſtarte* governs in his Abſence, and accordingly ſhe wears upon her Head a Bull's Horns, as an Emblem of Power and Sovereignty.

1892 2116 2597 235. *Ham* drives his Father *Noah* out of his own Country; and there being a Peſtilence and a great Death of his Subjects, he offers up his only Son, whom he had by *Anobret*, a Nymph of that Country, to appeaſe the Ghoſt of his Father *Noah*, who was then conſecrated as a GOD, being ſuppos'd to be kill'd at this his Expulſion. The Reaſon of this Conſecration was, becauſe *Ham* thought, that it would be more honourable to himſelf to be believ'd, whilſt he liv'd, to be the Son of a Deity; and that after his own Death it would alſo pave the Way for his own Conſecration.

1895 2113 2600 238. About this Time *Melchartus* or the old *Phœnician Hercules*, who is reported by *Sanchoniatho* to be the Son of *Demaroon* and great Grandſon of *Noah*, liv'd. He was in part contemporary with *Noah*, and famous for finding out the purple Dye. This Dye being firſt appropriated to Kings in the Reign of *Ham*, is a ſufficient Reaſon why the *Greeks* might call him *Porphyrion*, that is, *A King wearing Purple*. This *Hercules* leads a Colony to *Cadis*, ſailing through the Straits of *Gibralter*, where he built a Temple upon the Iſland, to which he gave the *Phœnician* Name *Gadira*, that is, a Place hedg'd in by the Sea that he could go no farther. Since that Time it was call'd *Gades*, and now *Cadis*. He plac'd no Images in the Temple

1900 2108 2605 243. About this Time, whilſt *Aſtarte* thus reign'd, ſhe built the City call'd *Aſhtaroth Carnaim*, or *Aſtarte with two Horns*, as a farther Teſtimony of her Authority and Power. Here *Chederlaomer* ſmote the *Rephaims* or Giants. Gen. 14. 5.

1905 2103 2610 248. *Ham* quits *Babylon*, reſigning the Government to his Son *Cuſh*, or *Belus* the ſecond, and returns into *Canaan*.

1906 2102 2611 249. About this Time more *Canaanites* go into *lower Egypt*, and joyn with the *Phœnician* Paſtors.

1911 2097 2616 254. *Mizraim* is ſlain in *Egypt* by a Conſpiracy. His Wife *Iſis* puts his Body into a Coffin, and ſails with it to *Ham* (who was then at *Byblus*) for Directions. Upon this *Ham* ſends *Thoth* or *Athothes* to be King of *Egypt*, and *Cotys* ſucceeds him, as the ſecond King of *Lydia*.

1915 2093 2620 258. About this Time ſome of the *Phœnician* Paſtors might return into *Canaan*.

1925 2083 2630 268. *Ham* dies about this Time, and leaves his Son *Canaan* to be the Governour of that Country, which was afterward call'd from him *The Land of Canaan*. After the Death of *Ham*, the eleven Tribes, which deſcended from him (being encourag'd by the Example of the *Philiſtins*, and the *Phœnician* Paſtors, who ſettl'd among them in diſtinct Bodies) ſet up for themſelves, and ſo they are divided into eleven Kingdoms diſtinct from each other.

1926 2082 2631 269. About this Time *Salatis* King of the *lower Egypt*, having beat'n the *Philiſtins*, or one of the Tribes of *Egypt*, which dwelt about *Caphtor*, *Abaris* or *Peluſium* (from whence they took their Name) and tak'n their ſtrong Paſs they compound with him to retire out of the Country, who accordingly retreat into *Canaan*, and in Revenge for their Sufferings they fall upon the *Avites* or *Hivites* (whoſe Anceſtors came into *The lower Egypt* leaving theſe behind them) and deſtroy their Country, *Deut.* 2. 23. Theſe divide themſelves into five Lordſhips, under five Lords, who ſettle in five diſtinct Cities, *viz.* in *Aſhdod*, *Gaza*, *Askelon*, *Gath* and *Ekron*. Joſ. 13. 2, 3 Jud. 3. 3. 1 Sam. 6. 17, 18. who ſometimes had a King over themſelves, Gen. 20. 2. as *Abimelech* was in *Abraham*'s Time

1951 2057 2656 304. About this Time *Atys* the third King reigns in *Lydia*, whoſe Succeſſors were call'd from him *Atyadæ*.

1991 2017 2696 344 About this Time *Tyrrhenus* or *Tyrſenus* the fourth King, reigns in *Lydia*.

2011 2997 2716 364. *Tyrrhenus* or *Tyrſenus* brings a Colony of the *Lydians* into *Italy*, where he ſettles in *Tuſcany*, and expels the *Umbri*.

2063 2245 2768 416. *Cres* builds *Gnoſtus* and the Temple of *Cybele* in *Crete*.

2064 2244 2769 417. *Cres* is made King of *Crete*.

2082 2926 2787 435. The *Phœnician* Paſtors being under ſome Diſadvantage in *Egypt*, remove in a greater Body into *Canaan*, which ſo weaken'd the Reſt, that their Power afterward ſeem'd to decline, until they were totally diſpers'd. Theſe Paſtors keep together in large Bodies for ſome Time, ſo that they did not ſtreighten *Abraham* and *Lot* at their firſt coming into *Canaan*.

Col. 10.

The Hiſtory of *Upper Egypt* and *Africa*.

1798 2210 2563 141. The Languages are confounded at *Babylon*, and the People are diſpers'd according to their Families into different Nations.

1802 2206 2705 142. *Ham* and his Poſterity come from *Babel* and ſettle in *Canaan*

1805 2203 2510 148 After they had been but a little Time in *Canaan* ſome of the Poſterity of *Mizraim* enter into *Upper Egypt*, and ſettle there under the Government of *Ham*, who dwells in *Canaan*, and keeps his Son *Mizraim* with him. Hence *Egypt* is ſo often call'd *The Land of Ham*, Pſal. 78. 51. Pſal. 105. 23, 27, *and* Pſal. 106. 22. The Children of *Mizraim* diſperſe, and ſettle there according to their reſpective Families. Gen. 10. 13, 14. And particularly the *Caſluhim* (out of whom came the *Philiſtim* and *Caphtorim*, Gen. 10. 13, 14.) ſettle themſelves about *Sin* or *Peluſium*. Thus the *Upper Egypt* was peopl'd ſooner than the *Lower Egypt*, becauſe it was not ſubject to ſuch great Inconveniencies by the Overflowings of the *Nile*, as the other was, it lying much higher, and yet lying ſo as to receive a great Benefit, and leſs Trouble from its Overflowings.

1810

A Continuation of TABLE the Twenty Sixth.

Col. 10.

1810 2198 2515 153. About this Time ſome of the Poſterity of *Japhet* might ſettle themſelves in *Lydia*.

1815 2193 2520 158. About this Time ſome of the Poſterity of *Mizraim* might probably begin to people that lower and moſt fruitful Part of *Egypt*, which is call'd *Delta*, and this being obnoxious to the annual Inundation of the *Nile*, there was a Neceſſity for them to make Banks and raiſe Mounts in the moſt proper Places, where they might build ſuch Houſes or Cities, which they might inhabit ſafely, when the greateſt Part of the Country was cover'd with Water.

The *Egyptians* bring with them the Skill in *Aſtronomy*, which they had at *Babylon*, and for this Reaſon they ſoon fell off to the Worſhip of the *Sun*, *Moon* and *Stars*; and according to them the *Great Bear* was call'd *Typho*, which lay northward from them toward *Canaan*, from whence came their Enemies the Paſtors. *Iſis* was conſecrated into the *Dog Star* call'd *Syrius*, and *Mizraim* into *Orion*. And when the Affairs of *Upper Egypt* were almoſt reduced to Deſtruction, it is probable, that then the *Phœnicians* their Enemies, might begin to call this Conſtellation כסיל or *The Fool*.

1825 2183 2530 168. About this Time *Atlas*, who is reckon'd by ſome to be the Brother of *Prometheus*, and conſequently the Son of *Noah*, or who might be rather one of the Sons of *Ham*, plants *Ethiopia* by bringing thither the Poſterity of *Phut* and *Lud*, the Sons of *Ham*, from whence came the *Atlantidæ*.

1832 2176 2537 175. *Ham* takes a great Part of the *Ludim*, who were the Sons of *Mizraim*, and with theſe he ſails along the *Mediterranean* Sea, and ſeizes on that Part of the Country of his Brother *Japhet*, which was ſince call'd *Lydia*.

1848 2160 2553 191. The *Canaanitiſh Paſtors* make War againſt the Inhabitants of *the Upper Egypt*, and diſtreſs them, who accordingly ſend into *Canaan* to *Ham* for his Direction. This is the Beginning of a moſt famous War, which laſted above three hundred Years, in which the Fighting with Bows and Arrows, and alſo on Horſeback and in Chariots of Iron, which were arm'd with *Scythes* on each Side, were firſt invented; and if we could have a full Account of this War both by Land and Sea, it would be, perhaps, in all its Circumſtances, the moſt famous Hiſtory, which we have in the World.

1849 2159 2554 192. *Ham* ſends his Son *Mizraim* to govern in *Upper Egypt*, who is accordingly made their firſt King, and is call'd *Menes* by *Herodotus* and other Authors, and he is alſo ſometimes call'd *Oſiris*, *Iſiris*, *Tammuz* and *Adonis*. He was a Lover of moſt Arts beneficial to human Life, and a good Judge of the Uſefulneſs of ſuch Inventions. He builds *Memphis*, and makes it the Capital City. And his Wife *Iſis* builds *Abaris*, which is alſo call'd *Peluſium* or *Sin*, which guarded the Paſſages by Land from *Egypt* into *Aſia*. And as it alſo ſtood on the *Taanitick* Mouth or *Oſtium* of the *Nile*; ſo it was a great Paſs by Water, and was always eſteem'd and fortify'd, as the great Frontier Garriſon of the Kingdom of *Egypt*, and is by the Prophet *Ezekiel*, *Chap.* 30. 15. call'd *The Strength* thereof.

1851 2157 2556 194. About this Time *Mizraim* and *Iſis* his Queen ſail into *Greece*, the better to ſecure their Government there.

1853 2155 2558 196. About this Time *Mizraim* takes Poſſeſſion of the Iſland of *Crete*, and leaves ſome of his Offſpring the *Philiſtins* to keep it, who gave the Name to the Iſland, and were call'd *Cerethites*, becauſe they were us'd to fight with Bows and Arrows. *Mizraim* ſeeming thus to neglect his own Dominions, and being intent upon new Acquiſitions, the Paſtors in *Egypt* take this Opportunity to ſend for more Forces from *Canaan*, who accordingly come down into *Egypt*, and joyn with the reſt, ſo that they are now grown very formidable. This turns the Thoughts of *Mizraim* from farther Travels to enlarge his Dominions in *Europe*.

1855 2153 2560 198. About this Time *Mizraim* returns into *Egypt*.

1860 2148 2565 203. About this Time *Mizraim* ſends *Triptolemus* into *Attica* to improve it by Sowing of Corn.

1862 2146 2567 205. *Mizraim* makes great Alterations in the *Egyptian* Religion by Allegorizing, and for this Purpoſe he had the Aſſiſtance of *Thabionides* the Author of the Sect of *Zabii*. This new Method of Religion he firſt learn'd, before he went from *Canaan* to govern *Egypt*, whilſt *Thoth* was at *Berytus*, recording the hiſtorical Part of their Religion.

1890 2118 2595 233. About this Time *Mizraim* invents three Letters. It is probable, that he receiv'd the other Letters from *Thoth* at *Berytus*; which, tho' ſufficient for the *Canaanitiſh* Language, yet it cou'd not ſerve for the *Egyptian*, without a further Addition.

1905 2103 2610 248. About this Time the reſt of the *Coptick* Letters ſeem to be invented 15 Years before *Ægialeus*.

1907 2101 2612 250. About this Time it is probable, that more Paſtors come from *Canaan*, and ſettle in *Lower Egypt*.

1909 2099 2614 252. About this Time the Kingdom of *Upper Egypt* is reduc'd to the utmoſt Extremities.

1911 2097 2616 254. The *Canaanitiſh* Paſtors flush'd with Succeſs, form a Conſpiracy by the Aſſiſtance of ſome of *Mizraim*'s Subjects, by which he is ſlain. The *Egyptians* compoſe a Song, which is call'd *Linus*, or in their own Language *Maneros*, whereby they lamented his Death every Year. This occaſion'd the Lamentation of *Venus* for *Adonis* among the *Greeks*, and the Weeping for *Tammuz* among the idolatrous *Jews*. *Iſis* brings his Corps to *Berytus* in a Coffin to *Ham*, where he is bury'd, and ſhe deſires Directions from *Ham*, what ſhe ſhould do in the preſent Difficulties. *Ham* ſends *Thoth* or *Athothes*, the firſt Son of *Mizraim*, from *Berytus* to ſucceed his Father as King of *Egypt*, *Mizraim* is conſecrated into the Conſtellation of *Orion*, and *Iſis* into the Dog Star after her Deceaſe *Thoth* is accus'd of Baſtardy by the Paſtors of *Lower Egypt*, ſo that they abſolutely refuſe to pay him any Allegiance. He prepares to attack his Enemies, and finds out the Way of Fighting on Horſeback, whereas before they fought only upon Aſſes. He fights three Battles with the *Phœnician* Paſtors, the firſt of which laſted for ſeveral Days; and thus he revengeth his Father's Death, and reduceth the Paſtors to Extremities. After his Death he was conſecrated into the Planet *Mercury*, and was call'd by the *Greeks Hermes*. He makes ſome Alteration in the *Egyptian* Religion by cauſing the plain Hiſtorical Account of the Allegories to be writt'n. And his Statue was made with a Dog's Head, the Symbol of his Sagacity, intimating him to be like a quick ſcented Hound.

1916 2992 2521 529. *Iſis* the Widow of *Mizraim* makes great Additions to the *Egyptian* Religion by the *Sacra Iſiaca*.

A Continuation of TABLE the Twenty Sixth.

Col. 10.

1917 2991 2522 260. *Thoth* finds out the Way of Fighting on Horſe-back.

1918 2990 2523 261. Several Battles between *Upper* and *Lower Egypt*.

1920 2988 2625 263. The Paſtors of *Lower Egypt* having chos'n *Salatis* to be their King, who was a ſtout Warrior, he puts another Turn to the Face of Affairs. He overruns the *Lower Egypt* and Part of the *Upper*, and lays the Country under Contributions. He rifles their Temples, and plunders them of their Gods, and kills the Dogs, Cats and other Animals, which were worſhipp'd as the Repreſentatives of their canoniz'd Kings. He takes the Women Captives near *Thebes* in the Province of *Thebais*, and ſells them for Slaves. Particularly he ſells one of them, being a Prieſteſs, into *Lybia*, who founded the Oracle of *Jupiter Hammon* there.

1940 2068 2645 283. *Thoth* having formerly ſettled the publick Records at *Berytus*, it is probable, that he about this Time endeavours to do the ſame in *Upper Egypt*, whereby they might have an hiſtorical Account of all the memorable Tranſactions from the Beginning of the World.

1955 2053 2660 268. *Thoth* rectifies the *Egyptian* Year.

1970 2038 2675 313. *Thoth* or *Athothes* the firſt is alſo torn to Pieces, and is ſucceeded by *Thoth* or *Athothes* the ſecond.

2002 2006 2707 345. *Diabies* ſucceeds him.

2021 1987 2726 364. *Pemphos* ſucceeds him.

2039 1969 2744 382. *Toegar Amachus* ſucceeds him.

Col. 11.

The Hiſtory of *Lower Egypt*, being a mix'd Multitude.

1821 2187 2526 264. The *Phœnician* Paſtors, being a mix'd Multitude of all the Families of the *Canaanites*, but eſpecially of the *Hivites*, joyn'd with ſome *Horites*, and others of the neighbouring Parts of *Arabia*, whom the *Egyptians* call'd *Hyc-ſi*, that is, *Kings Shepherds*, come into *Lower Egypt*, and ſettle in *Goſhen*, and the other Parts adjoyning to the *Mediterranean Sea*, where they live peaceably for ſome Time, and are call'd *Canaanites*.

1832 2176 2537 165. They build *Zoan* or *Tanis* at the *Oſtium* of the *Nile*, which is call'd *Taniticum*, Num. 13. 22, and make it their Metropolis.

1832 2176 2537 165. About this Time theſe *Canaanitiſh* Paſtors divide themſelves into thirty ſix *Nomi* or Counties, whence they are call'd *Nomades*, and appoint two from each of the *Nomi*, being ſeventy two in all, as a grand Council to manage their whole Concerns, which Council the Men of *Upper Egypt* call'd *Typho*. Theſe warring againſt the Kings whom the *Egyptians* deify'd, are therefore ſaid to fight againſt the Gods. And hence ſprang the firſt Stories of the Wars with the Gods, and of *Typho* in the *Greek* and *Latin* Writers. And this without Doubt was a Part of the *Heroick* Age, which *Heſiod* mentions.

1848 2160 2553 191. Theſe *Canaanitiſh* Paſtors make War againſt the Inhabitants of *Upper Egypt*, and diſtreſs them.

1853 2155 2558 286. The *Canaanitiſh* Paſtors grow formidable. *See a more particular Account of their Wars in the* 9th *Column.*

1906 2102 2611 349. More *Canaanites* go into *Lower Egypt*.

1909 2098 2614 352. And reduce it to the laſt Extremities.

1911 2097 2616 254. Theſe *Canaanitiſh* Paſtors ſo far prevail, as to reduce *Upper Egypt* to great Difficulties, when they form a Conſpiracy, in which *Mizraim* falling into their Hands, is torn to Pieces Limb from Limb, τῇ διαμελήσει.

1912 2096 2617 255. The *Canaanitiſh* Paſtors accuſe *Thoth* of Baſtardy, and then they abſolutely refuſe to be govern'd by him.

1915 2093 2620 258. About this Time theſe Paſtors make an Inroad into the Provinces of *Upper Egypt*, and encamping there, they at firſt take ſome Towns by Force, and thus ſtriking a Terror into the People, they enlarge their Conqueſts with little or no Reſiſtance, putting their Princes in Chains, cruelly laying their Cities in Aſhes, demoliſhing their Temples, and miſerably oppreſſing the Inhabitants, of whom ſome were cut to Pieces, and others with their Wives and Children were ſent into Bondage. Manetho *in* Joſephus *againſt* Apion.

1920 2088 2625 263. Theſe Paſtors ſet up *Salatis* for their firſt King, who was a formidable Warrior

1925 2083 2630 268. *Salatis* marches into *Upper Egypt* as far as *Memphis*, and having ſubjected the Upper and Lower Provinces, he puts them under Contribution. He puts Garriſons into all tenable Places. He overthrows their Temples, kills ſome of the *Egyptians*, and carries away others into Slavery. Among them he takes two Prieſteſſes, and ſells one of them into *Africa* and the other into *Greece*, who firſt founded the two famous Oracles of *Jupiter Hammon* and *Jupiter Dodonæus*.

1926 2082 2631 269. *Salatis* takes the Paſs of *Abaris* or *Peluſium* from the Inhabitants of *Upper Egypt*. The *Philiſtins* or Inhabitants of *Peluſium* compound with him to leave the Country, who accordingly go into *Canaan*, and ſeize upon the Country of the *Avites* or *Hivites*, Deut. 2. 23.

1927 2081 2942 370. *Salatis* takes *Peluſium*

1939 2069 2644 272. *Salatis* dies, and *Bæon* ſucceeds him, who carry'd on the War vigorouſly. He conquers *Thoth*, and tears him in Pieces Limb from Limb.

1983 2025 2688 316. *Bæon* dies, and *Apachnas* ſucceeds him, who was alſo a ſtout Warrior.

2020 1988 2720 353. *Apachnas* dies, and *Apophis* ſucceeds him, who built a great Navy, and invaded the Sea-Port Towns.

2025 1983 2730 358. About this Time *Semiramis* Queen of *Babylon* builds a Navy, and ſails about the *Red Sea*, overthrowing the *Cuſhites* and *Arabians*. She aſſiſts *Apophis* againſt the Kings of *Upper Egypt*, with a Deſign to bring thoſe Countries under the Power of the *Aſſyrian* Empire.

2081 1927 2786 414. *Apophis* dies, and *Janias* ſucceeds him, who takes to himſelf the Title of *Pharaoh* or King, which Title his Succeſſors alſo conſtantly maintain'd.

2082 1926 2787 425. Great Numbers of his Subjects depart from him, and return into *Canaan* their Native Country, which weakens his Power.

The

A Continuation of TABLE the Twenty Sixth.

Col. 12.

The *Roman* Hiſtory.

1870 2138 2575 213. About this Time *Ham* ſails from *Lydia* into *Italy*, he reigns there for a little while, aud then he leaves a Colony there. Theſe are call'd the חמים or *Umbri*.

1875 2133 2580 218. About this Time *Ham* ſails into *Sicily*, where he reigns for a little while, and then he leaves a Colony there.

1880 2128 2585 223. About this Time *Ham* returns into *Canaan*.

2011 2997 2716 354. *Tyrrhenus* or *Tyrſenus* brings a Colony of the *Lydians* into *Italy*, where he ſettles in *Tuſcany*, and expels the *Umbri*.

Col. 13.

The Hiſtory of *China*.

1788 2220 2493 131. *China* might be firſt inhabited about this Time, or the Parts which did lead to it.

1892 2116 2697 235. *Fohi* or *Noah* is made the firſt King of *China*. He is ſaid in their Chronicles to have been a very virtuous Man, and well skill'd in *Aſtronomy*; that he began to make Laws and Statutes among them, and fenc'd their Cities with Walls; that he made Names for the better diſtinguiſhing of Families, and invented the *Chineſe* Characters or Method of Writing; that he order'd a Diſtinction of Apparel to be obſerv'd between Men and Women, and ſettl'd the State of Matrimony among them, whereas before his Time Men and Women liv'd promiſcuouſly together like brute Beaſts: And laſtly, that he invented a muſical Inſtrument among them of ſix and thirty Strings.

1996 2012 2701 239. In this Year on the twenty ſixth Day of *February*, there was obſerv'd a remarkable Conjunction of the five Planets in the Sign *Xe*, and the Moon chang'd about ſix of the Clock in the Morning of the following Day.

2007 2001 2712 350. *Noah* or *Fohi* dies, and *Xinnum* ſucceeds him. He was the Inventor of the Plough and improver of Husbandry, and he eſtabliſh'd the Art of Phyſick among them. He was a very merciful Prince, particularly to a Traitor in his Kingdom. The firſt Wars in *China* were in the latter Time of his Reign, when he was kill'd by *Hoamti*, who ſucceeded him.

2083 1925 2788 426. In the ſeventy ſixth Year of his Reign the Promiſe was given to *Abraham*.

Col. 14.

The Kings of *Germany*.

1847 2161 2552 190. *Tuiſco*, the Son of *Noah* or rather his Grandſon, was the firſt King. He reign'd 176 Years.

2023 1985 2728 365. *Mannus* the ſecond King Reigns 66 Years.

2083 1925 2788 426. In the 60th Year of his Reign the Promiſe is given to *Abraham*.

OBSER-

CHAP. VII.

OBSERVATIONS *upon the* WHOLE.

HAVING thus finiſh'd the hiſtorical Part of the moſt obſcure Time of the World, I ſhall now gather ſuch *Obſervations* from the Whole, as will be neceſſary for the Uſes, which were formerly mention'd, and ſo conclude this Book.

2. And here it may be obſerv'd, that tho' this ſecond Book contains but five Chapters of the Hiſtory of *Geneſis*; yet there are ſeveral Particulars mention'd herein, which will confirm the Authority of theſe Books, and that *Moſes*, who wrote them, was a divinely inſpir'd Writer.

3. Firſt, No one, but ſuch an Author, could give us ſuch an Intimation, as (*a*) he hath done, whereby we might gueſs, from what particular Seas this general Inundation came, that ſo we might the better find out the Courſe of the Ark, and the Place of its Landing.

4. Secondly, No one but ſuch an Author could give us (*b*) a particular Account of eleven remarkable Days during the Time of the Flood, from all which we are the better enabl'd to find out the true Time of the *Antemoſaical Sabbath*, and the Year of the World in which the Flood happen'd by *Aſtronomical Calculations*.

5. Thirdly, There were anciently many Diſputes concerning what Part of the World was firſt inhabited. This (*c*) ſeems to have been at firſt begun between the *Egyptians* and the *Scythians*, when each Nation brought particular Arguments to ſupport their Pretenſions. After this other Nations, particularly the *Babylonians*, the *Phœnicians*, the *Greeks*, and the *Chineſe* laid in their ſeveral Claims, and for this Purpoſe extended their Chronological Accounts in a moſt fabulous Manner, inſomuch that it was impoſſible for the Wit of any meer Man to find out the Truth: But *Moſes*, by telling us (*d*) on what Mountain, and (*e*) in what Part of the World the Ark reſted, hath given us an Opportunity to know certainly, what Country was inhabited immediately after the Deluge, and how (*f*) *the whole earth was* gradually *overſpread* from thence.

6. Fourthly, It may ſeem ſtrange to ſome, that *Moſes* ſhould be ſo particular, as he was in (*g*) Setting down the *Genealogies*, not only before, but alſo immediately after the Flood; but he who conſiders, that this was the ancient Method of Recording Hiſtory, may conclude, that there was a very good Reaſon for what he did, *viz.* that he might give a full Satisfaction to that preſent Age. And if we farther add, that all the other ſacred Hiſtorians have gone on in the ſame Method, whereby all the Genealogies (*h*) are kept exact until the Birth of OUR BLESSED SAVIOUR, and may eaſily be computed from thence to this preſent Age, may plainly diſcern the Effects of divine Wiſdom to be diſplay'd therein, in Settling ſuch a Method from the Beginning of the World by *Moſes*, and Carrying on the ſame by the Prophets, as might have been of Uſe, as long as the World ſhould laſt. And as this gave Occaſion to the *Jews* to keep an exact Account of all their Genealogies; ſo when CHRIST came into the World, it was evident beyond Diſpute, that he was of the Seed of *Abraham*, of the Tribe of *Judah*, and of the Poſterity of *David*, according to the Promiſes, which had been from Time to Time recorded of him.

7. Fifthly, It may ſeem ſtrange to ſome, that *Moſes* ſhould be ſo particular in Recording the (*i*) Ages of the Patriarchs, when they died both before and after the Flood, and even to his own Time. But there is great Reaſon, why he ought to be ſo exact. Firſt, That we might obſerve, that as the (*k*) Sin of our firſt Parents brought Death into the World; ſo the Sins of ſucceeding Ages did proportionably ſhorten the Lives of future Generations. Thus for Example. Before the Flood Men (*l*) frequently liv'd to be nine hundred and ſixty Years old. The Wickedneſs of Men, which brought the Flood, ſhortn'd their Lives one half, ſo that they, who (*m*) were born after that, ſeldom arriv'd to the Age of four hundred and eighty Years. The Revolt at the Building the Tower of *Babylon* ſhortn'd their Lives another half; ſo that they, who were

(*a*) Gen. 7. 11. (*b*) Gen. 7. 4, 11, *and* Gen. 8. 4, 5, 6, 8, 10, 12, 13, 14, 20. (*c*) Juſtin. *Hiſt. lib.* 2. *in initio.* (*d*) Gen. 8. 4. (*e*) Gen. 11. 2. (*f*) Gen. 9. 18. (*g*) Gen. 5. *throughout, and* Gen. 11. 10, *to the End.* (*h*) Matth. 1. 1, *to* 18. *and* Luke 3. 23, *to the End.* (*i*) Gen. 5. *throughout, and* Gen. 11. 10. *to the End.* (*k*) Rom. 5. 12, 14, 17. (*l*) Gen. 5. 20, 27, *and* Gen. 9. 29. (*m*) Gen. 11. 16, 17.

born

born after, (*n*) ſeldom arriv'd to the Age of three hundred Years. The general Falling off to Idolatry, about the Time of *Abraham*, ſhortn'd the Lives of Men another half, ſo that they, who were born after, (*o*) ſeldom arriv'd to the Age of an hundred and fifty Years. And the (*p*) Murmuring of the *Iſraelites* in the Wilderneſs (who were GOD's only People) ſhortn'd their Lives, and the Lives of others, ſo that ſeventy five Years of Age was look'd upon as equal to the uſual Number. And thus *Moſes* reckon'd (*q*) the Days of our Age as *ſeventy Years*, but that fourſcore were more than could be expected: And thus it hath continu'd from that Time 'till now. Secondly, From hence we may gueſs at the Time (*r*) when *Job* liv'd, and his Age, when he was afflicted with ſore Boils. And laſtly, we may the better gueſs from hence concerning the Antiquities of other Nations, it being obſervable, that in the eaſtern Countries toward *China*, as alſo in *Babylon* and *Egypt*, and perhaps in other Countries, the Age of Men was uſually the ſame with their Contemporaries recorded in the ſacred *Scriptures*, and their Agreement therein is of wonderful Uſe to confirm unto us the Authority of thoſe Particulars, which *Moſes* hath mention'd.

8. Sixthly. It may ſeem ſtrange to ſome, that *Moſes* ſhould take up a whole Chapter, in (*s*) Recording the Names of the Poſterity of *Shem*, *Ham*, and *Japhet*; but when we conſider how (*t*) they were divided *in their families, after their tongues, in their countries, and in their nations*, we find ſuch an exact Account of the firſt Peopling of the World, which otherwiſe could never have been thought of, and ſufficiently confutes the Pretenſions of other Nations to be the firſt Original, or to be ſprung out of the Earth: And herein we ſhall find Cauſe to admire the Providence of GOD, that after ſo many Ages, the Change of Languages, and the Alteration of Names brought in by various Conqueſts, there ſtill are ſuch Footſteps of theſe Names, that by them we are able to find out the moſt ancient Nations, from whom they were deſcended, and how they came to be inhabited, which was never gueſs'd at by the Heathen World with the leaſt Shadow of Reaſon.

9. Seventhly. Tho' the Tower of *Babylon* was ſtanding in the Time of *Herodotus*, and ſome other ancient Writers, and they give us ſome ſmall Accounts of the Building of it; yet none of them tell us the Occaſion or Deſign of erecting ſo vaſt a Fabrick, which was really one of the Wonders of the World: Much leſs do they tell us, by what Means the Variety of Languages in the ſeveral Nations did firſt happen. But here we have an exact Account of this Particular, as coming (*u*) from that GOD who did firſt occaſion this Variety for the Obſtinacy of the World, who knew all Things which had happen'd, before this Confuſion was introduc'd, and whoſe Providence brings Good out of Evil; inſomuch that on the Day of Pentecoſt, when the Apoſtles were inſpir'd, (*x*) *Perſons out of every nation under heaven heard them ſpeak in their own tongues, wherein they were born, the wonderful works of GOD*, which ſurprizing Story being told in all Countries, made a more eaſy Way for the Propagating of the Goſpel among them; and the early Tranſlation of the Bible into their ſeveral Languages made it impoſſible, that it ſhould be corrupted by the Malice or Craft either of Men or Devils.

10. In this Part we may alſo obſerve a Plurality of Perſons in the *Deity*. When GOD (*y*) *made man*, who alone was to be endu'd with Speech, he ſaid, *Let US make man*. This the ancient *Chriſtians* look'd upon as a plain Intimation of a Plurality of Perſons in the Godhead. *Epiphanius* particularly ſaith, (*z*) *This is the Language of* GOD *to his* WORD, *and only begotten, as all the faithful do believe*. And (*a*) *Adam was form'd by the Hand of the* FATHER, *and of the* SON, *and of the* HOLY GHOST. The *Jews* to avoid the Force of theſe Words fancy a Senate or Council of *Angels*, without whom, they ſay, that GOD doth nothing, whereas there was not then the leaſt Signification of any ſuch Being, much leſs, that they had any Hand in the Making of Man, who was not made in their Image, but in the (*b*) *image of* GOD. And at the Building the Tower of *Babylon*, GOD is pleas'd to uſe the ſame Expreſſion. (*c*) *And the* LORD *ſaid, Go to, let us go down, and there* let us *confound their language*. This *Novatianus*, one of the Primitive Fathers, expounds, That it was ſpoken of GOD the FATHER to his SON. Here the *Rabbins* alſo Acknowledge a Plurality, but have Recourſe to the ſame Shift as before. Thus *Jonathan* explains the Text. *The* LORD *ſaid unto the ſeventy Angels, who ſtood before him, Come now, and let us go down, and there confound their Language*. But it is beyond the Power of Angels ſo to alter Men's Minds in a Moment, that they ſhall not be able to underſtand what they did before; and no one but he, who at firſt taught Men to ſpeak, could in an Inſtant make that Variety of Speech, as was ſufficient to ſcatter ſo many People abroad throughout the Face of the Earth, and yet to

(*n*) Gen. 11. 18, *to* 24. (*o*) Gen. 35. 28, *and* Gen. 47. 28. (*p*) Numb. *Chap.* 13, *and* 14. (*q*) Pſal. 90. 10. (*r*) Job 42. 16. (*s*) Gen. *Chap.* 10. (*t*) Gen. 10. 5, 20, 31, 32. (*u*) Walton. Introductio ad Lectionem linguarum Orientalium, *Præf. page* 2. *et* 3. Gen. 11. 1. *to* 10, *eſpecially verſ.* 5, 6, 7, 8. (*x*) Act. 2. 1 *to* 13, *eſpecially verſ.* 5 *to* 12. (*y*) Gen. 1. 26. (*z*) Epiphan. *Hæreſ.* 23, *num.* 2, *and Hæreſ.* 44. *num.* 4. (*a*) Epiph. *Hæreſ.* 46. *num.* 3. (*b*) Gen. 1. 27. (*c*) Gen. 11. 7, 8.

do it in ſo regular a Manner, that the Poſterity of *Noah* ſhould diſperſe to diſtant Parts according to their Families, in their reſpective Nations. So that GOD the FATHER ſpoke to GOD the SON, and to GOD the HOLY GHOST, and this Phraſe implies, that there are more Perſons than One in the Godhead. The *Chaldee* Paraphraſe goes farther, and ſaith, *The* WORD *of the* LORD *was reveal'd againſt that City, and* his *ſeventy Angels with him, and he* (not the Angels) *wrote with his Hand, and diſpers'd them from thence over the Face of the whole Earth into ſeventy Languages. And from thence did the* LORD JEHOVAH *mix the Tongues of all the Inhabitants of the Earth, and from hence did the* LORD JEHOVAH *diſperſe them over the Face of the Earth.* Here the *Paraphraſt* ſpeaks of the *Word* of the LORD or the ſecond Perſon, as the Confounder of the Languages, and the Diſperſer of the People. And tho' his Angels were with him; yet no Part of this Work is aſcrib'd to them, but to him alone, whom the *Jews* alſo own by the Name of JEHOVAH. And therefore St. *Paul*, who was brought up at the Feet of *Gamaliel*, and well skill'd in all the *Jewiſh* Traditions, knew very well, that he ſpake their own Sentiments, when (*e*) he ſpake of the SON of GOD, as one, who was *appointed Heir of all things*, and *by whom alſo he made the worlds, Who was the brightneſs of his glory, and the expreſs image of his perſon, and upheld all things by the word of his power. Who was made ſo much better than the angels, as he had by inheritance obtained a better name than they.* Of whom he ſaid, (*f*) *Thou art my ſon, this day have I begotten thee.* And again, (*g*) *I will be to him a father, and he ſhall be to me a Son.* And again, (*h*) *Let all the angels of* GOD *worſhip him.* And he alſo knew, that he could accordingly vindicate his (*i*) Applying thoſe Texts to the SON of GOD, in which he is call'd GOD and LORD, and own'd to be moſt juſt, omnipotent and eternal. And that GOD the FATHER ſaid to his SON, or his WORD, (as (*k*) the *Paraphraſt* expounds it) *Sit thou on my right hand, until I make thine enemies thy footſtool.*

11. Laſtly, the remarkable and ſhort Prophecy of (*l*) *Noah*, concerning what ſhould happen to the Poſterity of his three Sons from that time to this, and perhaps to the end of the World, plainly ſhews, that it came from that GOD, who knew all things, and to whom alone all future Tranſactions are preſent. When *Ham* and his Son *Canaan* had beheld the indecent Poſture of their Father, and ſeem'd to make but a Sport of it; but *Shem* and *Japhet* cover'd him in a modeſt manner, and *Noah* being recover'd from his Drunkenneſs knew what had happen'd, he pronounc'd their future Fate in the following Manner.

12. Firſt, he ſaith, (*m*) *Curſed be Canaan, a ſervant of ſervants ſhall he be to his brethren*, that is, the Vileſt of Servants. Theſe Words are ſpok'n primarily of *Canaan*, whoſe Name is mention'd, and ſecondly of all the Poſterity of *Ham*, who muſt be imply'd in the Curſe, becauſe all the Poſterity of *Shem* and *Japhet* are expreſly mention'd in the following Bleſſings. Thus the *Canaanites* were firſt made Slaves to the *Iſraelites*, who were of the Poſterity of *Shem*, when they took Poſſeſſion of their Land, ſubduing one and thirty of their Kings, killing moſt of the Inhabitants, laying heavy Taxes upon the reſt, and uſing the *Gibeonites* (who ſav'd themſelves by a Stratagem) tho' not as Servants to them, yet to be Hewers of Wood and Drawers of Water, and performing ſuch laborious Works for the Service of the Tabernacle. And (*n*) *Solomon* made all the Remainder of the People of *Canaan* ſubject to ſervile Labours, when all the *Iſraelites* were free. Beſides, they were alſo Servants to *Japhet*. The *Greeks* under *Alexander* the Great conquer'd *Canaan*, and the *Romans* afterward; and whatever Remains there were of the *Canaanites* in any Place (for Inſtance at *Tyre* built by the *Sidonians*, at *Thebes* by *Cadmus*, or at *Carthage* by *Dido*) they were cut off by the *Greeks* or *Romans*. The learned Mr. *Mede* hath obſerv'd, (*o*) that there have been never yet a Son of *Ham*, that hath ſhak'n a Scepter over the Head of *Japhet*. *Shem* hath ſubdu'd *Japhet*, and *Japhet* hath ſubdu'd *Shem*; but *Ham* never ſubdu'd either. This made *Hannibal* a Son of *Canaan* (*p*) cry out with an Amazement of Mind, *I acknowledge the Fate of Carthage.* So that as it was thus with *Canaan* in particular, it was alſo the ſame with the whole Race of *Ham* in general.

13. It is true that the firſt Monarchy was begun by the Race of *Ham*, which we call the *Aſſyrian*, but more properly the *Babylonian* Monarchy. But whoever conſiders the Time, when it began, may eaſily obſerve, that they could enſlave few or none except their own Family. It was begun by *Nimrod* the Grandſon of *Ham* in a Time, when the World was not very populous, and they had but lately been ſeparated to plant new Colonies, ſo that they could eaſily go farther, and avoid their Enemies, when they were preſs'd with any Difficulty or Danger. Accordingly when *Cuſh* the Son of *Ham* invaded the Country of *Elam*, and took from him the Country ſince call'd *Chuzeſtan*, or *the Province of* Cuſh,

(*e*) Heb. 1, 2, 3, 4. (*f*) Heb. 1. 5. Pſal. 2. 7. (*g*) Heb. 1. 5. 2 Sam. 7. 14. 1 Chron. 22. 10. Pſal. 89. 26, 27. (*h*) Heb. 1. 6 Pſal. 97. 7. (*i*) Heb. 1. 8, 9, 10, 11, 12. Pſal. 45. 6, 7. Pſal. 102. 25, &c. Iſai. 34. 4. (*k*) *Upon* Pſal. 110. 1. (*l*) Gen. 9. 25, 26, 27. (*m*) Gen. 10. 25. (*n*) 2 Chron. 8. 7, 8, 9. (*o*) Mede's *Works*, *page* 358. (*p*) Livii *Hiſt. lib.* 27 *in fine.*

there

there is no Doubt but the Inhabitants went northward, and ſettl'd in the Country call'd *Elymais*. And when *Nimrod* took Poſſeſſion of *Babylon*, and afterward went northward into the Country of *Aſſur* and *Aram*, two other Sons of *Shem*, they croſs'd the *Tigris*, and one of them with his Poſterity ſeated himſelf in the Country call'd, in *Hebrew*, *Aſſur* or *Aſſyria*; the other ſettl'd himſelf in the Country call'd in *Hebrew*, *Aram* between the Rivers or *Meſopotamia*. And whatever Authority the Succeſſors of *Nimrod* might have over them was afterward broken to Pieces by (*d*) *Tiglath Pileſer*, who ſet up a diſtinct Kingdom from that of *Babylon*, and fix'd his Royal Seat at *Nineveh*, where it continu'd (*e*) under his Succeſſors. And the *Babylonian* Empire was afterward torn to Pieces by *Cyrus*, who founded the *Perſian* Monarchy: After this *Alexander* the Great, who was of the Race of *Japhet*, conquer'd all thoſe Parts, and reſided particularly at *Babylon* to keep the reſt in Subjection. And Laſtly, the *Romans*, who deſcended originally from the ſame Stock, made themſelves Maſters of the ſame Country. So that what the Prophet *Joel* (*f*) ſpoke more particularly concerning the *Jews* in the Land of *Canaan* may in ſome Meaſure be apply'd to the whole Poſterity of *Ham*; *That which the palmer worm* (the *Aſſyrian* Monarchy under *Tiglath Pileſer*) *hath left, hath the locuſt eaten*; *and that which the locuſt* (the *Perſian* Monarchy) *hath left, hath the canker worm* (the *Grecian* Monarchy) *eaten, and that which the canker worm hath left, hath the caterpiller* (the *Roman* Monarchy) *eaten*. And at this Time the Blacks, which are brought from *Africa* into *Europe*, are all of them in a ſervile Condition; and the vaſt number of Slaves, which are bought every Year at *Guinea* and the adjacent Countries, and carry'd into *America* to manure and improve the *European* Plantations there, is a full Confirmation of the Truth of this Propheſy.

14. *Noah* having thus curs'd *Ham* and his Son *Canaan*, he afterward proceeds to bleſs his other two Sons, and (*g*) begins with *Shem*. *And he ſaid, Bleſſed be the* LORD GOD *of Shem*. *Shem* ſeems to be the firſt Perſon concern'd in Covering the obſcene Poſture of his Father, and probably perſwaded his Brother *Japhet* to aſſiſt him in it. For which Reaſon the Right of Primogeniture is conferr'd on him, tho' he was younger than the other. The LORD was the GOD of *Shem* after a peculiar Manner, as he was afterward the GOD of *Abraham* one of the Poſterity of *Shem*, becauſe of the gracious Covenant made with him. For GOD ſettl'd his Church in the Family of *Shem*. His true Religion and Worſhip continu'd among them, when the reſt were over-run with Superſtition. CHRIST was born of his Poſterity, and he himſelf in all likelyhood was *Melchiſedeck* the Prieſt of the moſt high GOD, who kept up his Worſhip, and oppos'd Idolatry, which increas'd in other Places. Accordingly GOD would beſtow all manner of Bleſſings upon his Seed, and the Poſterity of *Canaan* ſhould be ſubject to them, as it hath been mention'd already

15. After this *Noah* bleſſes *Japhet* in (*h*) theſe Words. GOD *ſhall enlarge Japhet*. His Poſterity ſhould be very numerous, and take up a great Tract of Land, particularly all *Europe*, the moſt fruitful and populous Part of the World. To this may be added *Aſia* the leſs, *Media*, Part of *Armenia*, *Iberia*, *Albania*, and the vaſt Regions toward the North, as *Muſcovy*, and that which anciently the *Scythians*, and now the *Tartars*, do inhabit. And to give a later Inſtance of his Enlargement, ſince the Diſcovery of *America*, the vaſt Tracts of Land, which have been peopl'd there from other Countries, have been only peopl'd by his Poſterity the *Europæans*. Beſide this it is alſo ſaid, That *he ſhall dwell in the tents of Shem*. His Poſterity ſhall be ſo enlarg'd, that in future Times he ſhall poſſeſs ſome of his Brother's Countries. This alſo was propheſy'd of by (*i*) *Balaam*, where he ſaid, That *ſhips ſhould come from the coaſt of Chittim, and ſhould afflict Aſhur, and ſhould afflict Eber*. They ſhould afflict the *Aſſyrians* and the *Hebrews*, who were of the Poſterity of *Shem*. And thus both the *Greeks* and the *Romans* in their Turns did invade and conquer thoſe Parts. But as for *Eber*, the *Hebrews* or the *Jews*, that People ſhould be diſpers'd and ſcatter'd throughout the Face of the Earth. The *Romans* ſhall come and take away both their Place and Nation; as it is at this Time; and thus they *ſhould periſh* from being a People, if not *for ever*, as we tranſlate it, yet during the Time of their Obſtinacy and Infidelity, and until the Age comes, in which they ſhall be converted, as may be plainly gather'd from the *Hebrew* Text.

16. Beſide this, theſe Words may alſo be tak'n in a ſpiritual Senſe. *Japhet* ſhall dwell in the Tents or Tabernacles of *Shem*. When *Balaam* ſpoke theſe Words, the publick worſhip of GOD among the *Iſraelites* was in the Tabernacle, which was made for that purpoſe, of the beſt Materials which could be had, and was the (*k*) *tent, which he placed among men*; and to this he himſelf alluded, (*l*) when he ſaid, *How goodly are thy tents, O Jacob! and thy tabernacles, O Iſrael!* So that *to dwell in the tents of Shem* may ſignify to be of the true Religion, and frequent accordingly the publick Worſhip. Thus the *Chaldee Paraphraſe* renders theſe Words. *The Gentiles*

(*d*) Prideaux *his Connexion of Hiſtory, Book* 1. *Part* 1. *Page* 1 *and* 2. 2 King. 25. 29, *and* 16. 7, 10. 1 Chron. 5. 6. *and* 2 Chron. 28. 20. (*e*) 2 King. 19. 36. Iſaiah 37. 37. (*f*) Joel 1. 4. (*g*) Gen. 10. 26. (*h*) Gen. 9. 27. (*i*) Num. 24. 24. (*k*) Pſal 78. 60. (*l*) Num. 24. 5.

ſhall

ſhall come into the Church, which was in the Family of Shem. CHRIST ſhould publiſh, and the Apoſtles preach the Goſpel to all Nations. And that, which is obſerv'd by (*m*) our learned Mr. *Mede*, is very remarkable, that all the Offspring of *Japhet* are at this Day *Chriſtians*, *Magog*, or the *Turks* only excepted, whom GOD ſeem'd to reſerve for a great while, as he did ſome of the *Canaanites* in the Land of *Iſrael*, to prove and puniſh us by them. However, as *Aſia* generally belongs to *Shem*, and *Africa* to *Ham*, and *Europe* to *Japhet*; ſo *Africa* at this Time is totally involv'd in *Mahometaniſm* and *Paganiſm*: And it is generally the ſame in *Aſia*, only that there are many poor *Chriſtians* in that Country; but every true National Church is either in *Europe*, or thoſe Parts of *America*, which are inhabited by *Europæans*; and *Mahometaniſm* or *Paganiſm* prevails in none of theſe Countries. Thus doth *Japhet* at this Day dwell in the Tents of *Shem* in ſuch a Manner, as none, but a divinely inſpir'd Writer, could have foretold it in the Days of *Noah*, or would have recorded it in the Time of *Moſes*.

17. Laſtly, There being no *Chronological* Diſlocations in that Part of the *old Teſtament*, which is the ſubject of the hiſtorical Part of this Book, read *Gen.* Chap. 7, 8, 9, 10, 11; only with *Gen.* Chap. 10 read 1 *Chron.* 1. 4 *to* 24, and with *Gen.* 11. 10 to 27. read 1 *Chron.* 1. 24, 25, 26, 27.

(*m*) Mede's *Works*, *page* 284. Diſc. 50.

BOOK

BOOK III.

CHAP. I.

From the Promiſe giv'n to Abraham *until the Departure of the* Iſraelites *out of* Egypt.

FROM the Promiſe giv'n to *Abraham* (*a*) upon his Departure from *Ur* of the *Chaldees*, in the Year before the Death of his Father *Terah* in *Haran*, to (*b*) the Deliverance of the Children of *Iſrael* out of *Egypt*, and (*c*) to the Giving of the *Law* in the ſame Year from Mount *Sinai*, is ſo plainly mention'd in the ſacred *Scriptures*, to be *four hundred and thirty years*, that there can be no Diſpute about it.

2. This Sum being added to that in the former *Table* of *two thouſand and eighty three years*, proves, that the *Iſraelites* were deliver'd out of *Egypt*, and that the Law was giv'n to them from Mount *Sinai*, in the Year of the World *two thouſand five hundred and thirteen*, and is the Year aſſign'd for theſe Occurrences by the moſt Learned Arch-biſhop *Uſher*, Dr. *Lightfoot*, and all the beſt of our Chronologers.

3. This Space of *four hundred and thirty years* between the Promiſe and the Giving of the Law, the Divine *Wiſdom* and Providence hath divided into ſeveral Parts.

Particularly, *one year* from the Beginning of the Promiſe to *Abraham*, and his Departure from *Ur* of the *Chaldees*, to the Death of his Father *Terah*, and his Departure from *Haran*, as (*d*) before.

Five and twenty years between (*e*) the Giving of the Promiſe and the Birth of *Iſaac*.

Sixty years between (*f*) the Birth of *Iſaac* and the Birth of *Jacob*.

An hundred and thirty years between (*g*) the Birth of *Jacob* and his Going down into *Egypt*.

(*a*) Gen. 11. 31, 32, *and* Gen. 12. 1, 2, 3, 4, 5. (*b*) Exod. 12. 40. (*c*) Galat. 3. 17. (*d*) *Book* 2. *Chap.* 1. (*e*) *Comp.* Gen. 12. 4 *with* Gen. 21. 5. (*f*) Gen. 25. 26. (*g*) Gen. 47, 9.

Ninety four years from *Jacob*'s (*h*) Going into *Egypt* to the Death of *Levi*.

Forty years from (*i*) the Death of *Levi* to the Birth of *Moſes*.

Eighty years from (*k*) the Birth of *Moſes* to the Deliverance of the *Iſraelites* out of *Egypt*.

4. As there is a certain and fix'd *Epocha* of *four hundred and thirty years* from the Promiſe giv'n to *Abraham* to the Departure of the Children of *Iſrael* out of *Egypt*; ſo there is another *Epocha* of *four hundred years*, which muſt begin *thirty years* later, becauſe it ends at the ſame Time. This is (*l*) call'd the Time, when the *Iſraelites* ſhould *be ſtrangers in a land, which was not theirs*, and ſhould both *ſerve* the *Egyptians*, and be *afflicted evilly* by them. This muſt begin, when *Iſaac* was five Years of Age, and therefore there is no doubt, but it commenc'd from the Time, (*m*) when he was *weaned*, and when *Abraham* made a great Feaſt upon that Occaſion. For then *Iſhmael* the Son of *Hagar* the *Egyptian*, not being able to endure ſuch a Reſpect ſhewn to the Younger Brother, mock'd at him and derided him in ſo cruel and reflecting a Manner, that St. *Paul* calls it (*n*) a *Perſecuting* of *him that was born after the Spirit*, by *him that was born after the Fleſh*. There is no Doubt, but it was manag'd in a very ſevere and inſulting Manner, inſomuch that (*o*) *Sarah* could not endure it, but required of *Abraham*, that he would *caſt out the bondwoman and her ſon; for the Son of the bondwoman ſhould not be heir* with *her ſon Iſaac*; to which *Abraham* ſubmitted by the expreſs Command of GOD, tho' otherwiſe it would have been more grievous to him. What this Mocking was is not expreſſly deſcrib'd. The *Jews*, who make *Iſaac* older than he really was, look upon it as a Mocking of his Piety and Devotion. Others (*p*) form different Conjectures from the different Senſe of the *Hebrew* word in *Scripture*. Some ſay, (*q*) that *Iſhmael* endeavoured to draw him off to Idolatry; others (*r*) that he us'd many obſcene and unfit Expreſſions; and others (*s*) that he ſeverely beat him, and endeavour'd to kill him. But the moſt probable Opinion is, that he boaſted of himſelf as the Heir, being the firſt born, and by the Right of that to have the Priviledge of Fulfilling the Promiſe of the *Meſſiah*, and ſo he deſpiſ'd *Iſaac* as the younger Brother, or like *Eſau* (*t*) reſolv'd to *kill him*, who had the Bleſſing, rather than loſe the Inheritance; ſo that there was a Neceſſity of Separating them to a ſufficient Diſtance. However, be it what it will, it fixeth the Time, when *Iſaac* was wean'd, at the Head of the above mention'd *Epocha*.

5. When *Jacob* was threeſcore and ſeventeen Years old, he covenants with *Laban* to ſerve an Apprenticeſhip of *ſeven Years* for one Wife, and ſoon after that to ſerve another Apprenticeſhip of *ſeven Years* more for another. He was an old Man to endure ſuch a Fatigue even in thoſe Days; ſince his Father *Iſaac*, and his Brother *Eſau* were both (*u*) married at forty Years of Age, and (*x*) his Son *Judah* and his Grandchildren *Er*, *Onan* and *Pharez* were married much ſooner, and moſt probably before they were twenty Years old. That this was the Year of *Jacob*'s Age at this Time, will appear by Computing the Story of his Life backward, in this Manner. *Joſeph* the Son of *Jacob* was (*y*) *thirty Years* old, when he ſtood before *Pharaoh*. Then came (*z*) *ſeven Years* of Plenty, which made *Joſeph ſeven and thirty Years* old. Then there were (*a*) *two Years* of Famine, before *Jacob* came into *Egypt*. And now *Joſeph* was *nine and thirty Years* of Age. When *Jacob* came, and (*b*) ſtood before *Pharaoh* at the End of the two Years of Famine, he was *an hundred and thirty Years* old. Now take the *thirty and nine* Years of *Joſeph* out of the *hundred and thirty* Years of *Jacob*, and it appears that *Joſeph* was born when *Jacob* was *ninety and one Years* old. But *Joſeph* was born (*c*) in the laſt Year of the *ſecond ſeven*, or in the *fourteenth* Year of *Jacob*'s Service with *Laban*, and in the Concluſion of that Year. Take therefore *fourteen Years* out of *ninety one*, when *Joſeph* was born, and the Remainder *ſeventy ſeven* was the Age of *Jacob*, when he enter'd upon theſe *fourteen Years* Service.

6. When *Jacob* had ſerv'd (*d*) *ſeven Days* as an Earneſt for *ſeven Years*, *Leah* was giv'n him for a Wife; and when he had ſerv'd *ſeven Days* more in the ſame Manner, he was alſo married to *Rachel*. They who ſuppoſe, that he ſerv'd *ſeven Years*, before he married *Leah*, and eſpecially that he ſerv'd *ſeven Years* more, before he married *Rachel*, involve themſelves under unſurmountable Difficulties in Fixing the Births of the twelve Patriarchs; but in this Method we may eaſily account for the whole as (*e*) in the following *Table*. And that it was thus, ſeems clear from the Text it ſelf. *Jacob* (*f*) covenants to ſerve *ſeven Years* for *Rachel*. But (*g*) he demands her as ſoon as the *ſeven Days* were fulfilled, which he ſerv'd

(*h*) Exod. 6. 36. *Compar'd with the Years of the World* 2299 *and* 2393. (*i*) *compare the Years of the World*, 2393 *and* 2433. (*k*) Exod. 7. 7. Deut. 34. 7. Deut. 1. 3. *and* Joſ. 5. 6. (*l*) Gen. 15. 13, 14, *and* Act. 7. 6. (*m*) Gen. 21. 8, 9. (*n*) Gal. 4. 29. (*o*) Gen 21. 10, 11, 12. (*p*) Lyra, Eſtius, Munſter Menochius, Tirinus. *See* Pool's Synopſis Criticorum. (*q*) *From* Exod. 32. 6. (*r*) *From* Gen. 26. 8. (*s*) *From* 2 Sam. 2. 14. (*t*) Gen. 27. 41. (*u*) Gen. 21. 46. *and* Gen. 26. 34. (*x*) *See theſe* Tables *at the End of the next Chapter, and the Reference* (*a*) *in it's proper Place.* (*y*) Gen. 41. 46. (*z*) Gen. 41. 47, 53. (*a*) Gen. 45. 6. (*b*) Gen. 47. 9. (*c*) Gen. 30. 25, 26, *and* Gen. 31. 41. (*d*) Ezek. 4. 6. (*e*) Table 26. (*f*) Gen. 28. 18. (*g*) Gen. 28. 20.

as

as an Earneſt. When he ſaw that he was deceiv'd by *Laban* in Placing *Leah* inſtead of *Rachel*, he (*b*) covenants for *ſeven Years* more, but (*i*) ſerves only a *Week* or *ſeven Days* as a ſecond Earneſt for the remaining Time. The Reaſons why (*k*) *Reuben*, *Simeon* and *Levi* were ſo call'd, appears to be, becauſe *Rachel* was then marri-ed, and they rival'd each other in *Jacob*'s Affec-tions. And GOD gave it as a Recompence to (*l*) *Leah*, that ſhe bore even her firſt Son, becauſe ſhe was hated. Neither could *Ra-chel*, if ſhe had continu'd ſingle for *ſeven Years*, (*m*) have envy'd her Siſter's Bearing only four Sons (when ſhe bore more afterward) be-cauſe ſhe her ſelf was barren; nor could *Jacob* have anſwer'd to *Rachel*'s complaint, as (*n*) he did, if that had been her Caſe.

7. It is impoſſible abſolutely to fix the Time, when *Job* labour'd under his ſevere Afflictions. I have plac'd his Death in the Year before the *Departure* of the *Iſraelites* out of *Egypt*. And conſequently (*o*) his Troubles were in the *hun-dred and forty firſt Year* before it, or in the 289th Year of the *Promiſe*; ſo that his Death about this Time might make his Story to be more freſh in the Memory of the *Iſraelites* in the Wilderneſs. His Years, as well as Subſtance, are ſuppoſed to be doubl'd, and that (*p*) the *Hebrew* Phraſe doth plainly intimate the ſame. And if ſo, then as (*q*) he liv'd *an Hundred and forty Years* after his Troubles; ſo he muſt be *ſe-venty Years* Old, when his Troubles began, and conſequently was born in the 219th Year after the Promiſe, and died at 210 *Years* of Age, the longeſt Liver born ſince *Terah*, whereas (*s*) a leſs Age was very old in the Time of the *Pa-triarchs*. And ſince that, in the Time of *Mo-ſes* (*t*) the Life of Man was the ſame as in the preſent Age; and we read not of any one in Scrip-ture born afterward, who liv'd an *hundred and forty Years*, and but (*u*) one, who exceeded *an hundred*. So that the Length of his Life ſhews him to be born before the time of *Moſes*. That *Job* was of a conſiderable Age, when his Trou-bles happen'd, is plain, becauſe (*x*) he had ſe-ven Sons and three Daughters, (*y*) who had Houſes of their own to dwell in at that Time. And that he was not very old is as evident, becauſe *Elihu*, who gave Way to *Job*'s three Friends to ſpeak what they had to ſay, becauſe (*z*) they were elder than he, did yet think himſelf to be of a ſufficient Age to reprove *Job* very ſmartly. And *Eliphaz* tells him (*a*) that *with* them were *both the grey headed, and very aged men, much older than* his *fa-ther*. And therefore if we can ſuppoſe, that when GOD gave him a new Life as a Re-ward for his Piety and Patience, by Reco-vering him out of his Afflictions, he lengthen'd that Life to the uſual Length of that Age, he muſt then live between the time of *Abraham* and *Mo-ſes*, becauſe it was the uſual Age of the Pa-triarchs in thoſe Days, when they died. How-ever that he liv'd about that time is very plain from other circumſtances. It is evident, that theſe things happen'd, (*b*) when the *Chaldean* Mo-narchy was ſettl'd, and had extended its Con-queſt near to the Land of *Uz*, and when (*c*) they, and the *Sabeans*, and others plunder'd their Neighbours. Such Practices were common in (*d*) the time of *Ephraim* the Son of *Joſeph*, ſince ſome of his Sons (whom (*e*) *Joſeph* liv'd to ſee) were ſlain by the Men of *Gath*, who came to rob them of their Cattle. That his Misfor-tunes happen'd before the time of *Moſes*, is as evident, becauſe (*f*) he, and (*g*) his three Friends being the Fathers of their Families, offer'd Sacrifices, as Prieſts, for themſelves and their Children, which (*h*) was the *Ante-moſaical* Method. Secondly, *Job* liv'd in or near *Idumea*, and was moſt probably of the Poſterity of *Eſau*, and he alſo liv'd in a time, when Religion flouriſh'd there (as appears from the Diſcourſe of himſelf and all his Acquain-tance) which was ſoon loſt in that Country. Thirdly, The (*i*) Land of *Uz* took its Name from (*k*) *Uz* the Son of *Diſhan* the (*l*) Son of *Seir*, the (*m*) *Horite*, which were Names of the Countries, before *Eſau* came to inhabit there, and ſome of them might probably be ſoon chang'd into the Names of his Poſterity. Fourthly, *Eliphaz* the *Temanite* is ſuppos'd by moſt Commentators to be the Son of *Teman*, and Grandſon *of Eliphaz* (keeping up his Grand-father's Name) and ſo he was (*n*) the great Grandſon to *Eſau*. *Bildad* the *Shuhite* is (*o*) ſuppos'd to be deſcended from *Shuah* the Son of *Abraham* by *Keturah*, whilſt the name of *Shuah* continu'd freſh in Memory. *Elihu* the (*p*) *Buzite* was probably deſcended from (*q*) *Buz* the Son of *Nahor*, *Abraham*'s Bro-ther. Hence there are many, who ſuppoſe (*r*) *Job* to have been *Jobab* the ſecond King of the *Edomites*, who was ſucceeded by ſix more, none of them being hereditary, and the laſt of them probably dead before (*s*) the Form of

(*b*) Gen. 28. 27, 30. (*i*) Gen. 28. 27. (*k*) Gen. 29. 32, 33, 34. (*l*) Gen. 29. 31, 32. (*m*) Gen. 30. 1. (*n*) Gen. 30. 2. (*o*) Job 42. 16. (*p*) Job 42. 10, 12. *Added all that had been to* Job *unto the double. Or, Doubl'd all that belong'd to* Job. (*q*) Job 42. 16. (*r*) Job 42. 17. (*s*) Gen. 25. 7, 8. Gen. 35. 28, 29. Gen. 47. 27, 28, *and* Gen. 48. 10. (*t*) Pſal 90. 10. (*u*) Je-hoiada 2 Chron. 24. 15. (*x*) Job 1. 2. (*y*) Job 1. 18. (*z*) Job 32. 7, 8, 17, 18. (*a*) Job 15. 10. (*b*) Job 1. 1, 17. (*c*) Job 1. 15, 17. (*d*) 1 Chron. 7. 20, 21, 22, 23. (*e*) Gen 50. 25. (*f*) Job. 1. 5. (*g*) Job. 42. 8. (*h*) Gen. 8. 20. Gen. 15. 9, 10. Gen. 22. 2. Gen. 26. 25. Gen. 30. 20, *and* Gen. 35. 7. (*i*) Job. 1. 1. (*k*) Gen. 36. 28. (*l*) Gen. 36. 20, 21. (*m*) Ger. 14. 16. (*n*) Gen. 36. 10, 11. (*o*) Gen. 25. 2. (*p*) Job. 32. 2. (*q*) Gen. 22. 21. (*r*) Gen. 36. 31, 32, 33, 34. (*s*) Gen. 36. 31. *to* 40, *and* 1. Chron. 1. 43. *to* 51.

Government

Government was ſettled in the time of *Joſhua*. Laſtly, The Matter contain'd in the Diſcourſes between *Job* and his Friends may help us to fix the time. *Zophar* alludes to (*t*) *Iſhmeal*'s ſavage Way of Living, as it was (*u*) propheſied of him. Others ſpeak more plainly of (*x*) the Creation of the World, and (*y*) of Man, and of (*z*) *Adam*'s Hiding himſelf after the Fall. They alſo (*a*) ſpeak of the Flood, of (*b*) the Drying up of the Waters, with the Promiſe that they ſhould return no more to deſtroy the World, of (*c*) the Overthrow of *Sodom* and *Gomorrah*, and (*d*) the Death of the firſt Tyrants in the *Chaldean* or *Aſſyrian Monarchy*. They ſpeak of (*e*) the Dwelling in Tents and Tabernacles, as it was the (*f*) Cuſtom of the Patriarchs, *Abraham*, *Iſaac* and *Jacob*, with others in thoſe Times, and of the (*g*) Law being deliver'd by Revelation from GOD, as the only Way, whereby they knew his Will. And in the whole Book there is not the leaſt Hint of the *Jewiſh* Religion, of the Law or of the Prophets, of the Troubles of the *Iſraelites* in *Egypt*, or of their Wandering in the Wilderneſs, when the Mention thereof would have been ſo much to their Purpoſe, and they could not but have heard of it, had they liv'd either then or ſince, (*e*) becauſe they were well acquainted with *Idumea*, *Egypt*, (*h*) *Jordan* and the Parts adjacent. And when *Job* vindicates his Innocency, he ſpeaks only of the Worſhipping of (*i*) the *Sun* and *Moon*, the firſt method, whereby they *denied the* true *GOD that is above*, and fell off from his Service; but he ſaith not a Word of *Idolatry*, tho' (*k*) it was the conſtant Abomination of the *Canaanites*, and (*l*) of the *Egyptians*, and other Nations near them in the Time of *Moſes*. And tho' it might have been before his Time among the Poſterity of *Ham*; yet it had not taken any Footing in *Idumea*, where he liv'd, and whoſe Anceſtors had been taught better things from the Patriarchs *Abraham*, *Iſaac* and *Jacob*, from whom they deſcended. Beſides, if *Job*'s Troubles happen'd about *an hundred and forty Years* before the Delivery of the *Iſraelites* out of *Egypt*, they muſt be ended, before the extreme Servitude of the *Iſraelites* began; ſince (*m*) *Joſeph* died but 144 Years before their Deliverance, and their Bondage did not begin (*n*) until a King reign'd, who knew not *Joſeph*, and (*o*) in whoſe Time *Moſes* was born, who was but (*p*) eighty Years old, when he was the Inſtrument to deliver them. So that the Troubles and Death of *Job* could not be far diſtant from the Years, in which they are plac'd.

8. There have been ſome of an Opinion, that the Troubles of *Job* laſted a great while, and ſome ſay near ſeven Years, becauſe he is (*q*) recorded as ſo great a Pattern of Patience. But it is more probable, that they did not laſt above a Month, and that his Patience was tried, not ſo much by the Length, as by the Severity of his Affliction. GOD *doth not* (*r*) *afflict willingly, nor grieve the children of men*, eſpecially his faithful Servants, any longer than Neceſſity requires it. Beſides, the Hiſtory it ſelf ſhews, that it could not be long. His (*s*) firſt Troubles came immediately one upon the other. His three Friends were without Doubt great Men in the Country, where they liv'd, and had a great Deal of Buſineſs of their own, ſo that they could not ſtay long in a ſingle Viſit, and eſpecially upon ſo melancholly an Occaſion; and they (*t*) came to viſit him as ſoon as they had *heard of all the evil, that was come upon him*, and (*u*) ſtay'd with him, 'till his Troubles were over. They liv'd near one another, becauſe all this was done by *an appointment*; and liv'd near to him, becauſe they were his intimate Friends and Acquaintance. It could not be long, before they heard of it, nor could it be long after they heard of it, before they came to him. When they came, they (*x*) ſpent ſeven Days in Silence. After this they diſcours'd with him for ſome Time, as it is recorded in the whole Book. Immediately upon this (*y*) GOD ſpeaks to *Job*; upon which (*z*) *Job* humbles himſelf before GOD, and then his Troubles were ended. And therefore the Nature of the Fact is ſuch, as could not require ſo long a Space of Time, as hath been generally imagin'd.

9. The (*a*) Book of *Job* ſeems to have been penn'd by *Elihu*, one of the Speakers in it, as may appear from theſe two Reaſons. Firſt, becauſe (*b*) when *Job*'s Friends, who came to lament with him, and to comfort him, are number'd by name, *Elihu* is not nam'd among the Number, becauſe he himſelf was the Hiſtorian and Penman, who gave this Account, and therefore he nam'd not himſelf, when he nam'd the Reſt. And as he probably liv'd near; ſo

(*t*) Job 11. 12. (*u*) Gen. 16. 12. פרא אדם Onager homo. *A Man like a wild Aſs.* (*x*) Job 9. 8, 9, 10. Job 38. 4, 5, 6, 7, 8. (*y*) Job 10. 9, 10, 11, 12. (*z*) Job 31. 33. (*a*) Job 15. 12. Job 37. 11, 12, 13. Job 22. 15, 16. Job 37, 6. *Heb.* The *common* ſhower of rain, and the *large* ſhowers of the rain of his ſtrength. (*b*) Job 26. 7, 8, 9, 10. Job 28. 11. *and* 38. 11. (*c*) Job 18. 15. (*d*) Job 21. 28. (*e*) Job 12, 12. Job 20. 26. Job 21. 28. Hebrew, *The tents of the Tabernacles.* Job 22. 23. *and* 31. 31. (*f*) Heb. 11. 9. Gen. 12. 8. Gen. 13. 3, 12, 18. Gen. 18. 1, 2, 6, 19, 20. Gen. 24. 67. Gen. 26. 17, 25. *and* Gen. 31. 25, 33. (*g*) Job 22. 22. (*h*) Job 40. 23. (*i*) Job 31. 26, 27, 28. Hyde Religio veterum Perſarum. (*k*) Levit. 19. 4. *and* Levit. 26. 1, 30. (*l*) Deut. 29. 16, 17. (*m*) *See theſe Tables* Anno mundi 2369. (*n*) Exod. 1. 7, 8, 9, 10. Act. 7. 17, 18, 19. (*o*) Act. 7. 19. (*p*) Exod. 7. 7. (*q*) James 5. 11. Job 1. 22. Job 2. 10. *and* Job 42. 7, 8. (*r*) Lam. 3. 33. (*s*) Job 1. 13. *to* 20. (*t*) Job 2. 7, 11, 12, 13. (*u*) Job 42. 7, 8, 9, 10. (*x*) Job 2. 13. (*y*) Job 38. 1. (*z*) Job 42. 1, 2, 3, 4, 5, 6. (*a*) Lightfoot *Vol.* 1. *Page* 23. (*b*) Job 2. 11.

he

he could know more exactly the certainty of what he wrote. And ſecondly, becauſe (*c*) he ſeems to ſpeak of himſelf as of the Hiſtorian. *They were amazed, they anſwered no more, they left off ſpeaking. When I had waited, for they ſpake not, but ſtood ſtill, and anſwered no more; I ſaid, I will anſwer alſo; I alſo will ſhew my Opinion.* And it is generally ſuppos'd, that after it had been written originally in *Arabick*, the Language of that Country, it was tranſlated into *Hebrew* by *Moſes*, and by the Direction of the HOLY GHOST, whilſt the *Iſraelites* were in the Wilderneſs, to teach them Patience under their Afflictions. If ſo, then this is the Reaſon, that the Style is not like to the reſt of the Books of *Moſes*, or indeed to any other Parts of the *Old Teſtament*, but more conciſe and obſcure, and that there are (*d*) ſuch a vaſt number of *Arabick* Words and Phraſes to be found in it. Neither is it ſtrange, that the Language was not more alter'd from the Time of *Job* to the Time of *Mahomet*, it being an inland Country, ſubject to no Commerce, fully peopled, and therefore uncapable of receiving new Inhabitants, and ſituated among other Languages of the greateſt Affinity to it. And tho' our modern *European* Languages have been vaſtly alter'd in a few Centuries; yet it was not ſo in thoſe Parts. The *Greek* remain'd the ſame from the Time of *Homer* to the Time of *St. Chryſoſtom.* The *Hebrew* remain'd the ſame from the Time of *Moſes* to the Time of *Malachi*; and more particularly, the *Chaldee* remain'd the ſame from the (*e*) Time of *Jacob* to the Date of the *Babyloniſh Talmud.*

10. It is certain, that (*f*) all the ten Plagues of *Egypt* happen'd in one Year. *Moſes* was (*g*) *eighty Years* old when he ſtood before *Pharaoh*, before any of the Plagues were begun. He was (*h*) *an hundred and twenty Years* old when he died, and he (*i*) was with the *Iſraelites* in the Wilderneſs *forty Years.* So that had the Plagues continu'd longer, either he muſt have been younger when they began, or have liv'd to be older than the Age which is mention'd. The *Jews* make theſe Plagues to continue a whole Year, and put particular Diſtances between them. But (*k*) others more probably make them to end in leſs than the ſpace of a Month, as in (*l*) the following *Table.*

11. At this Time (*m*) the Beginning of the Year is chang'd, but there is not the leaſt Intimation of any Change in the Months. The Command was not given until the firſt Month was began, and therefore it went forward in the uſual Method. But as they had began their Year from the *Autumnal Equinox*; ſo they begin it for the future near the Vernal. And as they made their former Obſervations in the Autumn, ſo now they make them in the Spring. And when the Year was begun, each Month conſiſted of thirty Days, except the laſt, as it did before. And thus it is probable, that it continu'd until the Days of *Solomon*, who being the wiſeſt of all Men, and conſequently having better Skill in Aſtronomy than others, and being about to dedicate the Temple at the Feaſt of *Tabernacles* in the ſeventh Month, might, in order to be more exact, make an Obſervation of the Moon's φάσις or firſt Appearance near the *Autumnal Equinox*, and ſo introduce the Method of obſerving at that Time, as it was uſed in after Ages; and thus began the Diſtinction among them of the Sacred and Civil Year.

12. That the Obſervations made at Autumn, in the ſame manner with all the Eaſtern Nations (who reckon'd their Years by *Lunar* Months, and conſequently rectify'd their Months every Year) was very early among the *Jews*, is evident. Firſt, becauſe this ſeventh or *Autumnal Month* had many more ſolemn Feaſts than any Month beſides. The (*n*) *firſt Day* was a more ſolemn new Moon than the reſt, and therefore call'd *The Feaſt of Trumpets.* The tenth Day (*o*) was the *ſolemn Expiation*, when the High Prieſt enter'd alone into *the Holy* of *Holies*, and bleſs'd the People in the moſt ſolemn manner, when he came out from thence. And (*p*) the *fifteenth Day* began *the Feaſt of Tabernacles*, which laſted eight Days, whereas no other Feaſt laſted above ſeven. And ſecondly, tho' the *Jews* obſerv'd their ſacred Year from the *Vernal Equinox*; yet they obſerv'd their civil Year from the *Autumnal.* Thus it was ſettled by *Rabbi Hillel* according to the *Ante-Moſaical* Cuſtom; ſo that it ſeems that their ſixth and laſt Months were antiently about two or three Days ſhorter

(*c*) Job 32. 15, 16, 17. (*d*) Job 5. 5, 7, 26. Job 6. 6, 15, 18. Job 7. 6, 15. Job 8. 16. Job 9. 4. Job 38. 32. Job 41. 9. *Cum multis aliis. Vide* Hinkelmanni Præfationem *in* Alcoranum. Hic autem liber Jobi (quem Arabum Theologum nominat Bibliander) perplurimis hujuſmodi ſcatet Arabiſmis. Beverigii Gram. Syriaca. *ubi de linguarum Orientalium præſtantiâ tractatur.* (*e*) Jegar Shahaduha. Gen. 31. 47. (*f*) Exod. *chap.* 7, 8, 9, 10, 11, 12. Pſal. 78. *and* 105. (*g*) Exod. 7. 7. (*h*) Deut. 34. 7. (*i*) Exod. 16. 35. Num. 14. 33, 34. Deut. 2. 7. Deut. 8. 2, 4. Deut. 29. 5. Joſ. 5. 6. Nehem. 9. 21. Pſal. 95. 10. (*k*) Uſſerii Annales. (*l*) Table 28. (*m*) Exod. 12. 2. (*n*) Levit. 23. 24, 25. Num. 29. 1 *to* 7. Ezra 3. 1, 5, 6. Neh. 8. 23. (*o*) Levit. 16. 29 *to the end.* Levit. 23. 27 *to* 33. Num. 29. 7 *to* 12. *and* Heb. 7. 7, 8, 9. (*p*) Levit. 23. 33 *to the end.* 1 Kings 8. 2. 2 Chron. 7, 8, 9, 10. Nehem. 8. 13 *to the End.* Ezek. 45. 25. *and* Zech. 14. 16.

than the reſt; but that all their other Months were equal, and conſiſted of thirty Days as before. And this Method was probably obſerv'd by the *Jews* until the *Babyloniſh* Captivity, when they were oblig'd to compute their Years, according to the manner of reckoning in uſe among them, whoſe Captives they were; and ſo they laid aſide their *Vernal Obſervations*, and alter'd their Months, (*q*) which before only conſiſted of thirty Days, ſo that afterward one of them conſiſted of thirty Days, and the next of nine and twenty. However, that in the Days of *Solomon* the *Jews* rectified their Year at the *Autumnal Equinox*, will appear from an *Aſtronomical Calculation* in its proper Place.

13. And as the beginning of the Year was alter'd from one Seaſon to another; ſo the Day of the *Sabbath* was alſo alter'd from one Day of the Week to another. That which was (*r*) the ſeventh Day from the Creation was the firſt Day of *Adam*'s Life, and ſo it was the firſt Day of the Week according to their Computation. But now it is alter'd to the ſeventh Day of the Week to be obſerv'd by the *Iſraelites* as a Sabbath in Commemoration of their Deliverance (*s*) *out of the Land of* Egypt, *and out of the Houſe of Bondage.* The fourth Commandment, as it (*t*) was deliver'd by GOD in *Exodus*, contains the Reaſon, why one Day in ſeven ſhould be obſerv'd by all Mankind, *For in ſix days the* LORD *made the heaven and the earth, the ſea and all that therein is, and reſted the ſeventh day. Wherefore the* LORD *bleſſed the ſeventh day, and hallowed it.* And it hath been accordingly obſerv'd in all Nations, and by all Perſons, whoever obſerv'd any *Sabbath*, the *Iſraelites* only excepted. The fourth Commandment as it was deliver'd by *Moſes* in *Deuteronomy*, contains the Reaſon, why the ſeventh Day of the Week ſhould be obſerv'd by the *Iſraelites* alone, and not by any other Nation, and is ſo full to this purpoſe, that one would wonder how it can admit of any Diſpute (*u*). *And remember that thou waſt a ſervant in the land of Egypt, and that the LORD thy GOD brought thee out thence by a mighty hand, and by a ſtretched out arm: therefore the* LORD *thy* GOD *commanded thee to keep the ſabbath day.* The *Sabbath*, or one Day in ſeven, was not at firſt inſtituted in Commemoration of this Deliverance, becauſe it was ſet apart from the Creation of the World for another Reaſon. But now another particular Day of the Week was ſet apart to be obſerv'd for the future, inſtead of the former Day. And this was the Day, in which the *Iſraelites* were finally deliver'd from the *Egyptians.* In which (*x*) GOD *ſhewed his wondrous works in the land of Ham, and terrible things by the Red ſea.* This Day, in that Year, happen'd to be on the twenty firſt Day of the firſt Month, after they had paſſed the *Red ſea* by a hard March all that Night, and reſted the next Day from ſo great a Fatigue, and when in the Morning they ſaw their Enemies dead upon the Shore, and ſang the firſt Song, which is recorded in the *ſacred Scriptures* for ſo glorious a Deliverance. How this Alteration came, is evident from the Command concerning (*y*) the *Feaſt* of unleavened Bread. *Seven Days* (the firſt of which was always the Day after the *Paſſover*, or the fifteenth Day of the firſt Month) *ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael. And in the firſt day there ſhall be an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you; no manner of work ſhall be done in them, ſave that which every man muſt eat, that only ſhall be done of you. And ye ſhall obſerve the feaſt of unleavened bread; for in this ſelf ſame day have I brought your armies out of the land of Egypt; therefore ye ſhall obſerve this day in your generations by an ordinance for ever. In the firſt month on the fourteenth day of the month at even, ye ſhall eat unleavened bread, until the one and twentieth day of the month at even.* This firſt Day of unleaven'd Bread was the Day which follow'd the Paſſover, and was the fifteenth Day of the firſt Month, even the (*z*) Day in which they came out of *Egypt.* They eat the Paſſover at three of the Clock in the Afternoon (the Time when our bleſſed SAVIOUR died) on the fourteenth Day; the fifteenth Day began in that Evening at Sun-Set; and at Midnight the firſt born of *Egypt* were all ſlain. Upon this (*a*) *the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte; for they ſaid, we be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound*

(*q*) Primorum Patrum, veterumq; *Ægyptiorum* & *Hebræorum* annus ejuſdem cum *Juliano* quantitatis fuiſſe reperitur, ſed ex menſibus duodecem æqualium dierum triginta conſtans. *Hebræos* enim ante *Babylonicam* Captivitatem Lunaribus menſibus fuiſſe uſos, probari non poteſt. Uſſerii Annales, *Lectori pag.* 4. (*r*) Book 1. *Chap.* 1. *Sect.* 13 *to* 22. (*s*) Deut. 5. 6. (*t*) Exod. 20. 11. (*u*) Deut. 5. 15. (*x*) Pſal. 106. 22. (*y*) Exod. 12. 15, 16, 17, 18. (*z*) *Compare* Exod. 12. 17. *with* Num. 33. 3. (*a*) Exod. 12. 33, 34.

up

up in their cloaths upon their ſhoulders. In Commmemoration whereof (*b*) the fifteenth Day was obſerv'd as an holy Convocation, being the firſt Day in which this Feaſt began, and the twenty firſt Day was obſerv'd as an holy Convocation, being the ſeventh Day on which the Feaſt ended. This firſt Day was the Day of their old *Sabbath*, or *Sunday*, and this ſeventh Day was the Day of their new *Sabbath*, or *Saturday*. And ſo it appears to be by (*c*) *Aſtronomical Calculations*. This firſt Day was an *holy Convocation* according to Cuſtom, in an Age where we have not the leaſt Hint, that any ſuch Days were obſerv'd except their Sabbaths; and the ſeventh Day was an *holy Convocation* by divine Appointment, becauſe their Deliverance was then completed: And thus, as GOD before made the World in ſix Days, and when it was finiſh'd he reſted on the ſeventh Day and ſanctified it; ſo the *Iſraelites* travell'd and were in danger during the ſix Days after the Paſſover; but when they ſaw their Enemies dead on the Sea-Shore, they accordingly reſted on the ſeventh Day, and ſanctify'd it. And the firſt and ſeventh Days were obſerv'd in the time of the *Jewiſh* Law in Commemoration of the old Sabbath, which ended on the one, and the new Sabbath, which began on the other. And the more effectually to prevent the future Obſervation of it, GOD by his Providence order'd it on this Year to be a Day of extraordinary Labour, that (*d*) ſuch an abſolute neceſſity as their Marching out of *Egypt* ſhould drive away their old Sabbath, and cauſe it to be obſerv'd no more among them, and ſo bring in the new to ſucceed in its Place.

14. But for the Proof of this by *Aſtronomical* Calculations. *Jeruſalem* (*b*) is plac'd by our beſt Geographers in the Latitude of 32 Deg. 50 Min. and the Difference of *Longitude* between *London* and *Jeruſalem* is 38 Deg. 20 Min. But *Rameſes*, the Place whence the Children of *Iſrael* march'd, ſeems to be diſtant from *Jeruſalem* in *Latitude* about 1 Deg. 30 Min. and in *Longitude* toward the Weſt about 3 Deg. 14 Min. ſo that the *Latitude* of *Rameſes* is 31 Deg. 20 Min. and its *Longitude* from *London* is 38 Deg. 5 Min. which converted into Time is 2 H. 32 Min. 20″. It appears alſo from (*f*) theſe *Tables*, that the Year of the Departure of the Children of *Iſrael* out of *Egypt*, was in the 3218th Year of the *Julian Period*, which (*g*) Number divided by 28, the Remainder is 16, ſo that the Dominical Letter for that Year is *C*.

15. It appears alſo by (*h*) Calculation, that in the preceding Year, being a *Biſſextile Year*, the Sun came to the *Autumnal Equinox* on the ſixth Day of *October* in the Longitude of *Rameſes*, and that in that Year the Moon was viſible on the twenty eighth Day of *September* in the Evening; ſo that the twenty eighth Day of *September* was the laſt Day of that old *Patriarchal* Year. And therefore it appears by (*i*) Computation, that the fifteenth Day of the ſeventh Month in the old Year, or the fifteenth Day of the firſt Month, as the Year was then chang'd, happen'd to be on the eleventh Day of *April* at their Departure out of *Egypt*, whoſe Dominical Letter was *C*, which ſhews, that this Day happen'd on the Day of the *Ante-Moſaical* Sabbath as aforeſaid. Thus (*k*) the firſt Day of that Week was an holy Convocation, or a Sabbath, and the ſeventh or laſt Day of that Week was an holy Convocation or a Sabbath, and ſo the Sabbath was alter'd.

(*b*) Exod. 12. 17. Exod. 34. 18. Levit. 23. 5, 6, 7, 8. Deut. 16. 16. 2 Chron. 8. 13. 2 Chron. 30. 13, 21. 2 Chron. 35. 17. Ezra 6. 22. Matth. 26. 17. Mark 14. 1. *and* Luke 22. 1. (*c*) Table 27.
(*d*) Neceſſitas pellit Sabbathum. (*e*) Relandi Palæſtina illuſtrata. (*f*) Table 25.
(*g*) *Chap.* 1. *Page* 13. *Sect.* 29.

(*h*)

Sep. 28. Biſſ.	292
Mon. 7. Day 15	195
Total.	467
Ann. Biſſ. Subſ.	366
Rem. Apr. 11.	101

(*i*) Table 3. *Page* 14. (*k*) Exod. 12. 16.

TABLE

TABLE *the Twenty seventh*, or *Calculation the Fifth.*

A Calculation of the Moon's *places for* Rameſes *in* Egypt, Longitude *from* London 38d. 05m. Latitude 31d. 20m. *in the firſt Month of the Year, before the Departure of the* Iſraelites *out of* Egypt, Anno ante Chriſtum 1496. *The Year beginning at Autumn.*

The Calculation of the Sun's Place.	d.	h.	m.	″.
Sun ſets *September*	28	06	07	16
(*a*) Time of Viſibility	00	00	48	00
Equal Time	28	06	55	16
Equ. of the Anom. 4d. 0m. ſub.	00	00	06	42
Remainder	28	06	48	34
Equation of ♍ 22 add	00	00	02	37
Total	28	06	51	11
Refraction add	00	00	02	00
Apparent Time	28	06	53	11

Year of CHRIST 1	Mid. Motion. s.	d.	m.	″.	Apog.'s Mot. s.	d.	m.	″.
	09	07	53	03	02	14	03	30
Subſtract 1 Year	11	29	45	40	00	00	00	50
(*b*) A *Biſſextile* Day	00	00	59	08	00	00	00	00
(*c*) 1000 Years	00	07	33	25	00	13	53	20
(*c*) 400 Years	00	03	01	22	00	05	33	20
(*c*) 80 Years	00	00	36	16	00	01	06	40
(*c*) 16 Years	00	00	07	15	00	00	13	20
(*d*) 12 Hours in *Joſhua*'s Time	00	00	29	34	00	00	00	00
(*e*) Longit. of *Rameſes* 2h. 32m.	00	00	06	15	00	00	00	00
Total ſubſtract	00	12	38	55	00	20	47	30
Year of the Departure	08	25	14	08	01	23	16	00
(*f*) *Sept.* 28. *Biſſext.*	08	28	05	45	00	00	00	37
Hours 6	00	00	14	47	00	00	00	00
Min. 53. Sec. 11.	00	00	02	38	00	00	00	00
Total	05	23	37	18	01	23	16	37
Apogæum ſubſtract	01	23	16	37				
Mean Anomaly	04	00	20	41				
Æquation ſubſtract	00	01	45	15				
(*g*) Sun's true Place	♍	21	52	03				

The Calculation of the Moon's Place.	Mid. Motion. s.	d.	m.	″.		Apog.'s Mot. s.	d.	m.	″.		Node's Mot. s.	d.	m.	″.
Year of CHRIST 1	04	02	02	45	Apog.'s Place	09	12	07	05	Node's Place	08	28	36	04
(*b*) Subſtract one Year	04	09	23	03	Parts to be ſubſtracted	01	10	39	51	Parts to be added	00	19	19	43
(*b*) A *Biſſextile* Day	00	13	10	35		00	00	06	41		00	00	03	11
(*c*) 1000 Years	06	18	24	10		00	11	52	30		08	21	52	47
(*c*) 400 Years	05	01	21	40		02	16	45	00		05	26	45	07
(*c*) 80 Years	05	24	16	20		00	15	21	00		03	17	21	02
(*c*) 16 Years	10	22	51	16		09	21	04	13		10	09	28	12
(*d*) 12 Hours in *Joſhua*'s Time	00	06	35	18		00	00	03	21		00	00	01	35
(*e*) Long. of *Rameſes*, 2h. 32m.	00	01	23	27		00	00	00	42		00	00	00	20
Total ſubſtract	09	07	25	49	Tot. ſubſtract	02	15	53	18	Year of Dep.	02	03	28	01
Year of the Departure	06	24	36	56	Year of Dep.	06	26	13	47	To be ſubſtracted	00	14	24	14
(*f*) *Sept.* 28. *Biſſext.*	11	13	58	45	To be added	01	00	18	11		00	00	00	48
(*f*) Hours 6.	00	03	17	39		00	00	01	40		00	00	00	07
(*f*) Min. 53. Sec. 11.	00	00	29	12		00	00	00	14	Total	00	14	25	09
Middle Motion	06	12	22	32	Simp. Apog.	07	26	33	52	Simple Node	01	19	02	52
Phyſical Parts add	00	00	10	02	Sun's Place	05	21	52	03	Sun's Place	05	21	52	03
Middle Motion correct	06	12	32	34	Annual Arg.	09	25	18	11	Sun from Node	04	02	49	11
Apogæum ſubſtract	07	16	17	00	Equat. ſubſtr.	00	10	16	52	Equat. ſubſtr.	00	01	30	47
Mean Anomaly	10	26	15	34	True Apog.	♍	16	17	00	True Node	♉	17	32	05
Equation add	00	02	54	01										
Moon's equal Place in her Orb.	06	15	26	35	True Excentr.	47864								
Sun's Place ſubſtract	05	21	52	03	Diff. l. from m.	11617				Incl. of Limb.		05	05	00
					Diff. l. from tr.	4245				Lat. of M. Bor.		02	37	15
Diſtance of Moon from Sun	00	23	34	33						Part proportio.		00	04	23
Variation add	00	00	27	51						Lat. of M. Bor.		02	41	38
Moon's true Place in her Orb.	06	15	54	26										
Node's Place ſubſtract	01	17	32	05										
Argument of Latitude	04	28	22	21										
Reduction add	00	00	06	31										
(*g*) Moon's true Place	♎	16	00	57										
Sun's Place ſubſtract	♍	21	52	03										
Diſtance of Moon from Sun	♎	24	08	54										

TABLE *the Twenty eighth.*

Julian Year of the World.	*Jewiſh* Year.	*Babyl.* Year.	*Egypt.* Year.	Texts of *Scripture.*	Occurrences before and at the Departure out of *Egypt.*
2512 Tueſday *Sept.* 1.		2512	2512		Year 2512 from the Creation began according to the *Egyptian* Account. *See this Book, Chap.* 3.
2512 Tueſday *Sept.* 29.		2512	2512		Year 2512 from the Creation began according to the *Babyloniſh* Account.
2512 Sunday *Dec.* 27.		2512	2512	*Exod.* Chap. 3.	GOD appears to *Moſes* in the Buſh in the dead Time of the Winter, when it was moſt combuſtible.
2513 Friday *Jan.* 1.		2512	2512		Year 2513 from the Creation began according to the *Julian* Account.
2513 Sunday *Jan.* 3.		2512	2512	*Exod.* 4. 19.	GOD appears again to *Moſes.*
2513 Monday *Jan.* 4.		2512	2512		Sun enters *Capricorn.*
2513 Sunday *Jan.* 10.		2512	2512	*Exod.* 4. 21.	GOD appears again to *Moſes.*
2513 Sunday *Jan.* 17.		2512	2512	*Exod.* 4. 27. and 5. 1.	GOD appears to *Aaron.* And probably the next Day they ſpeak to *Pharaoh.*
2513 Sunday *Jan.* 24.		2512	2512	*Exod.* 6. 1.	GOD renews his Promiſe to *Moſes* by his Name JEHOVAH.
2513 Sunday *Jan.* 31.		2512	2512	*Exod.* 6. 10.	GOD commands *Moſes* to ſpeak to *Pharaoh.*
2513 Sunday *Feb.* 7.		2512	2512	*Exod.* 6. 13.	*Moſes* being ſtill backward and fearful GOD renews his Command.
2513 Sunday *Feb.* 14.		2512	2512	*Exod.* 6. 28.	GOD renews his Command again to *Moſes.*
2513 Sunday *Feb.* 21.		2512	2512	*Exod.* 7. 1.	GOD renews his Command with a more evident Promiſe.
2513 Sunday *Feb.* 28.		2512	2512	*Exod.* 7. 8.	GOD ſpeaks again to *Moſes*, and promiſes a Miracle to confirm him.
2513 Monday *March* 1.		2512	2512	*Exod.* 7. 10.	*Moſes* and *Aaron* ſpeak to *Pharaoh* and work the Miracle, but he is harden'd.
2513 Sunday *March* 7.	2512	2512	2512	*Exod.* 7. 14.	GOD commands *Moſes* to threaten *Pharaoh* with turning the River into Blood.
2513 Monday *March* 8.	m. d.	2512	2512	*Exod.* 7. 15.	*Moſes* threatens *Pharaoh* accordingly, but he is harden'd.
2513 Sunday *March* 14.	6 17	2512	2512	*Exod.* 7. 19.	GOD commands *Moſes* to turn the Waters into Blood.
2513 Monday *March* 15.	6 18	2512	2512	*Exod.* 7. 20.	The Waters are accordingly turn'd into Blood. *See Archbiſhop* Uſher's *Annals, Pag.* 20. *Vol.* 1.
2513 Sunday *March* 21.	6 24	2512	2512	*Exod.* 7. 25. and 8. 1.	GOD commands *Moſes* to threaten *Pharaoh* with Frogs.
2513 Monday *March* 22.	6 25	2512	2512	*Exod.* 8. 1 to 10.	The ſecond Plague of Frogs is threaten'd and ſent.
2513 Tueſday *March* 23.	6 26	2512	2512	*Exod.* 8. 10 to 16.	The Plague of the Frogs is remov'd.
2513 Wedneſday *March* 24.	6 27	2512	2512	*Exod.* 8. 16 to 20.	The third Plague of Lice is ſent.
2513 Thurſday *March* 25.	6 28	2512	2512	*Exod.* 8. 20 to 24.	*Moſes* threatens the fourth Plague of the Swarms of Flies.
2513 Friday *March* 26.	6 29	2512	2512	*Exod.* 8. 24 to 29.	The Swarms of Flies are ſent.
2513 Saturday *March* 27.	6 30	2512	2512	*Exod.* 8. 29 to the End.	The Swarms of Flies are remov'd.
2513 Sunday *March* 28.	2513	2512	2512	*Exod.* 9. 1 to 5.	GOD commands *Moſes* to threaten *Pharaoh* with the Murrain of Beaſts, *Moſes* probably declares it to *Pharaoh* at his publick Worſhip in Defiance of their Gods, that they might know, that the GOD of the *Iſraelites* was the only true GOD, as again in *Exod.* 12. 12.
2513 Monday *March* 29.	m. d. 1 2	2512	2512	*Exod.* 9. 5 to 8.	The fifth Plague, or the Murrain of Beaſts is ſent.
2513 Tueſday *March* 30.	1 3	2512	2512	*Exod.* 9. 8 to 13.	The ſixth Plague of Boils is ſent.

A Continuation of **TABLE** *the Twenty eighth.*

Julian Year of the World.	*Jewiſh* Year.	*Babyl.* Year.	*Egypt.* Year.	Texts of *Scripture.*	Occurrences before and at the Departure out of *Egypt.*
2513 Wedneſday *March* 31.	1 4	2512	2512	*Exod.* 9. 13 to 22.	The ſeventh Plague of Thunder and Hail is threatned.
2513 Thurſday *April* 1.	1 5	2512	2512	*Exod.* 9. 18 to the End.	The Thunder and Hail is ſent.
2513 Friday *April* 2.	1 6	2512	2512	*Exod.* 9 27 to the End.	The Thunder and Hail is remov'd.
2513 Saturday *April* 3.	1 7	2512	2512		This Day of the Week being ſoon to be obſerv'd as a Day of Reſt, *Moſes* hath no Commands to execute.
2513 Sunday *April* 4.	1 8	2512	2512	*Exod.* 10. 1 to 12.	This Day *Moſes* threatens *Pharaoh* and his Servants with the eighth Plague, being that of Locuſts, when probably they were at their publick Worſhip, as it was ſeven Days before.
2513 Monday *April* 5.	1 9	2512	2512	*Exod.* 10. 12 to 21.	The Locuſts are ſent and remov'd.
2513 Tueſday *April* 6.	1 10	2512	2512	*Exod.* 12. 1 to 21. and 13. 1, 2, 3, 4.	The Solar *Egyptian* Year is chang'd to a Lunar Year, in Commemoration whereof the Feaſts of the new Moons were afterward obſerv'd, and the Year appointed to begin in the Spring. This Day the *Paſchal* Lamb was ſet apart to be kept for a Sacrifice.
2513 Wedneſday *April* 7.	1 11	2512	2512		
Thurſday *April* 8.	1 12	2512	2512	*Exod.* 10. 21. to the End.	On theſe three Days there was a total Darkneſs in the Land of *Egypt*.
Friday *April* 9.	1 13	2512	2512		
2513 Saturday *April* 10.	1 14	2512	2512	*Exod.* 11 and 12.	The Death of the firſt-born is threatned, the Paſſover is obſerv'd, and the Day ſpent like a Sabbath in holy Exerciſes.
2513 Sunday *April* 11.	1 15	2512	2512	*Exod.* 12. and *Num.* 33. 3, 4, 5. Compare *Gen.* 33. 17.	The firſt-born of the *Egyptians* are ſlain, the *Iſraelites* are driven out in haſte, and ſpend that Day in a long March, which otherwiſe would have been a Day of Reſt. This is the firſt Day of unleaven'd Bread, and appointed to be a holy Convocation in Commemoration of their old Sabbath now aboliſhed. On this Day they depart from *Rameſes*, and come to *Succoth*, where they build Booths for their Conveniency for a little while.
2513 Monday *April* 12.	1 16	2512	2512		Here they probably ſtay in Booths for one Day, till the whole Nation could be got together.
2513 Tueſday *April* 13.	1 17	2512	2512	*Exod.* 13. 20, 21. and *Num.* 33. 6.	Now they probably come to *Etham*.
2513 Wedneſday *April* 14.	1 18	2512	2512	*Exod.* 14. 1 to 11. and *Num.* 33. 7.	Now they come to *Pi-hahiroth*, and *Pharaoh* begins to purſue after them.
2513 Thurſday *April* 15.	1 19	2512	2512	*Exod.* 14. 5 to 10.	*Pharaoh* purſues after them.
2513 Friday *April* 16.	1 20	2512	2512	*Exod.* 14. 10 to 21.	*Pharaoh* overtakes them.
2513 Saturday *April* 17.	1 21	2512	2512	*Exod.* 14. 19. to the End.	The *Iſraelites* paſs thro' the Sea in the Night, the *Egyptians* are drown'd, and the *Iſraelites* ſpend the following Day in the Service and Praiſe of GOD. This was the ſeventh or laſt Day of the Feaſt of unleaven'd Bread, and appointed to be an holy Convocation in Commemoration of their new Sabbath now eſtabliſhed. *Exod.* 12. 15, 16, 17. *Deut.* 5. 14, 15. *Factum verò hoc eſſe menſis primi die viceſſimo primo, poſtremo videlicet azymorum, quo convocatio ſancta ex Dei inſtituto erat habenda, conſtans* Hebræorum, *eaque veritati maximè conſentanea, eſt ſententia.* Vide Cl. *Uſſerii* Annales *Pag.* 22. *Vol.* 1.

CHAP. II.

An OBJECTION Answered.

THERE is one material Objection againſt this Part of the *Chronology*, which deſerves to be conſider'd, *viz.* The Number of Men at their Coming out of *Egypt*, which is expreſly ſaid (*a*) to be *ſix hundred thouſand beſides children*; or as we may reaſonably conclude from (*b*) a parallel Text, to be ſo many, who were *able to go forth to war in Iſrael*, beſides Women and Children; ſince when theſe alone were number'd in the Beginning of the next Year, they were found to be 632850.

Table the Twenty ninth.

Num. 1.21.	*Reuben*	46500	
Num. 1.23.	*Simeon*	59300	
Num. 1.25.	*Gad*	45650	
Num. 1.27.	*Judah*	74600	
Num. 1.29.	*Iſſachar*	54400	
Num. 1.31.	*Zebulun*	57400	
Num. 1.33.	*Ephraim*	40500	Of the Tribe of
Num. 1.35.	*Manaſſeh*	32200	*Joſeph.*
Num. 1.37.	*Benjamin*	35400	
Num. 1.39.	*Dan*	62700	
Num. 1.41.	*Aſher*	41500	
Num. 1.43.	*Naphtali*	53400	
Num. 3.22.	*Gerſhon*	7500	Of the Tribe of
Num. 3.28.	*Kohath*	8600	*Levi* from a Month
Num. 3.34.	*Merari*	6200	old and upward.
	Total	625850	
	Tribe of *Levi* ſubſtr.	22300	
	Remainder	603550	

2. To give this Objection its greateſt Weight, it muſt be own'd, that when *Jacob* went into *Egypt*, the Number of his Poſterity, who went with him, were but (*c*) threeſcore and ten in all, and the Sojourning in (*d*) *Egypt* was but *four hundred and thirty years*, and it ſeems ſtrange, that in ſuch a Space of Time there ſhould be ſo great a Nation from ſo ſmall a Beginning. But it is ſtranger ſtill, when we conſider, that theſe 430 Years muſt be reckon'd from the Time of the Promiſe given to *Abraham*; and that from the Time when *Jacob* went into *Egypt*, to the Departure thence, it was but half ſo much, or 215 Years. It ſeems ſtranger ſtill, that (*e*) *Judah* had but two Sons and two ſmall Grandchildren living at that time, and yet his Tribe was increaſed to be 74600; and that (*f*) *Dan* had but one Son, whoſe Tribe was increaſed to be 62700: And the ſtrangeſt of all, that *Ephraim* the Son of *Joſeph* could not be above ſeven Years of Age, when *Jacob* went into *Egypt*, and yet the Number of Males above twenty Years old at the Departure thence, which had been deſcended from him, were no leſs than 40500 in all.

3. To anſwer this Objection, which at firſt Sight looks very formidable, it muſt be own'd, that if a fair Account can be given of the Poſterity of *Ephraim*, all the other Parts thereof will fall of courſe. To do this it muſt be allow'd, that there was a particular Bleſſing promis'd to the World immediately after the Flood, that (*g*) they ſhould *be fruitful, and multiply, and repleniſh the earth.* This general Promiſe was more particularly (*h*) confirm'd by GOD to *Abraham*, and afterward (*i*) to *Iſaac*, and then (*k*) by *Iſaac* to *Jacob.* After this (*l*) *Jacob* bleſſed *Joſeph*, that he was, or ſhould be *a fruitful bough by a well, whoſe branches ran over the wall*, and *the arms* of whoſe *hands were made ſtrong by the hands of the mighty* GOD *of Jacob.* And when (*m*) he bleſſed both the Sons of *Joſeph*, and foretold, that they ſhould *grow into a multitude*, or increaſe as Fiſhes do, *in the midſt of the earth*, he gave *Ephraim* the preference before *Manaſſeh*, and ſaid, that he *knew* that *Manaſſeh* ſhould *become a people, and he alſo* ſhould *be great*; *but his younger Brother* ſhould *be greater than he, and his ſeed ſhould become a multitude of nations.* And it is ſaid of the Children of *Iſrael* in *Egypt*, that they *were* (*n*) *fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them.* And (*o*) *the more* the *Egyptians afflicted them, the more they multiplied and grew.* So that conſidering the many Promiſes, which were given to that Age of the World in general, and to that People in particular, whatever can in ſuch a caſe be granted without a Miracle, may be allowed to the Children of *Iſrael* in *Egypt*, and more eſpecially to the Family of *Ephraim.* I will therefore

(*a*) Exod. 12. 37. (*b*) Num. 1. 3. (*c*) Gen. 46. 27. (*d*) Exod. 12. 40.
(*e*) Gen. 46. 12. (*f*) Gen. 46. 23. (*g*) Gen. 8. 17. *and* 9. 1. (*h*) Gen. 12. 2.
and 17. 5, 6. (*i*) Gen. 17. 20, 21. *and* 22. 16, 17, 18. *and* 24. 60. (*k*) Gen. 27. 28, 29.
and 28. 3, 4. (*l*) Gen. 49. 21, 22, (*m*) Gen. 48. 14, 16, 18, 20. (*n*) Exod. 1. 7.
(*o*) Exod. 1. 11.

ſuppoſe

ſuppoſe theſe following Particulars: Firſt, that *Ephraim* and all his Poſterity might marry, and have Children at thirty Years of Age. This may reaſonably be granted, ſince it is particularly mention'd, that immediately after the Flood ſeveral of (*p*) the Patriarchs had Children at that Age, even when they liv'd much longer; and we are not ſure, that any of thoſe, which were mentioned, were their firſt born; and it is certain, that *Judah*, *Er*, *Onan*, and *Pharez* were married when they were not above twenty Years of Age. Secondly, I ſuppoſe that each of theſe had but one Wife at the ſame Time, tho' many of them might have more. Thirdly, I ſuppoſe that the common Age of Mankind at that Time was about an hundred and twenty Years. This was the Age of (*q*) *Moſes*, and (*r*) *Caleb* might live as long, or (*s*) *Aaron* ſomething longer; *Joſeph* and *Joſhua* (*t*) came but little behind it; the other Patriarchs, whoſe Names are mention'd, did exceed it; and it was not till their being in the Wilderneſs, when the Age of Man was ſhorten'd (*u*) eighty Years, as it hath continu'd ever ſince. Fourthly, I ſuppoſe that the Men had Children till they were arriv'd to half their Age, or were ſixty Years old; and therefore if they were married at thirty, they might have Children for thirty Years. Thus it is poſſible, for Men in this Age of the World to marry and have Children from the Time when they are ſixteen Years of Age, until they are ſix and forty. Thus *Noah*, who (*x*) did not live to be a thouſand Years old, had his three Sons, who were preſerv'd with him in the Flood, (*y*) after he was in his five hundredth Year. *Terah* liv'd (*z*) but two hundred and five Years, and he was (*a*) Father to *Abraham* at an hundred and thirty Years old. *Moſes* (*b*) was born in the 135th Year after the going down into *Egypt*, and yet he was the ſecond Generation; for (*c*) *Amram* was born to *Kohath*, and (*d*) *Moſes* to *Amram*. *Achan* the Troubler of *Iſrael* could not (*e*) be twenty Years old when he came out of *Egypt*, and his Father *Zerah*, (*f*) being a Twin with *Pharez*, could not be leſs when he went thither; and yet there ſeems to be but three Generations between them in that ſpace of time, which was about 215 Years. For (*g*) he was the Son of *Carmi*, the Son of *Zabdi*, the Son of *Zerah*, of the Tribe of *Judah*. *Joſeph* was born to *Jacob*, when he was (*h*) ninety and one Years old, and *Benjamin* after that, and it is very well known, that (*i*) *Jacob* was above ſeventy Years old, before he was the Father of any Child. Beſides, if we reckon the Time, in which (*k*) *the children of Abraham* were to be *ſtrangers in a land that was not theirs*, from the Time when *Jacob* went into *Egypt*, we muſt allow more than ſixty Years for ſome Generations. GOD told *Abraham*, that (*l*) *in the fourth Generation* they ſhould *come again* into the Land of *Canaan*. Now it was two hundred and fifteen Years from the going down of *Jacob* into *Egypt* to their Deliverance from thence, and forty Years after that to their Entrance into *Canaan*, or 255 Years in all; and therefore theſe four Generations, according to this reckoning, muſt contain ſixty four Years one with another, or ſome more, and ſome leſs. So that the Generations in the ſame Family might be many more or leſs, according as we reckon by the elder or younger Branches. For the better Illuſtration hereof I ſhall lay down the Genealogies of *Caleb* and *Bezaleel*, and the Age at which each reſpective Perſon may reaſonably be ſuppos'd to be born. Theſe two were both active Men, and Contemporaries in the Wilderneſs; the one a Searcher of the Land, and the other a famous Workman in the Tabernacle. It is certain, that (*m*) *Caleb* was forty Years old, when they were both employ'd in the ſame Year, and (*n*) the Character of the other gives Ground to conjecture, that he muſt be near the ſame Age; ſo that the one was, and the other might be born in the 176th Year after *Jacob* went into *Egypt*; and the Genealogies, with the Texts of *Scripture* that prove them, will ſtand thus,

(*p*) Gen. 11. 14, 18, 22, 24. (*q*) Deut. 34. 7. (*r*) Joſh. 14. 10, 11. (*s*) *Compare* Exod. 7. 7. *with* Num. 33. 38. (*t*) Gen. 50. 26. *and* Joſh. 24. 29. (*u*) Pſal. 90. 10. (*x*) Gen. 9. 29. (*y*) Gen. 5. 32. *and* 11. 10. (*z*) Gen. 11. 31. *compar'd with* Gen. 12. 4. *and* Act. 7. 4. (*a*) *Subſtract the Age of* Abraham *or* 75 Years *at the Death of* Terah 205, *and the Remainder is* 130. (*b*) *Subſtract* 80 *Years*, viz. *the Age of* Moſes, Exod. 7. 7. *from* 215 *the Space between the going down of* Jacob *into* Egypt, *and the Departure of the* Iſraelites *from thence, and the Remainder is* 135. (*c*) Exod. 6. 18. Num. 3. 19. *and* 26. 58. 1 Chron. 6. 2, 18. *and* 23. 13. (*d*) Exod. 6. 20. Num. 26. 59. 1 Chron. 6. 3. *and* 23. 13. (*e*) Num. 14. 29. (*f*) Gen. 38. 27 *to the End.* (*g*) Joſh. 7. 1, 18. (*h*) *For he was* 130 *Years old when he went into* Egypt, Gen. 47. 9. *and then* Joſeph *was* 39 *Years old. Compare* Gen. 41. 46, 47. *with* Gen. 45. 6. (*i*) *It was* 14 *Years before the Birth of* Joſeph, *when* Jacob *began to ſerve ſeven Years for* Rachel, Gen. 31. 38. *and therefore being* 91 *Years old at his Birth, he muſt be* 77 *Years of Age when this Servitude began.* (*k*) Gen. 15. 13. (*l*) Gen. 15. 16. (*m*) Joſh. 14. 6, 7. (*n*) Exod. 31. 2, 3, 4, 5. *and* Exod. 35. 30 *to the end.*

Before the going down into Egypt.
Judah.
Pharez. Gen. 46. 12.
Hezron. Gen. 46. 12.
After the going down into Egypt.
28 Caleb. 1 Chron. 2. 9, 18.
28 Hur. 1 Chron. 2. 19.
56

56
20 Caleb. 1 Chron 2. 50.
20 Ezer. 1 Chron. 4. 4.
20 Caleb. 1 Chron. 4. 11.
20 Kenaz. 1 Chron. 4. 13.
20 Jephunneh. Nu. 32. 12.
20 Caleb. 1 Chr. 4. 15. *The Searcher of the Land.*
176
Six Generations.

56
60 Uri. Exod. 31. 2. 1 Chr. 2. 20.
60 Bezaleel. Ex. 35. 20. *The Workman at the Tabernacle.*
176
Two Generations.

4. Fifthly, I ſuppoſe that theſe Patriarchs might have a Child once in two Years, and conſequently a Son once in four Years. This may be more readily granted, ſince many of them might have a Child every Year. *Benjamin*, the Brother of *Joſeph*, could not be leſs than ſeven Years younger than he, and ſome think much more. *Joſeph* was born (*o*) ſix Years before *Jacob* departed from *Laban*, and there were many (*p*) Occurrences, which happen'd afterward before the Birth of *Benjamin*, and could not all happen in one Year. And therefore as *Joſeph* was nine and thirty Years old, when *Jacob* came into *Egypt*; ſo *Benjamin* could not be above two and thirty: and yet he had (*q*) ten Sons at that Time. So that if we may ſuppoſe him to be married at two and twenty Years of Age, he muſt have a Son every Year, even altho he had no Daughters. To make this Allowance more reaſonable, I alſo lay aſide all others, which might be crav'd from Twins, and alſo from their having Children ſooner; ſince it is evident from the preceding Genealogy of *Caleb*, that it was very common to have Children at twenty Years of Age. I alſo ſuppoſe, that the Number of Daughters were equal to the Number of Sons, whereas GOD by his Providence might have ſo dain'd it, that there might have been on ſuch an Occaſion a greater Number of Sons. And as *Moſes* married a (*r*) *Midianite*, or (*s*) a *Cuſhite*, ſo they might marry *Egyptian* Women, and increaſe their Families by ſuch a Method. I alſo lay aſide all ſuch as may be ſuppos'd to be born, after their Fathers were ſixty Years of Age. And I alſo ſuppoſe *Ephraim* (*t*) to be born the Year before the Famine, whereas he might have been born four or five Years ſooner. And according to theſe Suppoſitions, the Number of Men of twenty Years old and upwards, which might have been born to *Ephraim*, when his Poſterity (*u*) was number'd by *Moſes*, will appear to be in every Year as in the following Table.

(*o*) *Compare* Gen. 30. 25. *with* Gen. 31. 38, 41.
(*p*) Gen. *chap.* 32, 33, 34. *and* 35 *to Verſe* 19.
(*q*) Gen. 46. 21.
(*r*) Exod. 2. 15, 16, 21.
(*s*) Num. 12. 1.
(*t*) Gen. 45. 50, 51, 52.
(*u*) Num. 1. 33.

TABLE *the Thirtieth.*

Year of Promiſe.	Year of *Ephraim*.	Children of *Ephraim*.
206		*Joſeph* advanc'd.
207		Firſt Year of Plenty.
208		*Joſeph* married.
210		*Manaſſeh* born.
213		*Ephraim* born.
214	1	Firſt Year of Famine.
215	2	*Jacob* goes into *Egypt*.
243	30	1
245	32	1
247	34	1
249	36	1
251	38	1
253	40	1
255	42	1
257	44	1
259	46	1
261	48	1
263	50	1
265	52	1
267	54	1
269	56	1
271	58	1
273	60	2
275	62	2
277	64	3
279	66	4
281	68	5
283	70	6
285	72	7
287	74	8
289	76	9
291	78	10
293	80	11
295	82	12
297	84	13
299	86	14
301	88	15
303	90	17
305	92	18
307	94	20
309	96	23
311	98	27
313	100	32
315	102	38
317	104	45
319	106	53
321	108	62
323	110	72
325	112	83
327	114	95
329	116	108
331	118	122
333	120	138
335	122	154
337	124	172
339	126	192
341	128	215
343	130	242
345	132	274
347	134	312
349	136	357
351	138	410
353	140	472
355	142	544
357	144	627
359	146	722
361	148	830
363	150	953
365	152	1090
367	154	1244
369	156	1416
371	158	1608
373	160	1823
375	162	2065
377	164	2334
379	166	2651
381	168	3008
383	170	3418
385	172	3900
387	174	4444
389	176	5071
391	178	5793
393	180	6624
395	182	7576
397	184	8666
399	186	9910
401	188	11326
403	190	12934
405	192	14757
407	194	16822
409	196	19161
411	198	21812

Total from twenty Years old to an hundred and twenty is 175,794
The half whereof ſuppos'd to be Males is 87,897

5. According to theſe Suppoſitions it is evident, by Adding of the Years of the Promiſe from 311 excluſive to 411 incluſive, that the Number of *Ephraim*'s Children from twenty Years old and upward, even to 120, might without a Miracle have been 175794 at the Going out from *Egypt*, the half whereof being ſuppos'd to be Males, is 87897, which is above double the (*x*) Sum mention'd by *Moſes*, or 40500; and therefore more than half may at laſt be abated for uncertain and accidental Caſualties.

(*x*) Num. 1. 33.

6. The manner of Calculating this Table is thus, In the Column for the Children of *Ephraim* place the Number 1 oppoſite to the Year, in which *Ephraim* is ſuppos'd to be thirty Years old, and continue them on for every ſecond Year, until he is ſuppos'd to be ſixty Years old, then add together, as occaſion requires, all the Numbers which are in all the preceding Years, not leſs than thirty, or more than ſixty incluſive of both, and the Total ſhall be the Sum for the Year deſir'd.

CHAP. III.

Of the EGYPTIAN Year.

AS *Moſes* in this Interval confines himſelf principally to the *Egyptian* Hiſtory, ſo I ſuppoſe that it will not be unacceptable to give an Account of the *Egyptian* Year, by which they computed and ſettled the ſame in a *Chronological* Order.

2. *Adam* being created on the ſixth Day in the Evening, began to compute Days, Weeks, Months, and Years from the Beginning of his Life. This is the Reaſon that the Day began in the Evening, and ſo an Evening and a Morning (*a*) made up a natural Day, which Method continu'd in moſt of the Oriental Countries, and in all other Places, where they obſerv'd the Lunar Year. *Adam* being created ſoon after the Sun had touch'd the *Autumnal Equinox* occaſion'd thoſe Countries to begin their Year from the ſame Time. And being created when the Moon was a great Light, and very near her Full, occaſion'd theſe Countries to begin the Year from the Change of that Moon, whoſe Full happen'd immediately after the *Autumnal Equinox*. He being alſo created on the ſixth Day of the Creation, the firſt Day of his Life was the ſeventh, from whence he began to compute his Days, and Weeks, and Months, and Years, and ſo according to the Example of GOD, who (*b*) *reſted* on this Day, *bleſſed it, and ſanctified it*, *Adam* obſerv'd it as a holy Reſt, in the Praiſing and Adoring of his great *Creator*, and ſo he ſpent his firſt Day, or the firſt Fruits of his Time, in the Exerciſes of Religion. From hence began the Computation of Weeks (as it hath been before obſerv'd) and ſo the firſt Day thereof was the *Antemoſaical Sabbath*. And as the Moon was originally deſign'd to determine the (*c*) *Seaſons*; ſo from her firſt Appearance after the Change they began the Months, whilſt the Revolution of the Sun from Setting to Setting made a natural Day, and its Revolution from the *Autumnal Equinox* to the ſame, made a natural Year: And this Method continued in *Babylon* till the *Æra* of *Nabonaſſar*, where the plain level Country gave them greater Opportunities to make their *Aſtronomical* Obſervations for this Purpoſe in thoſe early Times.

3. But when the Poſterity of *Mizraim* or *Miſor* came from thence, and ſettled in *Upper-Egypt*, which was a mountainous uneven Country, they could not ſo well obſerve this Method. Such, who lay more open toward the Weſt, could obſerve the Appearance of the Moon a Day ſooner than others, who had Mountains or Hills toward that Part of the Heavens, which occaſion'd a Confuſion in their Beginning of the Year, and conſequently in all the ſubſequent Days and Months. To remedy this Inconveniency, they laid aſide the (*d*) *Lunar* and invented a *Solar* Year, conſiſting of as many Days as they thought would exactly contain the Number, in which the Sun paſs'd from one Point of the Ecliptick to the ſame again, which they thought at firſt to be three hundred and ſixty Days. Whether this was begun, before *Mizraim* the Son of *Ham* was eſtabliſh'd as their firſt King, or ſince, is uncertain; however, it was confirm'd by him, and in Commemoration thereof one of the *Egyptian* Months was call'd *Meſori*, by a ſmall Variation from his Name introduc'd by Length of Time. And as *Thoth* ſucceeded *Mizraim* in the Kingdom; ſo the Month following was called *Thoth*, in the ſame manner as *July* and *Auguſt* were ſo call'd from *Julius* and *Auguſtus Cæſar*, upon the Settling of the *Julian* Year among the *Romans*.

( ) Gen. 1. 5, 8, 13, 19, 23, 31. (*b*) Gen. 2. 1, 2, 3. (*c*) Gen. 1. 14.
(*d*) Leverigii *Chronologia*, *lib.* 1. *cap.* 10. *de Anno* Ægyptiaco.

4. *Thoth*,

4. *Thoth*, the ſecond King of *Egypt*, and Succeſſor of *Mizraim*, who is often call'd *Hermes* or *Mercury*, being the greateſt Philoſopher that ever govern'd that Kingdom, finding that this Method was not exact, applies himſelf to rectify it. The Time, when this Rectification was made, may be obſerv'd from *Herodotus*, who tells us, that (*e*) *in the Time of their oldeſt Kings*, or from their firſt Settling in *Egypt*, *the Sun had twice chang'd its Riſing and Setting*. That is, the Beginning of any particular Month had ſo chang'd its Place, as to run twice thro' all the Signs of the *Ecliptick*, and return to the Point, where it was at firſt, which was only caus'd by a Variation of their Months, and not by any Alteration of the Courſe of the Sun. The *Egyptian* Year being five Days leſs than the real Solar Year, this Alteration muſt happen twice in 137 *Julian* Years. For this Number being multiply'd by 365, the Days of a common *Julian* Year, the Total is 50005, to which add 35 for *Biſſextile Days*, and the Total is 50040, which divided by 360, the Quotient is 139 without any Remainder, from whence it appears, that in 137 *Julian* Years there are 139 *Egyptian* Years of 360 Days, or that the Beginning of any *Egyptian* Month had ran twice round the Ecliptick Line in ſuch a Space; ſo that this Alteration was made by *Thoth* about 137 Years after *Egypt* was firſt inhabited. And therefore if to 1807, or the Year of the World when *Egypt* was firſt inhabited, there are added 137 Years for the Time of theſe Alterations of the Months, the Total is 1944, or the Year of the World, when the *Calendar* was thus fix'd by *Thoth*, which was the Year before CHRIST 2064. And according to all theſe Accounts, the *Egyptian* Chronicle will ſtand thus.

	Year of the World.
The Flood	1657
Peleg born, and the Sons of *Noah* ſeparated	1758
Diſperſion from *Babylon*	1798
Egypt firſt inhabited	1807
Mizraim made firſt King of *Egypt*	1850
Thoth the ſecond King of *Egypt* begins to reign	1912
Thoth rectifies the *Egyptian* Year.	1944
Thoth dies.	1971

5. When the *Egyptians* perceiv'd this Defect in their Year, they remedied it in a great meaſure by Adding five Days to the End of it, which they therefore call'd ἐπαγόμεναι or *ſuperadded*, thereby implying, that they were not antiently in uſe among them, but afterward added to make up the Courſe of the Year. Of this (*f*) the *Egyptians* give an Account, (as *Plutarch* tells us) under this Fable; *Mercury being once at Dice with the Moon, he got from her a 72d Part of the Year, and added it to the 360 Days, which were antiently the Days of the Year, which were call'd* ἐπαγόμεναι, *and in which they celebrated the Feſtivals of their Gods.* Thence the Names of the ſeveral ἐπαγόμεναι were taken from their Gods, as dedicated to them; the firſt to *Oſiris*, the ſecond to Ἀρουήρις, the third to *Typho*, the fourth to *Iſis*, and the fifth to *Nephtha*, the Wife of *Typho*, and the Siſter to *Iſis*. The only Difficulty is, what is meant by the ſecond of theſe. Now *Sanchoniatho* tells us, (*g*) that in the next Generation before the Flood except one, there was Ἀγρέυης, which Name implies a God of Husbandry, like *Pan*, *Pales* and *Sylvanus* among the *Greeks* and *Romans*, who had a much worſhipp'd Statue, and a Temple carried about for that purpoſe. And *Plutarch* mentions not only *Pan*, but alſo *Aroueris*, as a moſt antient Deity among the *Egyptians*, and intimates, that it is uncertain, who he was; tho' from the Likeneſs of the Name we may ſuppoſe him to be the *Agrouerus* mentioned by *Sanchoniatho*. The firſt was *Oſiris* or *Mizraim* the Father of *Thoth*. The fourth was *Iſis* the Wife of *Mizraim* or *Oſiris*. The fifth was *Nephtha* the Siſter of *Iſis*, and Wife of *Typho*, and the third was *Typho* himſelf. So that four of theſe were in the immediate Generation before *Thoth*, being his Father, Mother, Uncle and Aunt, and the other was an antient Deity worſhipp'd before the Flood, and is a farther Sign, that the Days dedicated to them were ſuperadded to the Year by *Thoth* their Succeſſor. And there is no Doubt, but other Days were alſo dedicated to other Deities, either before the Flood, ſuch as *Tubalcain* or *Vulcan*, or immediately after, ſuch as *Noah* and his Wife, whom they call'd Οὐρανὸς and Γῆ, or *Heaven* and *Earth*, as alſo to *Ham* or *Jupiter Hammon*, and his Wife *Aſtarte* or *Aſhtaroth*, who was afterward the great Goddeſs of the *Zidonians*; and alſo others to later Deities, ſuch as *Thoth* himſelf, and his Succeſſor *Thoth* the ſecond, and other Kings of *Upper Egypt*, who were likewiſe deified after their Deceaſe, and of whom *Moſes* upbraided the Children of *Iſrael*, (*h*) that *they ſacrificed to devils, Dæmonibus*, or to Men departed, and *not to GOD, to gods whom they knew not, that came newly up*, and *whom* their *fathers feared not.* Of this Idolatry the *Iſraelites* were guilty in the Wilderneſs,

(*e*) *Euterpe. Vide* Scaligerum *de Emendatione Temporum, lib.* 3. *pag.* 195. Stillingfleet's *Origines Sacræ, Book* 1. *Chap.* 6. *Page.* 56. (*f*) *De Iſide & Oſiride.* (*g*) Cumberland's Sanchoniatho, *Page* 248. (*h*) Deut. 32. 17.

when

when (*i*) *they joined themſelves unto Baal-peor, and* did *eat the ſacrifices of the dead.* And therefore when the *Iſraelites* offer'd the Basket of the firſt ripe Fruits in the Land of *Canaan*, they were oblig'd every Year to purge themſelves of this Sin with this ſolemn Expreſſion; (*k*) *I have not eaten thereof in my mourning*, (that is for *Menes*, *Mizraim* or *Tammuz*, according to the Cuſtom of the *Egyptians*) *neither have I taken away ought thereof for any unclean uſe, nor given ought thereof for the dead.*

6. As the other Nations, which computed by *Lunar Years*, began them from the *Autumnal Equinox*; ſo when the *Egyptians* firſt ſettled their Solar Year, they began it from the firſt Approach of the Sun toward them from the Winter Solſtice, which could be obſerv'd in thoſe early Times. So that when the *Egyptian* Rites of Mourning for the Death of *Menes*, *Oſiris* or *Mizraim*, their firſt King, were obſerv'd on one of theſe Days, which they call'd Επαγόμεναι, the Song (as *Herodotus* (*l*) tells us) which they us'd on this Occaſion, was call'd *Linus*, or in the *Egyptian* Language *Maneros*: And when the Year was thus ſettled by *Thoth*, the firſt Month of it was call'd *Thoth* by his Name; ſo that the preceding Month of *Meſori* was the laſt, and the Days call'd Ἐπαγόμεναι were inſerted between them.

7. However this Rectification made it not ſo exact, but that in four Years Time they loſt a Day, and in the Space of 1461 Years, the Beginnings of each Month went backward thro' all the Signs and Seaſons to the ſame Point, from whence it began, as it did before in a much leſs Compaſs, which Defect *Julius Cæſar* obſerving, rectified the *Roman* and introduc'd the *Julian* Year by adding a *Biſſextile* or Leap-Day once in four Years, according to the Method, which is now in uſe among us, and this was done *Anno ante Chriſtum* 46.

8. The Eaſineſs of Computing the Days and Months of this Year, without the Trouble of Aſtronomical Computations, occaſion'd the Introducing this Method in the *Babyloniſh* Monarchy at the Beginning of the Reign of *Nabonaſſar*, and hence aroſe that famous *Æra* call'd by his Name, which began *Anno ante Chriſtum* 746, by which Method *Ptolemy* hath given us an Account, in his *Canon*, of all the *Aſſyrian* Emperors, from that Time to the Death of *Antoninus* the *Roman* Emperor in the Year of CHRIST 161, containing in all 907 Years. And it is probable, that this Method was ſoon after ſettl'd in the *Roman* Empire by *Numa Pompilius* their ſecond King, and it continu'd without Alteration until the Reign of *Julius Cæſar*.

9. However the Introducing of this Method into the *Aſſyrian* Empire in this Manner was a particular Providence of GOD, that thereby we might be able more certainly to infer the Time, when *Thoth* fix'd the *Egyptian* Year, and conſequently when he reign'd, in ſuch a Method as is agreeable to the *Scripture* Hiſtory of that Kingdom, compar'd withthe Catalogue of thoſe Kings mention'd by *Eratoſthenes*, and with the Obſervations made on this Subject by Biſhop *Cumberland*, that they all ſerve to explain and confirm each other.

10. For when the *Æra* of *Nabonaſſar* was ſettl'd in the Year before CHRIST 746, both the *Babyloniſh* and the *Egyptian* Year began on the twenty ſixth Day of *February* according to the *Julian* Account; and therefore by Computing it (*m*) backwards it is eaſy to know, when it began, at the Time that the Regulation was ſuppos'd to be made in the Reign of *Thoth*, by which it will evidently appear, that they did not begin from the Sun's Approach to either *Equinox*, but rather from the *Winter Solſtice*. Now when *Menes* or *Mizraim* was dead, and deify'd, he was conſecrated into the Sun, or reckon'd to be that intelligent Being, which regulated the Sun's Motion. And therefore when the *Egyptian* Rites of Mourning for the Death of *Menes* or *Mizraim* their firſt King were firſt obſerv'd on the firſt of thoſe Days call'd Επαγόμεναι, it was a kind of Weeping out of the old Year, or a Lamentation for the Sun's utmoſt Diſtance, and when they rejoic'd on the firſt Day following it, it was a joyful Uſhering in of the new Year, occaſion'd by their being firſt ſenſible of the Sun's Approach toward them. This made the *Iſraelites* fall into that Idolatry of (*n*) Weeping for *Tammuz*, or the Sun, which the *Jews* call'd תקופת תמוז *Tekuphath Tammuz*, or the Revolution of the Sun, or of the Year. And therefore when *Thoth*, *Anno Mundi* 1944 (as it is ſuppoſed) ſettled the Year, the Beginning thereof, or of the Month *Thoth* was as near to the Winter Solſtice, as the Approach of the Sun Northward from thence could be obſerv'd in thoſe early Times, as will appear from the following Calculation.

(*i*) Pſal. 106. 28. (*k*) Deut. 26. 14. (*l*) *Euterpe, cap.* 52. (*m*) *Vide* Beverigii *Inſtitutiones* Chronologicas, *lib.* 1. *cap.* 10. *de anno* Ægyptiaco, *& lib.* 2. *cap.* 16. *de Epocha Nabonaſſarea.* (*n*) Ezek. 8. 14.

CHRIST

CHRIST born *Anno Mundi*	4008
Thoth rectifies the Year, *Anno Mundi*	1942
That is *Anno ante Chriſtum*	2066
From thence ſubſtract the *Æra* of *Nabonaſſar*	746
The Remainder is	1320
Which divided by 4, the Quotient is	330
To which add *Feb.* 26, when the Year began at that Time	57
Total is	387
From which ſubſtract the Days of a Year	365
Remainder is *January*	22

when *Thoth* began the *Egyptian* Year; at which Time the Sun was in ♍ 15, 16, and conſequently the Diſtance of its Declination Northward was 52 Minutes, which was as ſmall as could be obſerv'd at that Time, as appears from the following Caculation.

	Med. Motus. s. d. m. ″.	Præceſ. Æqu. s. d. m. ″.
Anno Chriſti 1.	09 07 53 03	02 14 03 30
Ann. 1. *Biſſext.*	11 29 45 40	00 00 00 50
Dies Biſſext.	00 00 59 08	00 00 00 00
Long. Ægypt. Hor. 2. *Min.* 10.	00 00 05 20	00 00 00 00
Ann. 2000	00 15 06 50	00 27 46 40
Ann. 60	00 00 27 12	00 00 50 00
Ann. 6	11 29 33 08	00 00 05 00
Totum ſubſtrahendum	00 15 57 18	00 28 42 30
Anno ante Chriſtum 2066	08 21 55 45	01 15 21 00
Jan. 22.	00 21 41 03	00 00 00 03
Motus Medius	09 13 36 48	01 15 21 03
Præceſ. ſubſtr.	01 15 21 03	
Anomalia Media	07 28 15 45	
Æquatio addend.	00 01 39 46	
Solis locus	♍ 15 16 34	

11. Thus alſo when *Julius Cæſar* rectify'd the *Roman*, and introduc'd the *Julian* Year, *Anno ante Chriſtum* 45, he ſettl'd the Beginning on the firſt Day of *January*, when the Sun was in ♍ 08 Deg. 20 Min. 0″. and the Diſtance of its Declination from the Tropick 00 Deg. 18 Min. which probably was as little, as could be commonly obſerv'd at that Time.

12. To this I ſhall add, That according to this Computation, the Beginning of the *Egyptian* Year, when the *Iſralites* came out from thence, happen'd according to the *Julian* Account, to be on the firſt Day of *September*, and therefore the Change of the Beginning of the Year at that Time, was from the Autumn to the Spring, as is agreed upon by all *Hiſtorians*, *Chronologers* and *Commentators*. The Calculation follows.

From the Year of the World *Anno Chriſti* 00	4008
Subſtract the Departure of the *Iſraelites* out of *Egypt*.	2513
The Remainder is	1495
From which ſubſtract the *Æra* of *Nabonaſſar*	746
The Remainder is	749
Which being divided by 4, the Quotient is	187
To which add *Feb.* 26, when the Year began at that *Æra*	57
The Total is	244

which anſwers to the firſt Day of *September*, and makes the Alteration more remarkable.

13. From hence we may obſerve the great Wiſdom of GOD in the Alteration of the Year among his own People the *Iſraelites* at their Departure out of *Egypt*. The principal Deſign was to prevent their Participating with the idolatrous Nations in any Part of their Worſhip, and therefore it was alter'd in ſuch a manner, that the particular Days appointed for ſuch Feſtivals could not be ſo well known and obſerv'd. The *Egyptian* Year being Solar, conſiſted of 365 Days: The *Jewiſh* Year being Lunar, conſiſted ſometimes of 354, ſometimes of 355, and ſometimes of 384 Days; ſo that the Days, which were fix'd in the one, were moveable in the other, and conſequently could not be ſo eaſily known and diſtinguiſh'd. Had the *Jews* obſerv'd the *Egyptian* Year, the Days of their idolatrous Worſhip would have returned among them in their proper Order. When the Lunar Year was introduc'd, had they began it from the Autumnal *Equinox*, the idolatrous Worſhip of the *Babylonians* might alſo have return'd in the ſame Manner. But by Fixing it at the Spring, the Time of their Deliverance, it put them directly in Mind of the LORD their GOD, *who brought them out of the land of Egypt, and out of the houſe of bondage*, that ſo they might learn to *have no other gods but* him. And when the *Antemoſaical* Sabbath was every where profan'd by the Worſhip of the Sun, and was therefore call'd *Dies Solis* or *Sunday*, GOD was pleas'd to alter it from the firſt Day of the Week to the ſeventh, that ſo his Worſhip and Service might be ended, before the other began, and his own People might be under the leſs Temptation either to quit the Service of the Creator, or to join in the Worſhip of the Creatures; according as it hath been already inſiſted on, and ſhall alſo be mention'd in its proper Place.

CHAP. IV.

The Hiſtory of the WORLD.

AS the *Scripture* Hiſtory confines it ſelf from the Calling of *Abraham* to what happen'd principally among his Poſterity; ſo I ſuppoſe, that it will not be unacceptable to the Reader, to begin this Chapter with the beſt Account which we have of him, from his Birth until that Time. He was the Son of *Terah* (*a*), and the tenth from *Noah*. And thus, as there were ten Generations incluſive from *Adam* to the *Flood*; ſo there were ten Generations incluſive from the *Flood* to *Abraham*. *Moſes* mentions him as the firſt among his Brethren, as he mention'd *Shem* the firſt among the Sons of *Noah*, becauſe he was the firſt in Dignity, the Promiſe being given to him and to his Seed, and the ſacred Hiſtory being principally confin'd to him, and to his Family; but not becauſe he was the eldeſt: For his Brother *Haran* was born when (*b*) their Father *Terah* was ſeventy Years of Age, but *Abraham* was not born until he was an hundred and thirty Years old, it being evident, that (*c*) *Abraham* was but ſeventy and five Years old, when his Father died, who was at that Time two hundred and five Years of Age. The Place where he was born is expreſly ſaid to be *Ur*, a City lying between *Nineveh* and *Niſibis*, on the north Side of the River *Mygdonius*, Southward from the River *Tigris*, and in the Country of *Meſopotamia*. And as (*d*) the *Aſſyrian* Monarchy is often called the Land of the *Chaldeans*, and St. *Stephen* expreſly calls the Land, where *Abraham* dwelt, (*e*) the Land of the *Chaldeans*; ſo we may infer, that either *Nimrod*, who (*f*) built *Nineveh*, or his Succeſſor *Semiramis* had before this Time conquer'd that Part of *Meſopotamia*, and their Succeſſor was in Poſſeſſion of it in the Time of *Abraham*, as a Part of that Monarchy; and that this occaſion'd the Sons of *Japhet* to flee from thence, and to people the leſſer *Aſia* firſt, and *Greece* afterward, in ſo early an Age as *Moſes* mentions. There is another City of this Name, which lay near *Babylon* on the North, and a third call'd *Urchoa*, which lay Southward of it in the ſame Country. But neither of theſe was the Place, from whence *Abraham* came; becauſe no good Reaſon can be given, why he ſhould go ſo far round about toward the North thro' *Meſopotamia* and *Haran*, when there was a much ſhorter Way to the Weſt thro' *Arabia*, if he had come from *Babylon* to go to *Canaan*.

Anno Mundi 2009.

2. The Country of *Chaldea*, where *Abraham* liv'd, was ſtrangely addicted to Superſtition, inſomuch that the (*g*) *Chaldeans* in *Daniel*'s Time were reckon'd as a diſtinct ſort of Diviners from the *Magicians*, *Aſtrologers*, and *Soothſayers* or *Sorcerers*. And it is probable, that from ſuch Sort of Men the Anceſtors of *Abraham* might be infected with the Errors of the Country. *Joſhua* expreſly charges them with it, when (*h*) he ſaid to the *Iſraelites*, *Your fathers dwelt on the other ſide of the flood* (or of *Euphrates*) *in old time, even Terah the father of Abraham and the father of Nahor, and they ſerved other gods*. The (*i*) *Jews* tell us, that it is certain, that *Abraham* was bred up in the Religion of the *Zabii*, who in thoſe early Times made Images, or Repreſentations of the Sun, Moon and Stars to worſhip them; and that his Father *Terah* was a Maker and Seller of thoſe Images. That *Abraham* being well skill'd in the Aſtronomy of thoſe Times, learn'd from thence that thoſe Bodies could neither make nor move themſelves by their own Power, but that there was one only GOD, who created, preſerv'd, and govern'd all other things, and that therefore they ought to worſhip him alone. That his Father *Terah* going from home about particular Buſineſs, and leaving *Abraham* in the Shop to ſell the Images, he in his Father's Abſence broke them all except the largeſt of them. Upon this *Terah* being angry, brought *Abraham* before the chief King of the *Aſſyrian* Monarchy, to be puniſh'd for this Crime. This King being one of the *Magi* commanded *Abraham* to worſhip the Fire, and upon his Refuſal he made this Anſwer: *Since thou mockeſt me, who only worſhip the Fire, it is my Reſolution that thou ſhalt be thrown into it, that I may be a Witneſs, whether the* GOD *whom thou worſhippeſt, will come and deliver thee*. Upon the Refuſal of *Abraham*, he was immediately caſt into the Midſt of a burning fiery Furnace, but came out unhurt,

(*a*) Gen. 11. 27. (*b*) *Ibid.* (*c*) *Compare* Act. 7. 4. *with* Gen. 11. 32. *and* 12. 1, 4.
(*d*) Iſa. 23. 13. Jer. 24. 5. *and* 25. 12. *and* 50. 1, 8, 25, 45. *and* 51. 4. Ezek. 1. 3. *and* 12. 13.
(*e*) Act. 7. 4. (*f*) Gen. 10. 9, 10, 11. (*g*) Dan. 2. 2, 10. *and* 4. 7. *and* 5, 7, 11.
(*h*) Joſh. 24. 2. (*i*) Maimonides *in* Moreh Nebochim, *lib.* 3. *cap.* 29. Jad Chaz. *de Idololatria cap.* 1. Shalſheleth, *Pag.* 8. Juchaſin, *Pag.* 9. *Fol.* 1.

hurt, in the Preſence, and to the Admiration, of all. Some (*k*) think, that this Story roſe from Taking the Word *Ur* to ſignify the Fire, as it is in *Hebrew*, and therefore they interpret the (*l*) Saying of GOD to *Abraham* thus, *I am the* LORD, *that brought thee out of* the Fire *of the Chaldeans, to give thee this land to inherit it.* But ſince it is expreſly ſaid, that (*m*) *Terah, Lot, Abraham,* and *Sarai* his Wife came forth together out of *Ur of the Chaldees*; it may therefore more properly be taken as a City dedicated to the Fire, which was principally worſhipp'd there, and ſo call'd by this Name in Commemoration thereof. One (*n*) of the *Arabick* Hiſtorians tells us, that *Nimrod* the firſt *Aſſyrian* Monarch, was the firſt who worſhipp'd the Fire, and having ſeen a Flame at a great Diſtance in the Eaſt, aſcending out of the Earth, he ador'd it, and appointed a Prieſt, who ſhould continually attend it, and throw Frankincenſe in it; and that from his Time the *Magi* began to worſhip and adore the Fire in a ſet and ſolemn Manner. And (*o*) he farther adds, that *Terah* was the Father of *Abraham* by his firſt Wife, whoſe Name was *Yuna*, and after her Deceaſe he married another call'd *Tohwait*, by whom he had *Sarah*, whom *Abraham* married; and this is the Reaſon, that (*p*) *Abraham* ſaid of her, *Indeed, ſhe is my ſiſter, the daughter of my father, but not the daughter of my mother; and ſhe became my wife.* Another (*q*) *Arabick* Hiſtorian ſaith, that in his Time the Country of the *Chaldeans* was very much infeſted with Magpies, which laid it waſte, and eat up all the Seed, that was ſown in the Ground; and when the *Chaldeans* pray'd to the Sun, Moon, and Stars, and their Images, as alſo to the Fire, and had no Redreſs, *Abraham* afterward pray'd to the true GOD, who heard his Petitions, and deliver'd the Country, and upon this *Abraham* burnt the Idol Temple in *Chaldea*, which his Brother *Haran* endeavouring to extinguiſh periſh'd in the Flames. And thus (*r*) *Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees*; where (as *Joſephus* tells us) there was to be ſeen in his Time a Monument erected in Honour of his Memory.

3. This bold Attempt of *Abraham* enrag'd the whole Country againſt him and his Family, ſo that there was no Staying any longer there for them. Upon this GOD himſelf appears to *Abraham*, and commanded him (*s*) to depart from his *country, and from* his *kindred, and from* his *father's houſe*, and to dwell in a ſtrange Land. *Abraham* communicates this Viſion to his Father *Terah*, and his Reſolution thereupon, who probably communicates it to the reſt of the Family, and they reſolve not to ſtay behind him, but to accompany him in his Journey. It is probable, that they fear'd the Rage of the Country, who might ſuſpect them as guilty of Favouring *Abraham*'s Eſcape; and that *Terah* and his Family, tho' they had been Idolaters, were now convinc'd by the Miracles, which they ſaw, and the Arguments, which they heard from *Abraham*, and brought over to the Worſhip of the true GOD. For it is hard to gueſs what elſe ſhould move them to accompany *Abraham*, except an Obedience to the divine Direction, which he had receiv'd, to which they would not have agreed, if they had not believ'd in the ſame GOD. *Terah* himſelf being old and infirm, ſeems to encourage all the reſt, and to be the principal Agent in their Removal. For *Moſes* ſaith, (*s*) that *Terah took Abraham his ſon, and Lot the ſon of Haran his ſon's ſon, and Sarai his daughter in law, his ſon Abraham's wife, and they went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came to Haran, and dwelt there.* And tho' there is no mention of *Nahor* in the Text, becauſe he did not go into the Land of *Canaan* with the reſt; yet there is no doubt, but he came with them at this Time to *Haran*, ſince (*t*) there we find him afterward with his Poſterity. And it is as evident that he forſook the Idolatry of the Country, ſince his Grand-daughter *Rebeccah* was married to *Iſaac*, and his Great Grandchildren *Rachel* and *Leah* were married to *Jacob*.

Anno Mundi 2433.

4. They had not travell'd far, before the Death of *Terah* drawing nigh, he was viſited with ſuch Sickneſſes, as made him uncapable of Travelling any farther. Upon which *Abraham* reſolves to ſettle in that Country, as long as his Father liv'd. For this Reaſon they built a City, which they call'd (*u*) *Haran*, or (*x*) *Charran*, in Commemoration of their Brother *Haran*, whom they left behind them. It was call'd in *Latin Charræ* in the plural Number, becauſe its Inhabitants came from more Nations than one, conſiſting partly of the old Inhabitants, and partly of *Abraham*'s or rather *Nahor*'s Family, and was afterward remarkable for the total Defeat of the *Roman* Army under *Craſſus* by the *Parthians*. And here (*y*) *Terah* died, being two hundred and five Years old, which was a great Age in thoſe Days, and more than is recorded of any one in *Scripture* ſince his Time, *Job* excepted.

(*k*) Hottingeri Smegma Orientale, *Pag.* 293. (*l*) Gen. 15. 7. (*m*) Gen. 11. 31.
(*n*) Eutychii Annales, *Pag.* 65. (*o*) *Pag.* 67. (*p*) Gen. 20. 12. (*q*) Abul Pharagii *Hiſt. Dynaſt. Pag.* 20.
(*r*) Gen. 11. 28. Joſephus's *Jewiſh Ant. Book* 1. *Pag* 3. *Chap.* 7.
(*s*) Gen. 11. 31. (*t*) Gen. 24. 10, 24. Gen. 27. 43. *and* Gen. 28. 4, 5, 6. (*u*) Gen. 11. 32.
(*x*) Act. 7. 2, 4. (*y*) Gen. 11. 32.

5. *Joſephus*

5. *Joſephus* ſeems to agree with others of the Eaſtern Writers in ſome of theſe Tranſactions. He tells us, (*z*) that Terah *the Father of* Abraham *had contracted ſuch an Averſion to* Chaldea *for the Loſs of his Son* Haran, *that he went away, and all his Family into* Haran *in* Meſopotamia, *where* Terah *died and was buried.* And (*a*) he gives him this Character, that *he was a Man equally wiſe and eloquent, of a piercing Judgment, and an univerſal Knowledge, and famous for his celeſtial Obſervations.* That *he had the Reputation of an Underſtanding beyond other Men. And as he wanted no Skill; ſo he had alſo the Courage to attack the moſt daring Iniquities of the Times, and by Dints of Authority as well as of his Reaſoning to tear up falſe Opinions in Religion by the Roots, and to terrify wicked Men into the Love and Fear of that* GOD, *whom they deſpis'd.* That Abraham *was the firſt, who adventur'd to preach up the Doctrine of* one GOD, the Almighty Maker and Creator of all things both in Heaven and Earth, and that *we ſtand indebted to his infinite Goodneſs, and not to any Power in our ſelves, for all the Comforts, which we enjoy in this World.* And *this he argued from the orderly Courſe of things both by Sea and Land in their Times and Seaſons, and from his Obſervations upon the Motions and Influences of the Sun, Moon and Stars, inſomuch that without an overuling and an adminiſtring Providence to keep the Wheel going, the whole Frame of the Univerſe muſt drop into Confuſion, and conſequently that all, which we have to truſt to for Matters either of Profit, Pleaſure or Neceſſity, depends ſingly upon the good Will and Bounty of the firſt Mover: ſo that it is to him alone, that we are to render all Honour and Thankſgiving, without Aſſuming any thing to our ſelves.* And that *the People of* Chaldea *were ready to fly in his Face for this Doctrine, ſo that by* GOD's *Order and Aſſiſtance he convey'd himſelf from thence.* And he adds, that *Nicolaus* of *Damaſcus*, who might well know what paſs'd in the neighbouring Country of *Haran*, ſaith of *Abraham*, that he, *tho' a Stranger, commanded in* Damaſcus, *to which Place he came with a great Train from a Country call'd* Chaldea. And that *at* Damaſcus *the very Name of* Abraham *was in his Time had in great Veneration, and that there was alſo a Village, which even then bore the Name of* Abraham's Habitation. And another Author (*b*) informs us, that *Abraham* took an Houſe, which fronted *Haran*, where according to the antient Piety, he kept great Hoſpitality, and invited thoſe who came in or went out of Town to refreſh themſelves, if they pleas'd, and endeavour'd to teach them, whilſt they eat and drank with him, *That there was but one* GOD *in the World.*

6. *Abraham* had not been long there, before the Inhabitants (*c*) roſe againſt him, as they had done in *Chaldea*, for the Sake of his Doctrine, and therefore having no Promiſe from GOD that he ſhould inherit the Land, where he then was, but rather the contrary, and (*d*) probably GOD appearing again to him, commanded him to depart from that Country alſo, and to go into the Land of *Canaan*. Upon this *Abraham* remov'd from *Haran*, not only with his own Relations, but alſo with all the Slaves born in his Houſe, or bought with his Money, and (as the (*e*) *Chaldee* Paraphraſts add) all the Proſelytes, which he had gain'd over to his Religion. It was a wonderful Effect of *Abraham*'s Faith to move him to leave his own native Country, and go to *Haran*. It was more wonderful, that he ſhould quit *Haran*, where he was ſettl'd, and remove farther. And it is alſo as ſtrange, that all theſe ſhould be ſo unanimous as to go with him (for we read only of *Nahor* and his Family, who ſtay'd behind) that they ſhould go three hundred Miles from thence, to a Country of which they had no Manner of Knowledge, nor had ſent any Body before them to diſcover it, under the Conduct of a Foreigner, whom they had not known a Year before, and having nothing to ſupport them but the Promiſe of GOD. However they took their Journey thro' (*f*) the dangerous and barren Deſarts of *Palmyrena*, climbing over the high Mountain either of *Libanus*, *Hermon* or *Gilead*, and fearing no Dangers, but ſurmounting all Difficulties, they at laſt came to the Land of *Canaan*, the Place of their Reſt and ſettl'd Abode. And to aſſure *Abraham* hereof, there (*g*) came a Voice to him from the *Shechinah* or *Divine Glory* which appear'd, and told him, that this was the Country intended to be beſtow'd on his Poſterity. So that having left his own People and his Father's Houſe, he ſhould become the Lord of the whole Land of *Canaan*, and his Seed ſhould become a mighty Nation, which mov'd him accordingly to offer up a ſolemn Sacrifice to GOD, and build an Altar for ſuch a Purpoſe.

7. In the mean time the *Canaanitiſh* Paſtors in *Egypt* under the Command of *Janias* their fifth King, had not ſuch good Succeſs in Carrying on the Wars, as they had be-

(*z*) *Jewiſh Ant. Book* 1. *Chap.* 7. (*a*) *Ibid. Chap.* 8. (*b*) Pirke Eliezer. *Cap.* 26. (*c*) Joſephus *Jewiſh Ant. Book* 1. *Chap.* 8. (*d*) Act. 7. 4. Gen. 12. 1, 2, 3, 4, 5. (*e*) Onkelos, Jonathan *and the* Jeruſalem Targum *on* Gen. 12. 5. (*f*) *Sir* Walter Raleigh, *Book* 2. *Chap.* 1. *Sect.* 3. (*g*) Gen. 12. 7.

fore,

fore, but being defeated and ſtreighten'd by the Courage and Conduct of *Toegar Amachus* the ſixth King of *Upper-Egypt*, many of them willing to live in Quiet quitted the Country of *Lower-Egypt*, and retir'd into the Land of *Canaan*. Theſe having been call'd *Canaanites* in *Egypt*, call themſelves by the ſame Name at their Return from thence, and either not knowing to which of the ſettl'd Tribes in the Country they did belong, or the others being not willing to receive them, or perhaps they being not willing to ſeparate for Fear of more Wars, they ſettl'd themſelves upon the (*b*) Coaſt of the *Mediterranean* Sea, and upon the weſtern Banks of the River *Jordan*. This Retreat of theirs ſo weaken'd thoſe which were left behind them, that they could never afterward make Head againſt their Enemies, as they had done before, but declin'd more and more, until they were utterly expell'd from that Kingdom in the next King's Reign.

7. For the better Underſtanding of this Hiſtory, it will be convenient to obſerve, that among the Sons of *Canaan* there is mention made by *Moſes* of (*i*) the *Sinite*. Theſe lay in the moſt ſouthern Parts of *Canaan* towards *Egypt*, where they built the Town of *Sin*, on the moſt weſtern Branch of the *Nile*, near the *Mediterranean* Sea, and extended their Country as far as Mount *Sinai*. In the Beginning of the *Egyptian* Wars, the (*k*) *Caſluhim* their Neighbours being under *Mizraim* King of *Upper-Egypt*, took this Town of *Sin* from the *Canaanites*, becauſe thereby they might more eaſily prevent the Bringing in of Reinforcements from that Country, and ſo was a Paſs of the utmoſt Conſequence, which they could not be without, and therefore it was often call'd *Abaris*, or a *Paſſage*, from the *Hebrew* Word עבר *Abar*, which ſignifies *to paſs over*. When *Salatis*, who was a formidable Warrior, was made the firſt King of the *Canaanitiſh* Paſtors in *Lower-Egypt*, and began to extend his Conqueſts, his firſt Care was to retake this Paſs, to open a Communication between him and the Land of *Canaan*, which he did accordingly; and in Commemoration thereof he alter'd the Name, and call'd it *Peluſium*, from *Peles*, which, in the *Samaritan* and *Æthiopick* Languages, ſignifies *a Removing or Wandring from one Country to another*; to ſhew, that the preſent Poſſeſſors were not the antient Natives. And from the Name of this Town the Inhabitants of the Country were call'd *Philiſtines*. This is the Reaſon that among the Inhabitants of *Canaan*, which were to be deſtroy'd, *Moſes* never reckons the *Sinites*; becauſe they had before been conquer'd, firſt by the *Egyptians*, and then by their own Country Men, who had taken Poſſeſſion of their Land, and call'd it by another Name. And as the greateſt Number of thoſe who return'd into *Canaan* came from thence; ſo they are alſo frequently call'd *Philiſtines* in that Country, and the Sea-Coaſt on the *Mediterranean* was from thence call'd *Paleſtina*. Thus *Moſes* tells us, (*l*) that from the Country of the *Caſluhim came the Philiſtines*, and (*m*) the greateſt Number of them ſettl'd near *Beerſheba* in the Southern Parts of the Land of *Canaan*, and conſequently not far from the Country from whence they came. And he alſo reckoning up the eleven Sons of *Canaan* the Son of *Ham*, according to their Tribes, ſaith not only that *their* (*n*) *dwelling was from Zidon*, the moſt northern Part of the Land, *to Laſhah* near *Egypt*; but that (*o*) after their firſt Settlement *the Families of the Canaanites*, who return'd out of *Egypt*, *were ſpread abroad among them*; and ſo it was, for (*p*) when *Abraham* came into *Canaan*, theſe *Canaanites* were juſt then enter'd into the Land. Theſe *Canaanites* kept themſelves in great Bodies, and carried on a conſiderable Trade with their Neighbours, and for this Reaſon ſeated themſelves near the two great Seas; and therefore the Word *Canaan* in *Hebrew* ſignifies a Merchant, and keeping together did not ſtreighten *Abraham* and *Lot* at that Time.

8. Theſe *Canaanites* or *Philiſtines* (for they went by both Names) well knew the fatal Conſequence of Admitting a foreign Nation to enter peaceably and dwell among them, ſince this was the Cauſe of the *Egyptian* Wars in the former Century, which continu'd with great Violence at that Time; and therefore they reſolve, if poſſible, to prevent it in the Beginning. For this Purpoſe they choſe a King, whom they call (*q*) *Abimelech*, who dwelt at *Gerar*, ſince call'd *Aſhkelon* on the Bank of the *Mediterranean* near the River *Sorek*: And as the Name in *Hebrew* ſignifies *My Father the King*; ſo it ſeems to be a common Name to all the ſucceeding Kings of the *Philiſtines*. Upon his Acceſſion to the Government he chuſes (*r*) *Phicol* to be the General of his Army, and puts himſelf in a Poſture of Defence. But *Abraham* hearing how the *Philiſtines* had ſeated themſelves, and of their Military Preparations, reſolves not to travel into their Country, and therefore takes the middle Way between *Jordan* and the Sea, and intended accordingly to ſettle at (*s*) a conſiderable Diſtance from them in the Plain of *Moreh* near *Sichem*; and for this Purpoſe he builds an Altar here, and offers a

Anno Mundi 2084.

(*b*) Num. 13. 29. (*i*) Gen. 10. 15, 17. (*k*) Gen. 10. 13, 14. (*l*) Gen. 10. 14.
(*m*) Gen. 21. 31. (*n*) Gen. 10. 19. (*o*) Gen. 10. 18. (*p*) Gen. 12. 6.
(*q*) Gen. 20. 2. *and* 21. 32. (*r*) Gen. 21. 22. (*s*) Gen. 12. 6, 7.

ſolemn Sacrifice to GOD. And it being the firſt that he built in this Country, it was accordingly the firſt Place which was eſtabliſh'd for publick Worſhip, after the *Iſraelites* had conquer'd the Land of *Canaan*. A (*t*) learned Author of our own Nation gives good Reaſons to conjecture, that *Abraham* built on ſuch Occaſions as theſe a Place like the *Proſeuchæ*, or Places of Prayer among the *Jews*, ſo that the Ground whereon the Altar ſtood was encompaſs'd with a Wall or ſome ſuch Encloſure, and open above, but ſhaded with Trees, and ſo ſet apart for the other Exerciſes of divine Worſhip. The *Septuagint* (*u*) ſpeaks of the high Oak at *Shechem*, or a Grove of Oaks on an Hill which was there, where *Jacob* purg'd (*x*) his Houſhold of their Idols, and (*y*) here was the Sanctuary of GOD in *Joſhua*'s Time, near this very Grove where *Abraham* firſt pitch'd his Tent and built an Altar, and (*z*) it continu'd famous in after Ages. Such was the Care in thoſe early Times, that Places conſecrated or ſet apart to the Worſhip of GOD ſhould not afterward be profan'd by common Uſe. In the ſame manner *Abraham* (*a*) did afterward *plant a Grove at Beerſheba* as a Place for divine Worſhip, *and* there he *called on the Name of the* LORD, *the everlaſting* GOD; and more particularly the Antients very much reverenc'd an Oak. The Angel of the LORD (*b*) appear'd to *Gideon* under an Oak, which ſeems to be a Place where they did offer Sacrifices. And (*c*) of all other Trees an Oak was held moſt ſacred by the Heathen, and particularly by the *Druids*.

9. But the Temper of the People, who inhabited thoſe Parts, making it very inconvenient for *Abraham* to ſettle there, he goes about twenty Miles farther ſouthward, and reſolving to fix in that Place, he builds another Altar in the ſame Manner upon a Mountain, where they antiently choſe to ſacrifice rather than in other Places. And here he offer'd Sacrifices of Thankſgiving to GOD, and implor'd his continu'd Favour. For which Reaſon the Place was call'd *Bethel*, or *The Houſe of* GOD. And as he offer'd no Diſturbance to others, ſo they gave him none; and therefore being very rich in all Sorts of Cattle, he could not think fit abſolutely to fix here, but he made a farther Progreſs into the ſouthern Parts of the Country, partly for the Conveniency of Paſturage, and partly that he might ſee the reſt of that good Land, which GOD had promis'd to give him.

10. He had not been long in the Land, but (*d*) there happen'd a very great Famine, which made him think it convenient to go into *Egypt* for ſome Time, and to return again, when the Famine was over. *Joſephus* (*e*) tells us, that Abraham, *underſtanding that there was a great Plenty in* Egypt, *reſolv'd upon a Journey thither, not only to get a Part of their Plenty, but alſo to conſult the Prieſts in their Profeſſion about divine Matters, with an impartial Deſire and Diſpoſition to find out the Truth, and either to give or receive Satisfaction, according as the Subject in Queſtion did require.* *Pharaoh Janias* the King of *Egypt* being weaken'd by the Departure of his own Subjects ſo lately into *Canaan*, and reduc'd to Difficulties by an overpowering Enemy, was glad to encourage others to come and ſettle in his Kingdom at any Rate, and therefore admits them to live near him; by which (*f*) Means he was inform'd of the Beauty of *Sarah*, and intended to have made her one of his ſecondary Wives or Concubines, according to the Cuſtom in thoſe Days. But GOD to prevent this Deſign viſited him (as (*g*) *Joſephus* ſaith) both with a Plague and Sedition at once. In this Diſtreſs *Pharaoh* conſulted his Prieſts to know the Cauſe of ſuch Calamities, and what ought to be done to remove them. The Prieſts after Sacrificing gave this Anſwer, that it was a Judgment upon him, for the Violence and Abuſe which he deſign'd upon the Wife of a Stranger. Upon this *Pharaoh* reſtores *Sarah* to *Abraham*, and excus'd himſelf by Diſclaiming all Intentions of Abuſing another Man's Wife (for even theſe Idolaters had a Senſe of Virtue and Morality) and declar'd that he only deſir'd a fair Alliance, without the leaſt Thought of any ſcandalous Indignity to her Perſon. *Joſephus* alſo adds, that after this he made *Abraham* a Preſent of a conſiderable Sum of Money, and gave him the Liberty of Aſſociating himſelf with the moſt learned and excellent Men in his Dominions, by which Means he became better known, and conſequently more eſteem'd for his excellent Qualities and Virtue. By the Allowance of which Freedom of Conference and Communication, *Abraham* had an Opportunity of Obſerving all their Diviſions about Rites, Ceremonies and Opinions, their Factions and Animoſities, and their reciprocal Contempt and Hatred one of another; ſo that upon the Whole he made no Difficulty to pronounce them to be Men, who acted in Contradiction to themſelves, as well as to one another, and without any Foundation of Truth to build upon. By ſuch Diſcourſes as theſe, he gain'd to himſelf a very great Credit, not only for the Solidity of his Judgment, and an admirable Felicity of Elocution, but alſo for his inſtructive Method of Inform-

Anno Mundi 2085.

(*t*) Mede's *Diſcourſe* 18, *Page* 65. (*u*) *On* Gen. 12. 6. (*x*) Gen. 35. 4. (*y*) Joſh. 24. 1, 25, 26. (*z*) Judg. 9. 6. (*a*) Gen. 21. 33. (*b*) Jud. 6. 11, 19, 25. *and* 9. 6. (*c*) Plinii *Hiſt. Nat. Lib.* 16. *Cap.* 44. (*d*) Gen. 12. 10. (*e*) *Jewiſh Antiquities*, *Book* 1. *Chap.* 9. (*f*) Gen. 12. 14, 15, *&c.* (*g*) *As before.*

ing

ing and Convincing his Auditors; and he alſo read to them Lectures of Aſtronomy and Arithmetick. *Pharaoh* alſo gave ſtrict Orders, that none ſhould hurt him, nor any thing belonging to him. And when the Famine was ended in the Land of *Canaan*, he gave him a free Liberty to return, whenever he thought convenient.

11. During the Time of the Famine in *Canaan*, the *Canaanites*, who had kept together in great Bodies, were very much ſtreighten'd for Want of Proviſion and Paſturage, and therefore ſeveral of them, who had Flocks and Herds, divided from the Reſt in ſmaller Companies, and call'd themſelves by the Name of *Perizzites*, which Word in *Hebrew* ſignifies ſuch Men as live in ſmall and open Towns, and were thus diſtinguiſh'd from the *Canaanites*, who dwelt in Fortifications, or (as (*h*) the *Scripture* expreſſeth it) in *cities great and fenced up to heaven*. Theſe *Perizzites*, having been us'd to a paſtoral Life in *Egypt*, carry on the very ſame Way of Living, and probably, like (*i*) the *Rechabites*, dwelt in Tents, and mov'd from Place to Place for the Conveniency of Paſturage; ſo that their Memory was not preſerv'd by the Name of any Place in the Country, the Names of (*k*) *Baal Perazim*, and (*l*) *Perez Uzzah* being given for other Reaſons: So that when *Abraham* and *Lot* return'd out of *Egypt*, they found, that (*m*) both the *Canaanite and alſo the Perizzite were then in the land*. Theſe with their Cattle had eaten up their Paſturage, ſo that *Abraham* and *Lot* could not ſubſiſt together, but they were alſo (*n*) oblig'd to ſeparate into ſmaller Bodies, as the others had done before them. Hence appears the (*o*) Reaſon, why *Moſes* (when he reckons up the *Hivite*, the *Girgaſhite*, the *Amorite*, the *Jebuſite*, and the *Hittite*, among the Sons of *Canaan*, being the Nations whom the *Iſraelites* conquer'd) doth not mention the *Canaanites* and the *Perizzites*, tho' they make up the ſeven, and were (*p*) always mark'd out for utter Deſtruction. For theſe were but late Inhabitants, and coming from the *Egyptian* Wars were the more formidable Enemies, if they ſhould have been ſuffer'd to live among them. And thus when *Simeon* and *Levi* had (*q*) deſtroy'd the *Shechemites* for the Indignity done to *Dinah* their Siſter, *Jacob* ſeems only to be afraid of the *Canaanites* and the *Perizzites*, leſt they ſhould come againſt him in an hoſtile Manner; but he expreſſes no Concern for the other Tribes, who had been long before ſettl'd in the Land of *Canaan*; becauſe they had not been train'd up to War like theſe.

Anno Mundi 2086.

12. When *Abraham* and *Lot* were return'd into this Country, they (*r*) intended to ſettle at *Bethel*, which was the ſecond Place where they dwelt after their firſt Entrance, that ſo he might be near that Ground which he had devoted to the Service of GOD. The firſt thing that he did was to repair the Altar, which ſeems to have been fall'n or thrown down, and to offer Sacrifice thereon, commending himſelf and all that he had to the divine Protection, who had before promis'd to beſtow this Country upon him; and then to ſeek out for Suſtenance for himſelf and his Cattle. But here he finds a Difficulty; the *Canaanites* continu'd in their old Poſts, but the *Perizzites* had ſcatter'd themſelves abroad in all the adjoyning Lands, had eaten up ſome of the beſt Paſturages, and ſeiz'd the reſt, ſo that they could not live together in that Part of the Country. This occaſion'd a Contention between their Servants, each endeavouring like the *Perizzites* to get the beſt Paſtures, and the beſt watering Places for their Flocks; which being told to *Abraham*, and he being inclin'd to Peace, and reſolving to yield in order to preſerve it, makes an Offer to *Lot* to take his Choice, and live where he thought fit, with a Promiſe to ſeparate from him. *Lot* on the other hand not willing to take the Advantage of his Uncle, but knowing that it was the Cuſtom, in Peopling of the World, for the Younger to ſeparate from the Elder, pitch'd upon Dwelling in the Plains of *Jordan* near *Sodom*, as being a very fruitful Country, and where he could not want Water for his Flocks in the drieſt Seaſon. So that *Lot* remov'd, and *Abraham* ſeems to continue ſtill at *Bethel*; becauſe he might be near the Place of religious Worſhip.

13. It is obſervable, that GOD never gave to *Abraham* the Promiſe of this Land whilſt *Lot* was with him, except at (*s*) his firſt Coming to *Shechem*. When he firſt commanded him to depart out of his Country, and told him, that he would (*t*) *make* him *a great nation*, the Text plainly intimates, that he was alone. When he was (*u*) firſt at *Bethel*, and when (*x*) he return'd from *Egypt* thither, he had no ſuch Promiſe; and the Reaſon ſeems to be this: Had the Promiſe been repeated, whilſt *Lot* was with him, the Children of *Lot* might have had ſome Pretence to it, as well as the Children of *Abraham*; but whatever was done in his Abſence, could no Way affect them. But (*y*) as ſoon as *Lot* was ſeparated from him, the Promiſe was repeated in a moſt ample Manner. And tho' this was a ſufficient Encouragement for him to continue at *Bethel*, in Hope of more Manifeſtations of

(*h*) Deut. 9. 1. (*i*) Jer. 35. 7, 9. (*k*) 2 Sam. 5. 20. (*l*) 2 Sam. 6. 8. (*m*) Gen. 13. 7. (*n*) Gen. 13. 5 *to* 13. (*o*) Gen. 10. 15, 16, 17. (*p*) Gen. 15. 20. Exod. 3. 8, 17. *and* 23. 33. *and* 33. 1. *and* 34. 11. Deut. 7. 1. *and* 20. 17. Joſ. 3. 10. *and* 12. 8. *and* 24. 11. (*q*) Gen. 34. 25, 26, 30. (*r*) Gen. 13. 3, 4. (*s*) Gen. 12. 7. (*t*) Gen. 12. 1, 2, 3. (*u*) Gen. 12. 8. (*x*) Gen. 13. 1, 2, 3, 4. (*y*) Gen. 13. 14, 15, 16, 17.

the

the Divine Being; yet it was not long after, that he remov'd to (*z*) the Plain of *Mamre*, which was in *Hebron*, where he alſo built an Altar unto the LORD, with a Deſign to ſettle there, that he might be near to *Lot*, and they might be ready to aſſiſt and ſuccour each other upon any Occaſion, which happen'd ſoon after.

14. For (as (*a*) *Joſephus* obſerves) whilſt the Empire of *Aſia* was in the Hands of the *Aſſyrians*, in the latter End (*b*) of the Reign of *Zameis* or *Ninyas* the Succeſſor of *Semiramis*, and about four Years before the Departure of *Abraham* from his native Country, when *Sodom* was in a Condition ſo rich and populous, that five Kings had the Adminiſtration of the Government, who (*c*) in *Scripture* are call'd *Bera* King of *Sodom*, *Birſha* King of *Gomorrah*, *Shinab* King of *Admah*, *Shemeber* King of *Zeboim*, and the King of *Bela*, which is *Zoar*, and whilſt each of theſe Kings was abſolute in his own Territory, in thoſe Days the *Aſſyrians* took the Field with a mighty Army, and march'd againſt *Sodom* in four ſtrong Bodies, well officer'd and diſciplin'd, gave them Battle, and after a bloody Fight utterly defeated them. *Zameis* being an old and unactive Prince, makes *Chedarlaomer*, then his Viceroy in *Elam* or *Perſia*, to be Governor of this Country, and lays heavy Taxes upon them to keep them in Subjection.

Anno Mundi 2079.

Anno Mundi 2082.

Zameis dying ſoon after, was ſucceeded by *Arius*, who reign'd thirty Years, and is in *Scripture* call'd *Tidal* King of the Nations, or all thoſe Countries ſubject to the *Aſſyrian* Monarchy, and the *Samaritan* Verſion calls him *The Sultan*, or Emperor *of the Hammites*, or of the Empire erected by *Nimrod* the Son of *Ham*, a Part of which was *Elam*, where *Chedarlaomer* firſt govern'd, ſince (*d*) *Erec* and *Accad*, the Beginning of this Monarchy, or the two firſt Cities, which *Nimrod* built, were in *Elam* on the Banks of the *Euphrates* near the *Perſian* Gulph. *Arius* or *Tidal* ſucceeding *Zameis* in the Empire, confirms *Chedarlaomer* as Governor over theſe Countries, and ſeems to have his chief Reſidence at *Nineveh*, where *Nimrod* ſpent his latter Days, ſo that he makes (*e*) *Amraphel* his Deputy at *Shinar*, who, as the *Samaritan* Verſion plainly intimates, dwelt at *Babylon*, and *Arioch* the Governor of *Cœloſyria*, who dwelt at *Ellaſar*, or (*f*) *Ellas*, a City in thoſe Parts on the Borders of *Arabia*.

15. In this Poſture the *Aſſyrian* Monarchy continu'd for (*g*) twelve Years, when all the neighbouring Country near *Sodom* enter'd into a Confederacy to ſhake off the Yoak; the five Kings before-mention'd ſeem to be the Principal, and were join'd for this Purpoſe by the adjacent Country. The moſt reſolute of theſe were the *Horites*, who were a Colony of the *Hivites*, planted there by *Canaan* the Son of *Ham* almoſt two hundred Years before, who to maintain themſelves in their antient Poſſeſſions, following the Example of the *Philiſtines*, being a Barrier to them, and therefore expecting to be ſuccour'd by them, ſet up (*h*) a King of their own, call'd *Bela* the Son of *Beor*, who liv'd afterward in a City call'd *Dinhabah*, of which he was probably the Governor, before he was made their King. *Chedarlaomer* ſends to *Tidal* the Emperor, and to the other Governors already mention'd, to join him with all the Forces, which they could get together, to ſuppreſs this Inſurrection in the very Beginning, who accordingly join him with the utmoſt Expedition, and ſuppoſing that they had Forces enough for their Purpoſe, they wait not for more, but quarter the reſt in ſuch Places, as might beſt ſecure the other Countries from the like Revolts; and *Tidal* himſelf, tho an unactive Prince, marches at the Head of them the better to encourage his own Army, and be a Terror to the Enemy. Upon this they march immediately againſt the *Rephaims*, a warlike People (*i*) of the Poſterity of *Canaan*, who dwelt on the other Side of *Jordan* in *Baſhan* or *Batanea*; the Name ſignifies Men of a Giant-like Stature, and therefore the *Septuagint* calls them *Giants*. They ſeem to be gather'd together to oppoſe their Paſſage into *Sodom*; ſo that theſe were firſt attack'd, that the Conquering of them might ſtrike a greater Terror among all the reſt. After this they fall upon the *Zuzims*, which was a populous Country, full of large tall and warlike Inhabitants, whom (*k*) the *Ammonites* their Neighbours call'd *Zamzummims*, from their Dreadfulneſs, the Word in the *Arabick* ſignifying a Rattling like Thunder. From thence they ſet upon the *Emims*, who were alſo a (*l*) gigantick People, who poſſeſs'd *Ar* and the Fields of *Kirjathjearim*, until they were driven out by the *Moabites*, and ſo the Country was call'd *Moab*; and having ſubdu'd them, they alſo attack the *Horites*, in Revenge for their ſetting a new King over them, who dwelt in Mount *Seir*, until they were driven out by the Children of *Eſau*, and ſo their Country was call'd *Edom*. Af-

Anno Mundi 2091.

Anno Mundi 1810.

Anno Mundi 2092.

(*z*) Gen. 13. 18. (*a*) *Jewiſh Ant. Book* 1. *Chap.* 10. (*b*) Marſhal's Chronology. (*c*) Gen. 14. 2. (*d*) Gen. 10. 9, 10. (*e*) Gen. 14. 1. (*f*) Stephanus *de Urbibus*. (*g*) Gen. 14. 4. (*h*) Gen. 36. 31, 32. (*i*) Gen. 15. 20. Joſh. 12. 14. *and* 13. 12. (*k*) Deut. 2. 10. (*l*) Deut. 2. 9, 10, 11.

ter

ter this they return back again, and fall upon the Country of *Enmiſhpat*; ſo call'd, becauſe (*m*) GOD did here judge the *Iſraelites* for their Murmuring againſt *Moſes*; and thus they paſs thro' the Country, which afterward belong'd to the *Amalekites*, and ſo to the *Amorites*, who dwelt in *Hazazon Tamar*, or *Engaddi*, near the *Dead* Sea; ſo that now the Country of *Sodom* lay open before them, and they had no other Enemy near them, which could give them any Diſturbance.

16. The King of *Sodom* and the four other Kings knowing themſelves to have been the firſt Occaſion of theſe Misfortunes could expect to fare no better than their Neighbours, and therefore they join all their Forces together, with a Reſolution to hazard a pitch'd Battle, and ſo to regain or loſe all. They knew, that all theſe Conqueſts muſt coſt the *Aſſyrians* a great many Men, and they were tir'd out with long Marches, and therefore theſe Kings march out to the (*n*) Vale of *Siddim*, which was full of Slime-Pits, and encamp there, expecting an Attack, and hoping, that their Enemies might in the Heat of *Battle* fall into thoſe Pits, and ſo periſh, and others to avoid them might break their Ranks, and ſo the whole Army might be eaſily put into Diſorder, not being acquainted with the Nature of the Ground.

17. But the Succeſs did not anſwer their Expectation. The *Aſſyrians* after a terrible Battle gain'd an entire Victory, ſo that the other Army was forc'd to fly away to any Places of Defence, which they could meet with; and leaving all open their Enemies plunder the Country, and take not only all the Priſoners, whom they could light upon, but particularly they take *Lot* with his Goods and Cattle, and carry him off among the reſt. *Tidal* finding that he had loſt a great many Men in this Battle, that many more were wounded, and the reſt fatigu'd with ſo long a Campaign, the Winter approaching, and being on the Weſt Side of *Jordan*, in an Enemies Country, where it would be difficult to raiſe Recruits, they march Northward thro' *Canaan*, and paſſing by *Abraham*, who had not intereſted himſelf in the Quarrel, they give him no Diſturbance, and take the direct Road to *Nineveh*, where *Tidal* their *Emperor* formerly liv'd, and ſeems to have ſpent the Remainder of his Days. However, (*o*) *Abraham* hearing that *Lot* his Brother's Son was taken Priſoner, arms all his own houſhold Servants, being 318 in Number, and perſuades his three Neighbours *Aner*, *Eſhcol* and *Mamre* to join with him, who had before enter'd into a League offenſive and defenſive for their common Intereſt. What Number of Soldiers they had is uncertain, but marching all together with the utmoſt Secrecy, they purſu'd them to *Dan*, ſituated on the north Part of the River *Jordan*, and having Intelligence where they were, *Abraham* divided his Army into four Parts, and ſo with his (*p*) freſh Men, well train'd up to War, he fell upon them by Surprize (*q*) in the Night, when they had been tir'd with long Marches, and an heavy Battle, and moſt of them wounded, and were careleſs and ſecure at the Running away of the other Army, and their being march'd to ſo great a Diſtance. Thus they were attack'd at once in the four Quarters of their Camp, that they might be the more diſtracted, and apprehenſive that their Enemies were much more numerous than indeed they were; when they knew not who were Friends or who were Enemies; and ſo many of them were kill'd in their Sleep, and might kill one another in Diſorder at their firſt Waking; and *Abraham* gain'd an entire Victory, and purſu'd them to the Borders of their own Country, when he did not think fit to follow them any farther, leſt his own Retreat ſhould be intercepted; and ſo he return'd with all the Spoil, and all the Priſoners, which had been taken. Hence we may ſee, that in antient Times there was Policy in War, and many favourable Circumſtances attended *Abraham* in this Expedition. But the chief Cauſe of all his Succeſs was the Providence of GOD, who had (*r*) promis'd to bleſs *Abraham* and preſerve him, to proſper his Friends, and confound his Enemies, who could eaſily ſo order it, that (*s*) *one man ſhall chaſe a thouſand, and two put ten thouſand toflight*, and to him (*t*) was the Glory of all aſcrib'd.

18. The Conſequences of this ſignal Victory were in all Reſpects very great and glorious to *Abraham*. For firſt, it confirm'd all the neighbouring Kings in their own Poſſeſſions, and they could not but acknowledge him to be their great Preſerver, and treat him always after that with the utmoſt Reſpect and Eſteem. Secondly, it put an end to the Power of the *Aſſyrian* Monarchy on that Side, and thus (as (*u*) *Daniel* ſaith) tho' it had been before as ſwift as an Eagle in its Conqueſts; yet now the ſouthern *wing was pluckt*, and the Feathers taken away. And tho' *Cuſh*, the Son of *Ham* and Father of *Nimrod*, had been ſeated here with all his Family; yet his Removal from thence to *Chuſcha* on the ſouth of *Babylon*, when that Monarchy began, ſo weaken'd thoſe which were left behind, that they were an eaſy Prey to their Neighbours, firſt the *Horites*, and then the *Iſhmaelites* and *Edomites*, that we hear but little more except the Name, which might continue in the Country even whilſt poſſeſt with other Inhabitants. And as for *Tidal* or *Arius* the Emperor, he was ſuf-

(*m*) Gen. 14. 17. *and* Num. 20. 12, 13, 14, 16. (*n*) Gen. 14. 8, 9, 10. (*o*) Gen. 14. 13, 14.
(*p*) *Ibid.* (*q*) Gen. 14 15. (*r*) Gen. 12. 1, 2, 3, 4. (*s*) Lev. 26. 8. Deut. 32. 30.
Joſh. 23. 10. (*t*) Gen. 14. 19, 20. (*u*) Dan. 7. 4.

ficiently disheartened by these Misfortunes, and glad to be at Quiet in his own Country, rather than march again to a Place at such a Distance, when he had Cause to think that the Success would be uncertain, and that another Defeat would be attended with the most fatal Consequences. And this is the Reason, that the *Scriptures* speak so little afterwards of the *Assyrian* Monarchy, not only because it did little, the Kings for thirty Generations (as *Diodorus Siculus* tells us) giving themselves wholly up to Ease and Luxury; but also because that little which they did, was without the Bounds of the sacred Story. And lastly, it gave *Abraham* a Right to take Possession of those Countries, as he had recover'd them out of the Hands of the *Assyrians*; so that when *Abraham* sent (*x*) the Sons which he had by *Keturah* eastward, to settle themselves in *Arabia*, they had a free Liberty to travel thither. And when he afterward sent the *Ishmaelites* to take Possession of that Country, the King of the *Horites* his Neighbours was so sensible of his Obligation to *Abraham* on this Occasion, and of the Right which *Abraham* had by Conquest, that he gave them no Disturbance, which we read of.

19. However we must not conclude from the *Scripture* Silence, that there was no *Assyrian* Monarchy at that Time. The *Jewish* Writers, and all the *Latin*, *Greek* and *Arabick* Historians are full in this Case, and *Moses* himself may be call'd in as a farther Evidence, who not only tells us, how it was founded by *Nimrod*; but (*y*) when he describes the Country in which *Ishmael*'s Children were settled, between *Havilah*, which is near to *Babylonia*, and *Shur*, which is near to *Egypt*, and is the Country thro' which was the Passage from thence into *Babylon*, and *Nineveh*, and even to the *Persian* Gulph, he saith, It is the Country thro' which is the Passage to *Assyria*. The *Septuagint* renders it, *to the Assyrians*, or Part of their Dominion; for so *Babylonia* was from the Beginning of its Plantation to that Time; either when the *Ishmaelites* were settl'd, or when *Moses* wrote *Genesis*. The *Assyrians* had two Royal Cities *Babylon* and *Nineveh*; and the Way for Commerce between the two old Kingdoms was then so well known, that *Moses* chuses to describe the Country of the *Ishmaelites* by that Road. Or if we render the Words thus, *The Sons of Ishmael dwelt from Shur, which is toward Egypt, unto Havilah, which is toward Assyria in the way from Egypt thither*, it will plainly intimate, that the Parts near *Havilah* was call'd *Assyria*, as under that Monarchy; and therefore tho' they lost some of their Country toward the South of *Arabia*, yet they lost none toward the East.

20. When (*z*) *Abraham* return'd from this signal Victory, the King of *Sodom*, whose Crown and Kingdom he had thereby secur'd to him, went out to meet him, and congratulated him upon the same, and generously offer'd to *Abraham* the whole Spoil, which he had retaken (since had it not been for him it must have been carry'd off) and only desir'd that the Persons might remain his Subjects. *Abraham* readily granted the latter Part (and so *Lot* return'd to dwell in *Sodom*) and as generously refus'd the other, declaring that he was absolutely resolv'd to make no Advantage of the Booty to himself, more than to supply his Men with Provisions; reserving also the Right of his other three Confederates to deal with their Country Men as they pleas'd, because he could not give away their Right, when he so generously parted with his own.

21. But before this Concession to the King of *Sodom*, *Abraham* had made a Present to *Melchizedeck*, which could not be recall'd. Who this *Melchizedeck* was is uncertain. Some think him to be the Son of *Shem*, others the Son of *Peleg*. The *Jews* unanimously reckon him to be *Shem* himself, who according to the *Scripture* Account liv'd till *Isaac* (who was not born at this Time) was fifty Years old. The *Scripture* tells us that (*a*) he was the *Priest of the most high* GOD, and King of *Salem*, which the *Jews* also unanimously reckon to be *Jerusalem*. It lay near to *Abraham*'s Road, at his Return from the North of *Canaan*, and was (*b*) antiently call'd *Salem*. *Josephus* saith, that (*c*) he treated *Abraham*'s Followers and Soldiers with great Bounty and Hospitality, (the *Scripture* only saith, that (*d*) he *brought forth bread and wine*, which may comprehend all sorts of Provision for their Refreshment) and that he extoll'd *Abraham* himself, at the Table, up to the Skies for so noble an Enterprize, and glorify'd GOD's holy Name for the Blessing of so signal a Victory, in a Thanksgiving worthy of his sacred Character. And *Abraham* on the other Hand presented *Melchizedeck* with the Tenth of the Spoils that he had taken, which he thankfully accepted of. It is certain, that he was a Type of our blessed SAVIOUR, of whom *David* saith, (*e*) *Thou art a priest for ever, after the order of Melchizedeck.* CHRIST himself (*f*) applies this Psalm as spoken of the MESSIAH, which the *Jews* never deny'd, when the Denial thereof would have been very much to their Purpose. St. *Paul* (*g*) expressly

(*x*) Gen. 25. 5, 6, 16, 17, 18. (*y*) Gen. 25. 18. (*z*) Gen. 14. 17 *to the End.*
(*a*) Gen. 14. 18. (*b*) Psal. 76. 2. (*c*) *Jewish Ant. Book* 1. *Chap.* 11. (*d*) Gen. 14. 18.
(*e*) Psal. 110. 4. (*f*) Matth. 22. 41 *to the End.* Mark 12. 35, 36, 37. Luke 20. 41, 42, 43, 44.
(*g*) Heb. 5. 6, 10. *and* 6. 20. *and* 7. 17.

expreſly quotes the Words of *David* in this Senſe, and (*h*) carries on the Parallel to this Purpoſe. *Melchizedeck* was the Prieſt of the moſt high GOD; ſo was CHRIST. His Name in *Hebrew* ſignifies the *King of Righteouſneſs*, or the righteous King; ſuch a one was CHRIST. He was King of *Salem*, which ſignifies Peace; ſuch a one was CHRIST. He was *without father, and without mother*, that is, He (*i*) was born of ſuch Parents, by whom he could lay no Manner of Claim to any Prieſthood in the Land of *Canaan*, no more than if he had no Parents at all; and the Apoſtle (*k*) ſaith of CHRIST, *It is evident, that our* LORD *ſprang out of Judah, of which tribe Moſes ſpake nothing concerning prieſthood. And it is far more evident*; for *that after the ſimilitude of Melchizedeck there ariſeth another prieſt, who is made not after the law of a carnal commandment, but after the power of an endleſs life.* He was ἀγενεαλόγητος, His Name was not mention'd in the Genealogies, which *Moſes* reckons up, and therefore he might be thought to have none at all; and thus CHRIST had no earthly Father, but was the Son of GOD. He was *without Deſcent* or Pedigree. There is no Mention made of his Offspring; and thus CHRIST had none at all. He had *neither beginning of days, nor end of life. Moſes* doth not tell us, that he was ever born, how long he liv'd, or that he ever died. Thus (*l*) *who ſhall declare the generation of* CHRIST, he being from and to all Eternity? He abided a Prieſt for ever, that is, as long as the true Worſhip of GOD continu'd in *Paleſtina*; and CHRIST hath ſuch a Prieſthood, which is never to be ſucceeded by any other. And he brought forth *Bread and Wine*, which ſome look upon as a Type of the Sacrament of the LORD's Supper. The (*) *Arabick* Hiſtorian adds, that when the Fame of *Melchizedeck* was known to the twelve neighbouring Kings (whoſe Names he reckons up) they came to him, and when they had ſeen, and talk'd with him, they deſir'd, that he would go and live among them, who anſwer'd, that he could not go from that Place. Upon this they took Counſel together to build a City, ſaying, This Man is indeed the King of all the Earth, and the Father of all the Kings. And when the City was built, they made him King of it, and afterward *Melchizedeck* call'd it *Jeruſalem*. And when the Fame of *Melchizedeck* came to *Machul* the King of *Teman* or the *South*, he came to ſee him, and brought him a great Quantity of Wealth, and after this *Melchizedeck* was greatly reſpected among them.

22. After this great Victory, the ſecond Perſon (*m*) of the Trinity, who is frequently call'd *The WORD*, and *The* WORD *of the* LORD, who is alſo (*n*) call'd *The* LORD, and (*o*) *The* LORD GOD by *Abraham*, appear'd unto him, encouraging his Hope in GOD, and aſſuring him, that he and *Lot* ſhould be ſafe from any new Invaſion by theſe or any other Enemies; for GOD would protect and defend him, and give him far more than what he had ſo lately refus'd. And GOD, according to his Promiſe, ſo reſtrain'd this mighty Empire, that we hear but little of it for ſome Centuries, except the Names of the Emperors, and the Time when they reign'd, as it hath been handed to us (*p*) by *Cteſias*, in his firſt ſix Books of the Hiſtory of the *Aſſyrians* and *Babylonians*, from the Time of *Ninus* and *Semiramis* to that of *Cyrus*, out of which *Photius* hath written Extracts, which are all the Remains that we have of his Writings. It is true, that (*q*) there is but a poor Account of him among the Antients, who generally ſpeak of him but as a fabulous Writer. However, ſomething may be ſaid in his Behalf. He was a Native of *Cnidos*, a City of *Caria*, in *Aſia the leſs*. He was taken in a Battle by *Artaxerxes Mnemon* King of *Perſia*, who made uſe of him as a Phyſician, to cure him of the Wounds which he had receiv'd in that Battle, and having had good Succeſs he continu'd as the chief Phyſician to that King for ſeventeen Years; ſo that whilſt he reſided at the Court, he took the beſt Care, and had the beſt Opportunities to inform himſelf in the Hiſtories of thoſe Countries. His Works were probably written in the *Perſick* Language, and the Extracts of them were in *Greek*. So that the Objection againſt him, that the Names mention'd by him have no Affinity with the Names mention'd in *Scripture*, is of no Weight. The *Perſians* deſcending from *Shem*, worſhipp'd none of thoſe Gods, which were us'd in *Babylon* among the Poſterity of *Ham*, and therefore might not call the *Aſſyrian* Kings by the Names of their Idols, as the *Babylonians* did, but by other Names, which they had in the *Perſick*

(*h*) Heb. 7. 1, 2, 3. (*i*) Euripides *in his* Ion, *verſe* 109, *hath the very Words of the* Apoſtle.

——Ως χ' ἁμήτωρ
Ἀπάτωρ τε γεγὼς τὸν θρέψαντα
Φοίβε ναὸν θεραπεύω.

In which Ion *acknowledges, That tho' he was born of ſuch a Father and Mother as had no Right to it; yet he was a Servant in the Temple of* Apollo, *and had his Maintenance from thence.* (*k*) Heb. 7. 11 *to* 17. (*l*) Iſai. 53. 8. (*) Eutychii Annales. *pag.* 67. (*m*) Gen. 15. 1, 4. (*n*) Gen. 15. 6. (*o*) Gen. 15. 2, 8. (*p*) Diodorus Siculus *lib.* 2. *pag.* 84. *and lib.* 14. *pag.* 421. Photius *Cod.* 62. Suidas *in voce* Κτησίας. (*q*) Plutarchus *in* Artaxerxe. Ariſtoteles *in hiſtoriâ animalium lib.* 8. *cap.* 28.

Language,

Language, and theſe might again be alter'd, to fit them to the Humour of the *Greeks* at that Time. The Author might ſuffer in his Character by being tranſlated, and much more by being abridg'd, and the beſt Proofs of his Hiſtory might be omitted; and therefore the *Greeks*, who were not well acquainted with theſe Hiſtories, might call them fabulous, tho' they were really true. *Diodorus Siculus*, and *Trogus Pompeius* (of which *Juſtin* is an Epitome) took moſt of that from him, which they had written of the *Aſſyrian* Affairs. And it is certain, that there were royal Records then in *Perſia*, in which all the Affairs and Tranſactions of the Government were faithfully recorded; for (*r*) the Books of *Ezra* and *Eſther* give us a particular Account of them. It is alſo very probable, that the *Aſſyrian* Monarchy kept Records of the ſame Nature either in *Sippora* or *Babylon*; and therefore when this Empire was ſubdu'd by the *Perſians*, their Hiſtorians might be well acquainted with both. And therefore as *Cteſias* (*s*) profeſſes his Sincerity, and appeals to the publick Records, as a Teſtimony of the Truth of what he wrote, he may be allow'd as an Author of Credit, eſpecially becauſe he exactly agrees with the *Scripture Chronology*.

23. But to return to the Hiſtory of *Abraham*. He (*t*) having no Child prays to GOD for an Heir, upon which GOD repeats his former Promiſe, with this Addition, that his Poſterity ſhould be as the *Stars* of Heaven for Number. Accordingly *he believ'd* (*u*) in the ſecond Perſon of the Trinity, who appear'd to him; he relied and depended upon him and his Promiſe, who in due Time ſhould be made Man of his Seed, whoſe (*x*) Righteouſneſs ſhould be imputed to all thoſe who are juſtify'd, and whoſe Death ſhould be a Satisfaction for their Sins, and in Commemoration hereof he offer'd Sacrifices at the ſame Time. Thus the Promiſes were ſign'd and made over to him; and as he is call'd *the Father of the faithful*, ſo he is propos'd as an Example, to ſhew that we muſt be juſtified by ſuch a Faith which (*y*) hath good Works join'd with it. And GOD farther declar'd to him, that his Poſterity ſhould be (*z*) afflicted by the *Egyptians* four hundred Years, which began at (*a*) the Weaning of *Iſaac*, and ended at their Paſſing over the *Red Sea*. Upon this GOD repeats his Promiſe, to give to *Abraham*'s Poſterity not only all the Land of *Canaan*, which the *Iſraelites* poſſeſs'd, but other Places which fell to his other Sons. The firſt of theſe, which are mention'd, are (*b*) *the Kenites*. Theſe may be ſuppos'd to be of the Poſterity of *Cuſh*, who were firſt ſeated between the *Red-Sea* and *Jordan* near *Egypt*, and were much weaken'd by their Father's Going off toward *Babylon* to eſtabliſh the *Aſſyrian* Monarchy, and ſo they became an eaſy Prey to the Children of *Eſau* the Son of *Iſaac*; after this ſome of them dwelt among the Family of (*c*) *Amalek* the Son of *Eſau*, whilſt others of them remov'd to the Country of *Midian*, where they were again conquer'd by (*d*) another of the Sons of *Abraham*. This is the Reaſon that (*e*) *Hobab*, or *Jethro*, the Father-in-Law of *Moſes*, who dwelt in *Midian*, is call'd in *Hebrew* (*f*) a *Cuſhite*; and of theſe *Balaam* (*g*) had a full Proſpect from the Top of *Peor*. They were call'd *Kenites*, either from the Word, which in *Hebrew* ſignifies a *Neſt*, and the Reaſon (*h*) is given by *Balaam*, when he ſaid, *Strong is thy dwelling-place, and thou putteſt thy reſt in a rock*. Or elſe in a reproachful Manner, as deſcending from *Ham*, who married *Naamah* the Daughter of *Lamech* of the Race of *Cain*. And therefore (*i*) what we render *Nevertheleſs the Kenite ſhall be waſted*, is in *Hebrew*, *But Cain ſhall be waſted*.

Anno Mundi 2092.

24. The next is the *Kenizzite*. Theſe being mention'd (*k*) by *Moſes* between the *Kenites* and the *Kadmonites* may make us think, that they were alſo ſituated between them. And it is the more probable, becauſe they were afterward ſubject to the *Iſraelites* and *Edomites*, the Poſterity of *Abraham* by *Iſaac*, as well as the *Kenites* and *Kadmonites* themſelves. It is not likely, that the ſacred Hiſtory ſhould paſs them over in Silence; and if he mention'd them, they muſt be mention'd by the Name of the *Kenizzites*. And it is alſo probable, that one of the Grandſons of *Eſau* was (*) nam'd *Kenaz*, to ingratiate themſelves the more with theſe People, who at that Time were their Subjects.

25. The other is the *Kadmonites*. This Name in *Hebrew* ſignifies the Inhabitants of the Eaſt; and therefore they muſt lie oppoſite to *Hebron* on the other Side of *Jordan*. This is the Reaſon, that *Abraham* (*l*) ſent thither the Sons whom he had by *Keturah*, during his Life Time, as knowing it to be the Country which GOD had promis'd to give him.

(*r*) Ezra 4. 15, 18, 19. *and* 5. 17. *and* 6. 1 *to* 6. Eſther 2. 21, 22, 23. *and* 6, 1, 2.
(*s*) Diodorus Siculus *lib.* 2. *p.* 84. (*t*) Gen. 15. 2. (*u*) Gen. 15. 6. (*x*) Rom. 3. 21, 22, 24, 26. *and cap.* 4. *per totum, and* 5. 1. Gal. 3. 6, 7, 8, 9. (*y*) James 2. 21, 22, 23, 24.
(*z*) Gen. 15. 13. Act. 7. 6. (*a*) Gen. 21. 8, 9, 10. (*b*) Gen. 15. 19. (*c*) 1 Sam. 15. 6. Gen. 36. 12. (*d*) Gen. 25. 1, 2. (*e*) Num. 10. 29. Jud. 4. 11. Exod. 2. 21. *and* 3. 1. *and* 4. 18.
(*f*) Num. 12. 1. (*g*) Num. 23. 29, 30. *and* 24. 20, 21, 22. (*h*) Num. 24. 21.
(*i*) Num. 24. 22. (*k*) Wells's *Geography*, *Part* 1. *Page* 323. (*) Gen. 36. 11. (*l*) Gen. 25. 6.

The *Kenizzites* and *Kadmonites* being thus conquer'd, their Names ſeem to be quite extinct between the Time of *Abraham* and *Moſes*; and not being given to the *Iſraelites*, we find no Mention of them by *Joſhua* in the Diviſion of the Land of *Canaan*, nor in the Account, which he gives us of any Country, that they inhabited. As for the (*m*) *Rephaims*, or Men of gigantick Stature, as their Name ſignifies in *Hebrew*, and as they (*n*) are expreſly call'd in *Scripture*, they (*o*) dwelt at *Aſhtaroth Karnaim* in *Baſhan*, and the *Iſraelites* conquer'd their Country, when *Og* was their King, and gave it (*p*) to the half Tribe of *Manaſſeh*.

26. After *Abraham* (*q*) *had dwelt ten Years in the land of Canaan*, waiting for the Fulfilling of GOD's Promiſe of a Son, but not ſeeing as yet any Fruit of it, it being deferr'd for the greater Trial of his Faith, and being not yet inform'd, whether the Promiſe ſhould be fulfill'd by *Sarah* his Wife or not, he alſo having acquainted her with it, and ſhe being impatient to have it fulfilled ſome Way or other, gives *Hagar* her Maid, an *Egyptian* by Birth, to *Abraham* to be a ſecondary Wife. But ſhe being with Child, and deſpiſing her Miſtreſs upon that Account, was ſo hardly treated by her, that ſhe ran away with a Deſign to go to *Egypt*, and came to a Fountain in the Wilderneſs of *Shur*, which is upon the Borders of that Country. Here (*s*) the ſecond Perſon of the Trinity, whom *Moſes* calls, *The angel of the* LORD, and (*t*) afterward the LORD himſelf, and whom *Jacob* calls, (*u*) *The angel which redeemed* him *from all evil*, appears to her, and commands her to return again, with a Promiſe that ſhe ſhould have a Son, who ſhould be the Father of a numerous Offspring; and in Commemoration that GOD had heard her Affliction, his Name was to be call'd *Iſhmael*, which ſignifies in *Hebrew* GOD *will hear*, and the Well, by which ſhe ſat, was call'd *Beerlahairoi*, or *The Well of him who liveth and ſeeth me*. Of this *Iſhmael* it was not only propheſy'd at the ſame Time, that (*x*) he ſhou'd live near the reſt of his Brethren, which was in a great Meaſure in *Abraham*'s Power to perform; but alſo that he ſhould be (*y*) *a wild Man*, as fierce and ungovernable as a wild Aſs, which loves to ramble in Deſarts, and is not eaſily tam'd to live in Societies. That he ſhould alſo be very warlike, and infeſt his Neighbours, and be infeſted by them. And tho' this Prophecy was ſpoken almoſt five hundred Years before *Moſes* wrote it, and above three thouſand Years ago, yet it is ſuch an exact Deſcription of the Poſterity of *Iſhmael* formerly, and of the *Turks*, who boaſt that they are deſcended from him, who dwell in the Deſarts of *Arabia* and other Parts of *Aſia*, who have been continually at Wars, and have been generally inclin'd to Inſurrections and Mutinies, that the Prophecy ſhews it ſelf to have come from that God, who knew what ſhould happen from that Time to this, and who alone hath over-rul'd and govern'd them ever ſince, and according to whoſe Promiſe, *Iſhmael* was born in the next Year. And two Years after this (*z*) *Arphaxad* the firſt Perſon recorded to be born after the Flood dies.

Anno Mundi 2093.

Anno Mundi 2094.

Anno Mundi 2096.

27. For ſome Years after there is nothing recorded either in ſacred or profane Hiſtory. The next Occurrence is, the Inſtitution of (*a*) Circumciſion. When GOD was willing to call out of the World a peculiar People to himſelf, he inſtituted this as a peculiar Rite, by which they and their Children ſhould be initiated. So that here was an outward and viſible Sign inſtituted by GOD himſelf; and an inward and ſpiritual Grace repreſented thereby. The Cutting off a ſmall Part of the Fleſh ſignify'd the Caſting off of the inherent Pollution of their Natures, occaſion'd by the Tranſgreſſion of our firſt Parents, and the Conformity to the outward Act was a Sign of a more inward and ſpiritual Conformity to the whole Law; whence *Moſes* commands them (*b*) to *circumciſe the foreskins of their hearts, and to be no more ſtiffnecked.* Thus in the *Chriſtian* Church Baptiſm is appointed for our Admiſſion into the Church, and to ſeal unto us (*c*) the *Remiſſion of our Sins.* And from hence our Church affirms, (*d*) that *it is certain from God's Word, that Children which are baptized, dying before they commit actual Sin, are undoubtedly ſaved.* For as the Guilt of Original Sin is thus waſh'd away (it being impoſſible, that the Sacrament could be ineffectual to the End deſign'd) and they have nothing elſe to anſwer for, they muſt be the Objects of GOD's Favour and Mercy to their eternal Comfort. And *Baptiſm* is a Preparation for an holy Life, ſince hereby we are made Partakers of the Benefits, which CHRIST hath procur'd, (*e*) that *like as he was raiſed from the dead for the glory of the father, even ſo we alſo ſhould walk in newneſs of life.* And therefore as Chil-

Anno Mundi 2107.

(*m*) Gen. 15. 20. (*n*) Deut. 1. 11. (*o*) Gen. 14. 5. (*p*) Deut. 1. 4. Joſh. 12. 4, 5. *and* 13. 12, 31. (*q*) Gen. 16. 3. (*r*) 1 Sam. 15. 7. (*s*) Gen. 16. 7, 9, 10, 11. (*t*) Gen. 16. 13. (*u*) Gen. 48. 16. (*x*) Gen 16. 12. (*y*) Ibid. *Where the Word* פרא *in* Hebrew *ſignifies a wild Aſs, and therefore is render'd* Onager homo *by* Buxtorf *in his* Lexicon Hebraicum. (*z*) Gen. 11. 10, 12, 13. (*a*) Gen. 17. 9 *to* 14. *and* 23 *to the End.* (*b*) Deut. 10. 16. (*c*) Mark 1. 4. Luke 3. 3. Act. 2. 38. *and* 22. 16. (*d*) *Rubrick in the Office after publick Baptiſm.* (*e*) Rom. 6. 4 *to* 15.

dren were admitted into Covenant under the Law; ſo they may be admitted under the Goſpel, ſince CHRIST came to open a Way for (*f*) all, and not to exclude any. There are indeed ſome, who deny this; but their Arguments are not concluſive. They ſay, that in Circumciſion there was a Mark left always in the Fleſh; but in Baptiſm there is none. And indeed there was a good Reaſon for it: When GOD would have his Will revealed only to the *Jews*, he took Care that they ſhould be diſtinguiſh'd from the reſt of the World; but now he is willing to bring all Nations home to himſelf, it is more proper that ſuch Marks of Diſtinction ſhould be laid aſide, and ſomething elſe appointed in its Place. Secondly, They ſay, that only Men could be circumciſed, but Women are baptized. And there is good Reaſon for this, that when GOD inſtead thereof appointed an Ordinance ſo plain and ſo eaſy, both Sexes ſhould equally partake of the Benefit and Comfort thereof. Thirdly, They ſay, that Circumciſion was only adminiſter'd on the eighth Day, but Baptiſm is adminiſtred on any Day. And there was a particular Reaſon for it. At that Time there were ſeveral legal Impurities, which incapacitated any Perſon from Partaking of the holy Things, particularly if a Woman had brought forth a Man Child, (*g*) ſhe and her Child *ſhould be unclean ſeven days*, and *in the eighth day* he ſhould *be circumciſed*, which was as ſoon as poſſible. And therefore ſince all theſe Uncleanneſſes and Separations are aboliſh'd by CHRIST the Argument turns thus: Under the Law they were admitted into Covenant by Circumciſion as ſoon as poſſible, without Omitting a Day, and therefore under the Goſpel they ſhould be admitted without Delays, leſt Danger of Death ſhould happen in the mean Time. Fourthly, They ſay, that Children ought to be taught before they are baptiz'd. But that is a Miſtake: The (*h*) Word, from whence they ground this Notion, ſignifies only *making Diſciples*, or Admitting them into the School of CHRIST, which (*i*) *St. John* tells us, is done by *Baptiſm*. And indeed we admit of Children into Schools, not becauſe they are taught, but that they may be taught. So that the Command of our SAVIOUR to his *Apoſtles* runs thus, *Go ye, and make diſciples of all nations*, Men, Women and their Children, by *Baptizing them in the name of the* FATHER, *and of the* SON, *and of the* HOLY GHOST; and as ſoon as they are come to Years of Diſcretion, *then teach them to obſerve all* the other *things, whatſoever I have commanded you*. And laſtly they ſay, that none ought to be baptiz'd but Believers; but Infants cannot believe, therefore they ought not to be baptized. But to this it may be anſwer'd, That CHRIST tells us, that (*k*) *little Children do believe*. Little Children are Sinners by *Adam*'s Sin imputed to them, and little Children are Believers by the Faith, which either of their Parents profeſs imputed to them; ſo that ſince (*l*) the Promiſe is given to Parents and their Children, and (*m*) they have a *Federal Holineſs* by Virtue thereof, they ought as certainly to be admitted Partakers of ſuch Promiſes as more aged Perſons.

28. At this Time *Iſhmael* the Son of *Abraham* was circumcis'd, being thirteen Years of Age. He is reckon'd to be (*n*) the Father of the *Arabians*, particularly of *Mahomet*, and the *Saracens*: And as the *Mahometans* are circumcis'd at this Time; and they boaſt much of their being *Iſhmaelites*; ſo it is probable, that we had never known the Original of this Cuſtom among them, if it had not been recorded by *Moſes*. And as the *Jews* continue to circumciſe at eight Days old, according to the Command given to *Abraham*, and the Example of *Iſaac*; ſo the *Turks* even at this Time do not circumciſe until they are thirteen Years of Age, according to the Example of *Iſhmael*.

29. But the Continuance of it among the *Jews* is more remarkable, as they deſcended from *Iſaac*, and ſo are the Sons of *Abraham*. GOD hath promis'd great and glorious things, (*o*) which ſhall happen to them as a Nation, when they ſhall be converted to the *Chriſtian* Faith; and therefore when other Nations incorporated into one another, and the Families intermix'd, ſo as not to be diſtinguiſh'd after their Dwelling in other Countries; yet the *Jews*, by Means of this Rite, being alſo of a different Religion, and a different Language, have always been kept diſtinct and ſeparated from all others. So that the Appointer of Circumciſion muſt be an all-wiſe Being, who appointed it ſo many Ages, or even thouſands of Years ſince, to be a Means in due Time of Explaining thoſe Prophecies, which are yet to be fulfill'd.

(*f*) Matth. 28. 19. (*g*) Levit. 12. 2, 3. (*h*) Μαθητεύσατε. Matth. 28. 19.
(*i*) John 4. 1, 2. (*k*) Matth. 18. 3, 6. (*l*) Acts 2. 38, 39. (*m*) 1 Cor. 7. 14.
(*n*) Hottingeri Hiſtoria Orientalis *lib.* 1. *cap.* 3. *pag.* 38, 39. (*o*) Iſai. 2. 1 *to* 6. *and* 4. 3 *to the End, and* 10. 20 *to* 24. *and* 11, 6 *to* 11. *and* 12 *throughout, and* 25 *throughout, and* 26. 1 *to* 20. *and* 30. 18 *to* 27. *and* 32 *throughout, and* 33 *throughout, and* 34. 5 *to* 11. *and* 44. 3. *and* 52. 1 *to* 7. *and* 54. 1 *to* 11. *and* 55. 1 *to* 6. *and* 59. 20, 21. *and* 60. 18 *to the End, and* 62. 1 *to* 6. *and* 65. 7 *to the End, and* 66. 18, 19, 22, 23. Jer. 3. 16, 17. *and* 4. 1, 2. *and* 30. 9. *and* 31. 31 *to* 35. *and* 33. 8, 15, 16. Ezek. 16. 60 *to the End, and* 34. 23, 24, 30. *and* 36. 25, 26, 27. *and* 37. 22 *to the End, and* 39. 22, 28, 29. Joel 3. 16 *to the End,* Zeph. 3. 9, 10, 15. Zech. 2. 10 *to the End, and* 12. 10 *to the End, and* 13. 1. *and* 14. 8, 9, 16 *to the End, and Rom.* 11 *throughout.*

30. At

30. At this Time the Name of (*p*) *Abraham* is chang'd as a farther Confirmation of the promis'd Bleſſing. He was before call'd *Abram*, which in *Hebrew* ſignifies (*q*) *a glorious father*. And now he is call'd *Abraham* (*r*) from *Ab* a *Father*, and the *Arabick* Word *Raham*, which ſignifies a *thick* and *continual Rain*, and metaphorically ſuch a vaſt Multitude, as like the Drops cannot be number'd. Thus GOD himſelf (*s*) explains it, *Neither ſhall thy name any more be call'd Abram*; but *thy name ſhall be call'd Abraham*; *for a father of many nations have I made thee*. And (*t*) GOD himſelf alludes to a like Metaphor, *I will make thy ſeed as the duſt of the earth*; *ſo that if any man can number the duſt of the earth, then ſhall thy ſeed alſo be number'd*. And *Sarah*'s Name was alſo chang'd from *Sarai*, which ſignifies *My Princeſs*, as of one, to *Sarah*, a *Princeſs* in more general and univerſal Terms. Upon this (*u*) GOD promiſes, that *Abraham* ſhou'd have a Son of her, that ſhe ſhou'd be a Mother of Nations, that many Kings, and probably the *Meſſiah* ſhould come of her, in whom all the Nations of the Earth ſhou'd be bleſſed. *Abraham* receiv'd this Promiſe by Faith, relied and depended upon it, and therefore he fell upon his Face and laugh'd. For this Reaſon he had a Command to call his Son *Iſaac*, which ſignifies *He ſhall laugh*, becauſe (*x*) a *Covenant* ſhould be eſtabliſh'd with him, and eſpecially with the MESSIAS his Offſpring. Thus (*y*) *Abraham* in the ſupernatural Birth of *Iſaac*, foreſaw the ſupernatural Birth of CHRIST, and rejoic'd. And *Iſaac* was not ſo nam'd only becauſe of *Abraham*'s Joy for him, but eſpecially becauſe of his Joy in him, who was to come after, and ſaid to the *Jews*, (*z*) *Your father Abraham rejoic'd to ſee my day, and he ſaw it, and was glad.*

31. Soon after this, (*a*) in the Middle of the Summer, there was another Appearance of the divine Majeſty to *Abraham*. It is obſervable, (*b*) that when *he looked, he ſaw three Perſons ſtanding by him*, and yet he ſpeaks to them (*c*) as to one, from whence ſome infer it to be a Repreſentation of the Trinity in Unity. *Abraham* (*d*) calls them *My Lord*, and *Moſes* (*e*) calls them *the* LORD. The (*f*) firſt Perſon ſeems to talk with *Abraham*, and reveal to him, that he ſhou'd have the promis'd Seed in its due Time, and alſo, that *Sodom* and the neighbouring Cities were in great Danger of being deſtroy'd for their Wickedneſs, with whom *Abraham* interceded as with GOD, and of whom it is ſaid, (*g*) *And* JEHOVAH, or *the* LORD, *went his way, as ſoon as he had left communing with Abraham*; which (*h*) the *Paraphraſts* interpret of the Glory of the LORD, or the divine *Shechinah*. The other two, when with *Lot*, ſeem (*i*) plainly to acknowledge another, *We* (ſay they) *will deſtroy this Place*; *becauſe the cry of them is waxen great before the* LORD, *and the* LORD *hath ſent us to deſtroy it*. The ſecond ſeems to be the Perſon, who deſtroy'd thoſe Cities, of whom it is ſaid, (*k*) *that the* LORD *rained upon Sodom and upon Gomorrah brimſtone and fire, from the* LORD *out of heaven*. He is call'd by (*l*) the *Chaldee* Paraphraſts, *the Word of the* LORD, as he was before call'd (*m*) in *Scripture*, and is ſaid to rain Fire and Brimſtone from the other out of Heaven, who (*n*) had ſo lately ſeem'd to aſcend thither. The third ſeems to come to deliver *Lot* and his Family, of whom it is ſaid, that (*o*) *the* LORD was *merciful to him*, and (*p*) GOD *remember'd Abraham, and ſent Lot out of the midſt of the overthrow*: And tho' (*q*) at firſt he ſpake to both as unto two; yet now (*r*) he ſpeaks to this alone as unto one. And as *Abraham* pray'd in general for all the Cities, and had his Petitions granted, as far as he preſum'd to ask; ſo *Lot* pray'd (*s*) for one, that he might *eſcape thither* becauſe *it* was *a little one*; for which Reaſon, the Name of it was alter'd (*t*) from *Bela* to *Zoar*, which Word in *Hebrew* ſignifies *little*, and was preſerv'd accordingly, when the (*u*) other Cities were deſtroy'd with Fire and Brimſtone, and were *made examples unto thoſe, who ſhould live ſuch ungodly* Lives as they did. And it is obſervable, that (*x*) many Heathen Hiſtorians ſpeak of the ſame Cities, as deſtroy'd by Lightning. The Country is ſince turn'd into a large Lake, ſometimes call'd *the Lake of Sodom*, ſometimes *Lacus Aſphaltitis* or *The Lake of Brimſtone*, ſometimes *the Salt-*

Anno Mundi 2107.

Anno Mundi 2107.

(*p*) Gen. 17. 3, 4, 5. (*q*) *Ab* אב Ab *Pater*, & רם Ram *excelſus*. (*r*) Hottingeri Smegma Orientale *lib.* 1. *cap.* 8. *pag.* 288. (*s*) Gen. 17. 5, 6. 7. (*t*) Gen. 13. 16. (*u*) Gen. 17. 15, 16. (*x*) Gen. 17. 19. (*y*) Lightfoot *Vol.* 1. *Page* 13. (*z*) John 8. 56. (*a*) Gen. 18. 1. (*b*) Gen. 18. 2. (*c*) Gen. 18. 3. (*d*) Gen. 18. 3. (*e*) Gen. 18. 13. (*f*) Gen. 18. 17, 20, 22, 26. (*g*) Gen. 18. 33. (*h*) Onkelos *and* Jonathan. (*i*) Gen. 19. 13. (*k*) Gen. 19. 24. (*l*) *As this third Book began with* Gen. 12. 1. *ſo I ſhall look no farther back than to that Place*; *and in theſe few Chapters we find Inſtances hereof in* Onkelos *on* Gen. 15. 1, 4. *in* Jonathan *on* Gen. 12. 17. *and* 15. 1, 6. *and* 16. 13. Dominus cujus ſermo allocutus erat, *and* 17. 2. Ego ſum Deus omnipotens, & dabo fœdus inter Verbum meum, & inter te. *So alſo* Gen. 17. 7, 10. *and* 18. 17. *and* 20. 3, 6, 18. *and* Targ. Hieroſolym. *on* Gen. 15. 1. *and* 16. 13. *and* 18. 17. *and* 19. 24. (*m*) Gen. 15. 1. (*n*) Gen. 18. 33. (*o*) Gen. 19. 16. (*p*) Gen. 19. 29. (*q*) Gen. 19. 2. (*r*) Gen. 19. 18, 19. (*s*) Gen. 19. 19, 20. (*t*) Gen. 14. 2. (*u*) Gen. 19. 24, 25. 2 Pet. 2. 6. Jude *Verſe* 7. (*x*) Tacitus *Hiſt. lib.* 5. Diodorus Siculus, Strabo, & Plinius.

Sea

Sea, and ſometimes the *Dead-Sea*, becauſe they ſay, that no Fiſh can live in it. And we are told by (*y*) one, that the black Ground being turn'd into Aſhes, is a Sign that it was ſtruck with Lightning. And that the Apples which are there, tho' they look very fine, cannot be eaten, for when they are touch'd, they partly vaniſh into Smoke, and partly diſſolve into Aſhes. And (*z*) *Joſephus* agrees with (*a*) the *Scripture* in telling us, That *the Wife of* Lot, *who went out with her Husband, whether out of Curioſity or Tenderneſs, could not forbear looking behind her, tho' directly contrary to the Command of* GOD, *and was turn'd into a Pillar of Salt*; or as others will have it into *a firm and durable Pillar*, compar'd (*b*) to *Salt*: There being, as ſome tell us, a (*c*) Metallick Salt, which keeps out Rain, and upon the Account of its Firmneſs is uſeful in Building, and (*d*) is digg'd like Marble out of the Mountains. *Joſephus* tells us, (*e*) that he had ſeen it himſelf, and it remain'd in his Time. Another ſaith, that (*f*) *even to his Time the waſte Land that ſmoaks, and Plants bearing fruit, that never come to Ripeneſs, is an* evident *Teſtimony*; *and a ſtanding Pillar of Salt*, remains for a *Monument*. And there have been (*g*) much later Travellers in thoſe Parts, who teſtify the ſame.

32. Upon this *Abraham* (as ſome think) not able to endure the very Stench of the Lake of *Sodom*, which was offenſive to him in *Mamre*, but more probably fearing that the juſt Judgments of GOD might fall upon other Parts of the Country for their Wickedneſs, from which his Piety might not be able always to ſecure them, any more than that of *Lot*'s, he goes from thence, and dwells in *Gerar*, the Metropolis of the *Philiſtines* on the the Coaſt of the *Mediterranean* Sea, ſince call'd *Aſhkelon*. Here he was in Danger of having his Wife *Sarah* taken from him by *Abimelech* King of the *Philiſtines*, in the ſame Manner as before by *Pharaoh* King of *Egypt*, which was alſo prevented by the ſame Providence of GOD, that continually watch'd over him. This made him afraid to ſtay there any longer, or return toward *Sodom*, and therefore he travels ſouthward, and dwells at *Beerſheba*, a Town (*h*) well known to be the utmoſt Limits of the Land of *Canaan*. Here he digs a Well for the Watering of his Cattle. And (*i*) after that, *Abimelech* finding that GOD did proſper him in all his Undertakings, comes thither with the General of his Army to enter into a League with him, that one would neither moleſt or injure the other, which was confirm'd with an Oath at this Well; for which Reaſon it was call'd *Beerſheba*, or *The Well of an Oath*. This encourages *Abraham* to ſettle there for a conſiderable Time. And here accordingly he builds an (*k*) Altar, and plants a Grove for a ſolemn and retir'd Place in which he might worſhip GOD.

Anno Mundi 2107.

33. *Lot* had not been long in *Zoar*, but he was afraid, that a new Storm ſhould come from Heaven and deſtroy it after the reſt; and therefore (*l*) he removes from thence into a Mountain (which is generally thought to be in the Land of *Moab*, and ſince inhabited by his Poſterity) where he dwelt a ſolitary Life, with his two Daughters, by whom he was ſo impos'd upon, that they were with Child by him; which unnatural Acts made him live a more ſolitary Life, or probably ſo ſhortned his Days, that this is the laſt Act which we hear of him.

Anno Mundi 2107.

34. But GOD not ſuffering his Truth to fail, *Abraham* had a Son the next Year according to the Promiſe, whom he circumcis'd on the eighth Day, that he might be admitted into Covenant, and call'd him *Iſaac* according to the Command. And it was not long after, before the two Daughters of *Lot* had each of them a Son. The Son of the eldeſt was call'd *Moab*, which ſignifies in *Hebrew*, *Of* my *Father*, who was the Father of the *Moabites*: The Son of the youngeſt was call'd *Ben-ammi*, which ſignifies, *The Son of my People*, who was alſo the Father of *the Children of Ammon*; both which Nations were afterward ſituated near the *Iſhmaelites* on the Eaſt ſide of *Jordan*, (*m*) and the Country of *Moab* extended it ſelf to the Banks of that River. And we may ſuppoſe, that *Lot* was dead when they were born; for otherwiſe he would never have ſuffer'd them to have had ſuch Names, which would have kept his Sins in perpetual Remembrance. And ſoon after this *Tidal* or *Arius* the Emperor of *Aſſyria* dies.

Anno Mundi 2108.

Anno Mundi 2112.

35. When *Iſaac* was (*n*) five Years old, he was wean'd; on which Occaſion *Abraham* made a great Feaſt, which ſo provok'd *Iſhmael*, that he could not bear it, ſo that he mock'd and derided *Iſaac*, and probably boaſted, that he was the Heir, and either attempted or threaten'd to kill him. Whatever it was,

Anno Mundi 2113.

(*y*) Solini *Polyhiſtor. cap.* 35. (*z*) *Jewiſh Ant. Book* 1. *Chap.* 12. (*a*) Gen. 19. 26. (*b*) Num. 18. 19. (*c*) Plinii *Hiſt. Nat. lib.* 31. *cap.* 7. (*d*) *Ita teſtantur* Solinus, Iſidorus, Aulus Gellius, Olaus magnus, *&* *alii*. (*e*) *Ut prius*. (*f*) Wiſdom of Solomon, 10. 6, 7. (*g*) The Jeruſalem Talmud *in the fifth Century ſaith, that* it will remain to the Reſurrection. *And* Burchard *and others have ſeen it ſince*. (*h*) 1 Sam. 3. 20. 2 Sam. 3. 10. *and* 17. 11. *and* 24. 2, 7, 15. (*i*) Gen. 21. 22 *to the End*. (*k*) Gen. 21. 33. (*l*) Gen. 19. 30 *to the End*. (*m*) Num. 26. 3, 63. *and* 31. 12. *and* 33. 48, 50. *and* 36. 13. Deut. 1. 5. (*n*) Gen. 21. 8.

St.

St. *Paul* ſaith of it, that (*o*) *he who was born after the fleſh, perſecuted him, that was born after the ſpirit.* So that from hence began (*p*) that famous *Epocha* of 400 Years, in which *Iſaac* and his Seed ſhould be evilly treated, and afflicted by the *Egyptians*. Upon this (*q*) *Sarah* was importunate with *Abraham* to expel *Hagar* and *Iſhmael* out of the Family. *Abraham* yields to it with ſome Reluctancy, and perhaps had never conſented, if GOD had not appear'd to him, and perſuaded him to it, with a Promiſe, that he would protect his Son *Iſhmael* in all his Difficulties, and make him a great Nation; but that *Iſaac* ought to have the Pre-eminence, becauſe (*r*) the promis'd MESSIAH ſhould be of his Poſterity. Upon this *Abraham* ſends them away the next Morning, with ſuch Proviſions as were neceſſary to ſupport them, until they came to the Place, where he intended they ſhould ſettle. Accordingly they went ſouthward, and dwelt for ſome Time in the (*s*) Wilderneſs of *Paran*: And his Mother took him a Wife out of *Egypt*, being her own Country, where ſhe was beſt acquainted. An (*t*) *Arabick* Hiſtorian tells us, that he inhabited the Country of *Yathreb*, where *Mecca* is ſituated, and *Yaman* or *Arabia Fælix*, where he dwelt, and had Sons by his Wife. But theſe two Countries are too far diſtant to be ſo eaſily join'd together. The *Turks*, who derive *Mahomet* from *Kedar* the Son of *Iſhmael*, are glad to place him there, it being the Place where *Mahomet* alſo was born. But the Tents or Country of (*u*) *Kedar*, ſo often mention'd in *Scripture*, lie too far diſtant, and too near the Land of *Canaan* for ſuch a Situation. They alſo make a great Noiſe concerning the Wilderneſs of *Paran*, and quote (*x*) the Words of *Moſes* in Favour of *Mahometaniſm*, where he ſaith, *The* LORD *came from Sinai, and roſe up from Seir unto them, he ſhined forth from mount Paran, and he came with ten thouſands of his ſaints; from his right hand went a fiery law for them.* Upon theſe Words they ſay, that (*y*) *Sinai* was the Mountains where *Moſes* appear'd, *Seir* was the Mountains at *Jeruſalem*, where *Jeſus* appear'd, and *Paran* was the Mountains at *Mecca*, where *Mahomet* appear'd. By this we may gueſs at the Weakneſs of their Arguments. Mount *Seir* lay in *Idumæa*; ſo that GOD's Riſing from *Seir* ſignifies no more than the March of the *Iſraelites* thro' the Wilderneſs, after they had (*z*) compaſs'd the Land of *Edom*. Thus (*a*) *Deborah* and *Barak* ſpeak of it, LORD, *when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropp'd, the clouds alſo dropp'd water. The mountains melted from before the* LORD, *even that Sinai from before the* LORD GOD *of Iſrael.* And therefore it is ſo far from *Jeruſalem*, as not to be in the Land of *Canaan*, or in any Place, where our SAVIOUR preach'd the Goſpel. Mount *Paran* was a Mountain in *Arabia Petræa* not far either from the *Red Sea* or the Borders of *Egypt* and *Palæſtina*, where (*b*) the Cloud reſted, and the *Iſraelites* encamp'd, and from whence they ſent forth Spies to ſearch the Land of *Canaan*. It was five hundred Miles diſtant from *Mecca*, and a Place which *Mahomet* never ſaw in his Life. And therefore the Prophet *Habakkuk*, when he tells us, (*c*) how glorioufly GOD *came from Teman, and the holy One from Mount Paran*, and ſeems to paraphraſe on the before mention'd Verſe, he only relates the Acts of the *Iſraelites* under the Command of *Moſes* and his Succeſſor *Joſhua*.

36. The *Jewiſh* Writers (*d*) tell us an odd Story, That three Years after the Expulſion of *Iſhmael*, *Abraham* by the Leave of *Sarah* went into the Deſart to viſit him, taking an Oath, that he would not come off from his Camel's Back. When he came to his Houſe, he found his Wife, whoſe Name was *Ayeſha* (a Name of one of the Wives of *Mahomet* afterward, who was the Daughter of *Abubeker*) and asking of her where *Iſhmael* was, ſhe anſwer'd, that neither he nor his Mother was at home. And *Abraham* asked her to give him ſome bread and Water, becauſe he was weary; which ſhe churliſhly denied. Upon which *Abraham* mention'd ſome Expreſſions, by which *Iſhmael* might know who he was, and ſhe telling him upon his Return, he gave her a Bill of Divorce, ſent her away, and married another, whoſe Name was *Phatimah*, the ſame Name alſo with one of *Mahomet*'s Daughters, who was afterward Wife to *Hali* his fourth Succeſſor. In the ſame Manner after three Years more, *Abraham* returns to *Iſhmael*'s Houſe, where ſhe entertain'd him civilly and gave him what he wanted. Upon which *Abraham* pray'd to GOD for *Iſhmael*, who hearing of theſe things at his Return, was glad to find that *Abraham* had a fatherly Affection toward him. And accordingly *Iſhmael*, when he was 50 Years old, went to viſit his Father *Abraham*. It is not improbable, but *Abraham* might go to ſee how his Son liv'd, or that *Iſhmael* might ſometimes

(*o*) Gal. 4. 29. (*p*) Gen. 15. 13. Act. 7. 6. (*q*) Gen. 21. 9, &c. (*r*) Gen. 21. 12.
(*s*) Gen. 21. 20, 21. (*t*) Eutychii Annales *pag.* 73. (*u*) Pſal. 120. 5. Cant. 1. 5.
Iſai. 21. 16, 17. *and* 42. 11. *and* 60. 7. Jer. 2. 10. *and* 49. 28. Ezek. 27. 21. (*x*) Deut. 32. 3.
(*y*) Pocockii Specimen Hiſtoriæ Arabicæ, *pag.* 183. Alſhareſtanius & Safioddinus. (*z*) Deut. 2.
1, 2, 3, 4. (*a*) Judg. 5. 4. Deut. 4. 11. (*b*) Num. 10. 12. *and* 12. 16. *and* 13. 3, 26.
(*c*) Hab. 3. 3 *to* 16. (*d*) Pirke Eliezer, *cap.* 30. Shalſheleth Hakab. *p.* 8.

wait on him; or that *Iſhmael* finding the Country poſſeſs'd by the *Horites*, and the neighbouring Parts to be barren, might come back again, and even live with *Abraham* in the Land of *Canaan*. That which gives Ground for ſuch a Conjecture is, that (*e*) *Abraham* in his Life-Time gave Gifts to the Sons of the Concubines, which he had, and ſent them away eaſtward into the eaſt Country from *Iſaac* his Son; and we find the Habitations of the *Iſhmaelites* to be in thoſe Parts, and not only in the South near *Paran*. It is certain, that (*f*) *Iſhmael* as well as *Iſaac* took care of *Abraham*'s Funeral, which ſhews, that they had ſome Correſpondence, and that *Iſhmael*, tho' of a ſavage Temper, retain'd a filial Affection to his deceas'd Father. And (*g*) the Mention of the *Hagarenes*, as a diſtinct Nation from the *Iſhmaelites*, hath (*h*) afforded a Conjecture, that *Hagar* was afterward married again in that Country; ſo that the *Hagarenes* deſcended from *Hagar* by another Husband, and not by *Abraham*.

37 About this Time *Ægydrus* (*i*) ſucceeds in the Kingdom of *Sicyonia*: the (*k*) *Phœnicians* being ſtreighten'd for want of Room, ſend more Colonies into more diſtant Places of *Aſia*, and alſo into *Europe*; (*l*) *Stoechus* ſucceeds *Toegar Amachus*, in the Kingdom of *Upper-Egypt*, and ſix Years after *Goſormies* ſucceeds him, of whom there is not any thing recorded ſufficient to interrupt the Thread of the ſacred Story. *Salah* (*m*) the great Grandſon of *Noah* dies being 433 Years old, or 403 Years after the Birth of *Eber*; and (*n*) *Hercules Aſſis* ſucceeded *Janias* as King of *Lower-Egypt* among the *Canaaniti∫h* Paſtors, who carried on a vigorous War againſt *Goſormies* and his Succeſſor *Mares* the Kings of *Upper-Egypt*, (*o*) for the Space of 49 Years and two Months, and at laſt retreated with his Forces into the Land of *Canaan*, which put a final End to the Wars in thoſe Parts. He was call'd *Melcartus* by the *Phœnicians*, a Word compounded of (*p*) מלך *Melech* a *King*, and קרתא *Kartha* a *City*; becauſe he was the King of a City among them, moſt probably *Zidon*. A (*q*) learned Country-Man of our own faith, that he was call'd by the *Greeks Palæmon*. He was ſuppos'd to have been drown'd, and afterward deify'd to be one of the Gods of the Sea, or more particularly of the Sea-Ports and Havens; from whence he was call'd by the *Latins Portunus*, and the *Iſthmian* Games were celebrated in Memory of him. Perhaps his being made a God of the Harbours was only becauſe he was King either of *Tyre* or *Sidon*, which was a large Sea-Port Town. His Solemnities were perform'd in the Night, becauſe a Haven receives a Ship toſs'd by daily Storms as into a quiet Reſt from Labour, and a ſleeping Place. As *Melech* ſignifies a King, and *Baal* a *Lord*; ſo theſe Words might eaſily be chang'd one for the other. And therefore he is ſuppos'd to be (*) *Baal* the God of the *Zidonians*, whoſe Worſhip *Ahab* introduc'd into *Iſrael*, when he married *Jezebel* out of that Country. *Sanchoniatho* (*s*) makes him to be the Son of *Demaroon*, who was, as he ſaith, a Grandſon of *Noah*. *Herodotus*, who liv'd long in *Egypt*, tells us, that *Hercules* was an *Egyptian* Name, and therefore *Manetho* in *Africanus* uſes the Name *Arcles*, as beſt known in his own Country. The Name ערקל *Hercules* in (*t*) *Chaldee* ſignifies a *ſwift* or *haſty* Man. *Joſephus*, in quoting *Manetho*, calls him (*u*) *Aſſis*, which ſignifies the *ſtrong* or *valiant*; and as both Names ſignify a ſtout Warriour, ſo *Joſephus* only calls him by a Name of the ſame Meaning, but better known in *Phœnicia* or *Syria* than the other. He therefore ſeems not to have been a *Canaanite* by Birth, and to be choſen King of *Lower-Egypt* for his Valour and Conduct; ſince in thoſe Times, which were troubleſome from the Beginning of Kingdoms, they did not ſucceed by Inheritance, but ſuch were choſen, who might be moſt likely to do Service to their Country in the greateſt Difficulties. He was famous for (*x*) Finding out the purple Dye, which was firſt made with the Liquor of a Shell-fiſh, call'd in *Latin Murex*. This was the Colour, with which the Kings were adorn'd in thoſe Days, and therefore a King was call'd *Porphyrion*, or one who wore Purple, and *Hercules* himſelf was ſometimes call'd *Hercules Tyrius*, ſometimes *Hercules Ægyptius*, and ſometimes *Hercules Phœnicius*. And the Country near *Tyre* and *Sidon*, and eſpecially the Sea-Coaſt, where they caught theſe Fiſh, and carried on the purple Trade, was call'd *Phœnicia*. Hence appears the great Miſtake of ſome, who affirm'd, that theſe *Phœnicians* came from *Idumæa*, which was grounded upon the Likeneſs of the Names, becauſe both ſignify *Red*. But *Idumæa* had its Name from *Eſau* or *Edom* the Son of *Jacob*, who long'd (*y*) for *red Pottage*, which made him ſo call'd; and *Phœnicia* had its Name from the above-

Anno Mundi 2113. 2114. 2118. 2124.

Anno Mundi 2126. 2131.

(*e*) Gen. 25. 6. (*f*) Gen. 25. 9. (*g*) Pſal. 83. 6. (*h*) Aben Ezra *in locum*. (*i*) Euſebii Chronicon. (*k*) *Biſhop* Cumberland's *Chronological Table in his* Origines Gentium Antiquiſſimæ. (*l*) Cumberland's Sanchoniatho *Table at page* 40. (*m*) Gen. 11. 14, 15. (*n*) Cumberland *as before*. (*o*) Ibid. (*p*) Cumberland's Sanchoniatho *page* 34, 159 *and* 168. Origines Gentium. *p.* 114. (*q*) Fulleri Miſcellanea ſacra, *lib.* 2. *cap.* 17. & Bocharti Canaan *lib.* 1. *cap.* 34. *pag.* 615. (*r*) Fuller *ibid.* (*) 1 Kings 16. 31. (*s*) Cumberland's *Table at Page* 40. (*t*) Buxtorfii *Lexicon Talmudicum*. (*u*) *Againſt* Apion *Book* 1. (*x*) Faſti Siculi *in* Chronic. Alexand. (*y*) Gen. 25. 30.

mention'd

mention'd Reaſon. *Idumæa* was always call'd ſo from the *Hebrew* Word, and *Phœnicia* from the *Greek*; ſo that *Idumæa* was never call'd *Phœnicia*, and *Phœnicia* was never call'd *Idumæa*. The antient Name of the *Red-Sea* adjoining to *Idumæa* throughout the *Hebrew Bible* is the *Sea of Reeds* and *Bulruſhes*, and I ſuppoſe, that it was call'd the *Red-Sea* from the Sands on the Shore being of that Colour. And ſecondly, they infer it from (*z*) the Teſtimony of *Herodotus*. But *Herodotus* firſt tells us the Story only as he had it by Hearſay, or granting it to be true it is nothing to the Purpoſe. The *Greeks* call'd their neighbouring Shore firſt *Phœnicia*, and then call'd the Shore as far as *Egypt* by the ſame Name. Now *Herodotus* expreſly ſpeaks of the *Phœnicians*, who dwelt in *Palæſtina*, even as far as to *Egypt*, and not of thoſe, who liv'd northward about *Tyre*; and ſaith, that they formerly liv'd near the *Red Sea*. This is true, for they came from *Peluſium*, and the Country round about as far as the *Red-Sea*, about the Time when *Abraham* came into *Canaan*, as is already mention'd; ſo that *Herodotus* ſpeaks of ſome who came from *Egypt*, not from *Idumæa*, and came into *Palæſtina* ſtrictly ſo ſpeaking (it being his own Word) but not into the Parts near *Tyre* and *Sidon*.

38. Another thing obſerv'd of this *Hercules* or *Aſſis* is, that (*a*) knowing the Kings of *Upper-Egypt* to uſe a Year of 365 Days, and finding it to be more exact according to the annual Motion of the Sun, he introduc'd the ſame Way of Reckoning into his Kingdom, which continu'd the ſame for many Ages afterward; and ſhews him to be a Man well acquainted with the Philoſophy of thoſe Times,

39. In the Time of this *Hercules* King of *Lower-Egypt*, (*b*) *Jobab* the Son of *Zerah* of *Bozra*, the ſecond King of the *Horites*, began to reign at the Death of *Bela* their firſt King. The Time is thus computed: When (*c*) *Chedarlaomer* over-ran the *Horites*, as is already mention'd, they ſet up *Bela* their firſt King, having learn'd by what they ſuffer'd in that Invaſion to have a Monarch, under whom they might be better united to defend themſelves in any Difficulties, which ſhould follow. Now from the Time when the *Horite* Kingdom began, *Anno* 2093, to the Departure of the *Iſraelites* out of *Egypt*, *Anno* 2513, are 420 Years, in which Time there happen'd ten Succeſſions, *viz.* eight of Kings, and two of Dukes. This Number equally divided allows 42 Years to each Succeſſion; and it is pitch'd upon, not becauſe it is ſo in Truth and Reality, but becauſe there is no Foundation to go upon, by which a more accurate and real Diviſion can be made; and becauſe even ſuch a Diviſion may afford a little Light into the Times, in which the Life and Death of *Eſau* and of his Sons *Eliphaz* and *Revel* might happen in the Land of *Seir*; and therefore ſuppoſing the firſt King of the *Horites* to be as above mention'd, the Reign of the ſecond King will begin nearly as in the Margin.

Anno Mundi 2135.

40. The next thing, which follows in the Hiſtory of *Abraham*, is his Intention of Offering his Son *Iſaac* upon the Altar. What Time this happen'd is uncertain. Some think it was when *Iſaac* was thirteen Years old; but we can hardly think, that he could (*d*) carry on his Shoulders at that Age, as much Wood, as was ſufficient for a Burnt-Offering; *Joſephus* (*e*) thinks that he was five and twenty, others (*f*) 30; the (*g*) *Jews* and (*h*) *Arabians* reckon him ſeven and thirty, and ſay, that it happen'd a little before the Death of *Sarah*, that (*i*) it was on the Feaſt of Expiation, and (*k*) that in Commemoration hereof the *Turks* obſerve a yearly Feaſt, not much unlike to that of the Paſſover. The Place, where this Offering was made, was at firſt call'd the Land of *Moriah*, which ſignifies *the Doctrine* or *Fear of the* LORD, or *The* LORD *is my Teacher*. The *Divine Majeſty* appear'd to *Abraham*, and commanded him to go thither upon this Errand, which *Abraham* immediately obey'd. The *Jews* ſay, (*l*) that when GOD bade him go thither and offer his Son, he ask'd, How he ſhou'd know it? The Anſwer was, That whereſoever he ſhould ſee the Glory of the LORD, that ſhould be the Place; and accordingly he beheld a Pillar of Fire reaching from the Earth to the Heavens, and thereby he knew, that it was the Place. This was the Place where (*m*) *David* ſtay'd the Peſtilence, and GOD anſwer'd him by Fire from Heaven, where he (*n*) pitch'd a Tabernacle for him, and where (*o*) *Solomon* after that built him an Houſe. *Joſephus* frames a long Speech, which he ſuppoſeth *Abraham* to have made to *Iſaac* on this Occaſion, and after that *Iſaac* readily complied to lay down his Life, which had been effected, if the ſecond Perſon in the Trinity, who is call'd here, (*p*) *The Angel of the* LORD, had not prevented it by a Voice from Heaven, and after that (*q*) ſwore by himſelf (which no Angel would do) that

Anno Mundi 2145.

(*z*) Polyhymnia, *pag.* 180. (*a*) Syncellus. (*b*) Gen. 36. 33. (*c*) Gen. 14. 5, 6. (*d*) Gen. 22. 6. (*e*) Jewiſh Ant. *Book* 1. *Chap.* 14. (*f*) Aben Ezra *in locum.* (*g*) Shalſheleth Hakkab. *p.* 9. Zemach David. *Part* 1. *p.* 7. Juchaſin *p.* 9. (*h*) Eutychii *Annales p.* 73. Elmachin. *p.* 34. (*i*) Seder Tephillim, *p.* 113. Pirke Eliezer *cap.* 31. (*k*) *Ibid.* (*l*) Hottingeri Hiſtoria Orientalis, *p.* 36. (*m*) Pirke Eliezer, *cap.* 31. (*n*) 2 Sam. *chap.* 24. *and* 1 Chron. *chap.* 21. (*o*) 2 Sam. *chap.* 6. (*p*) 2 Chron. 3. 1. (*q*) Gen. 22. 11, 15, 16. Heb. 6. 13, 14.

he

he would bleſs *Abraham* and his Seed. And that (*r*) *in his Seed*, that is (*s*) in CHRIST JESUS all the Nations of the Earth ſhould be bleſſed; ſo that (*t*) he ſhould not be the GOD of the *Jews* only, but of the Gentiles alſo. The *Jews* ſpeak very particularly concerning the Binding of *Iſaac*, which the *Scripture* only mentions in general Terms, (*u*) He *bound* him, *and laid him on the altar on the wood.* They add, that *Iſaac* (*x*) ſaid to his Father, *Bind me, O Father, and tie both my hands and my feet, leſt I ſhould be provok'd to violate the Command, Honour thy Father.* He therefore, ſay they, bound both his Hands, and both his Feet, and then laid him upon the Altar, and ſet the Wood and the Fire in Order, and plac'd him upon the Wood, and put his Foot upon him, as a Man doth when he kills a Beaſt, leſt it ſhould reſiſt. When the *Gentiles* offer'd human Sacrifices, they (*y*) tied both their Hands behind their Backs; and tho' we cannot tell what Ceremony was here us'd, yet the *Jews* lay a great Streſs upon it. Tho' they look not unto the Antitype, who was ſlain (*z*) to *take away the ſins of the world*; yet they attribute a great Efficacy to the Type, even the Binding and Placing of *Iſaac* on the Altar, for the Expiating of their Sins, and therefore on the yearly Day of their Expiation in the ſeventh Month, they (*a*) not only put GOD in Mind of the Blood of the Circumciſion, and of the Paſchal Lamb, but alſo of the Sacrificing of *Iſaac*, that ſo he may blot out the Iniquities of his People; and they particularly mention, that GOD would remember the Binding, with which *Abraham* bound his Son *Iſaac* upon the Top of the Altar. The (*b*) *Arabian* Writers ſay, that when *Sarah* heard, that *Abraham* took her only Son into the Mountain to ſacrifice him to GOD, ſhe fell into a very great Agony, which brought on a Fit of Sickneſs, and ſo coſt her her Life; and if that could be prov'd, it would be plain, that *Iſaac* was then in the thirty ſeventh Year of his Age. It is obſervable, that when (*c*) *Abraham* and *Iſaac* went together, *Iſaac* ſaid, *Behold the fire and the wood, but where is the lamb for a burnt-offering?* *And Abraham ſaid,* JEHOVAH *Jireh*, or GOD *will provide.* And ſoon after *Abraham ſaw a Ram caught in a Thicket by his Horns*, which he offer'd up inſtead of his Son. And therefore he call'd the Name of the Place JEHOVAH *Jireh*, or GOD *will provide.* Inſomuch that it became a common Proverb בהר יהוה יראה *In the Mountain*, or in Difficulties, GOD *will provide*, or as we commonly ſay, *Man's Neceſſity is* GOD's *Opportunity.* The *Jews*, who ſuperſtitiouſly leave out the Word JEHOVAH, ſay, (*d*) *Abraham call'd the Place* Jireh; *Shem* (by whom they mean *Melchizedeck*) *call'd it* Shalem. *Therefore* GOD *ſaid, If I ſhall call it* Jireh, *it will diſpleaſe* Shem *the juſt*; *If I ſhall call it* Shalem, *it will diſpleaſe* Abraham *the juſt*; *I will therefore put that Name upon it, which was put upon it by both,* יראה שלם or יראו שלם *He will provide Peace*, or *they ſhall ſee Peace*, which tho' not literally true in the earthly *Jeruſalem*, ſhall be compleated in the heavenly, even in that (*e*) *Jeruſalem, which is from above*, and *which is the mother of us all.* St. *Paul* ſaith, (*f*) that *By faith Abraham offered up his only begotten ſon.* And the Reaſon was, *becauſe he counted, that* GOD *was* both *able* and willing *to raiſe him up from the dead*; *from whence alſo he received him* ἐν τύπῳ *in a figure*, or as a *Type* of CHRIST. Thus (*g*) in *Abraham*'s Seed *all the families of the earth ſhould be bleſſed*, in his natural Seed *Iſaac*, and in his ſpiritual Seed CHRIST. *Iſaac* was accounted the only Son of his Father; ſo was CHRIST. He was the beloved Son; ſo was CHRIST. He was the Heir of all; ſo was CHRIST. *Abraham* and *Sarah* laugh'd at the News of his Conception, when ſuppos'd to be ſpoken by an Angel; and an Angel told the Shepherds, that the Declaring the Birth of CHRIST was Tidings of great Joy, which ſhould be to all People. *Iſaac* was born, when his Father was paſt Age, and ſo it was ſupernatural. CHRIST had no Father on Earth, but only one in Heaven. *Iſaac* was given up by his Father to Death, and GOD ſo lov'd the World, that *he gave his only begotten ſon* for us all. *Iſaac* bore the Wood, which was to bear him, and as (*h*) the *Jews* expreſs it, *like a Man, who bears his Croſs, putting it upon his Shoulders*, which was moſt true in CHRIST. *Iſaac* was deſign'd for a Sacrifice in the 37th Year of his Age, and ſo was CHRIST. *Iſaac* freely reſign'd himſelf to Death, ſince it was impoſſible for his Father to force him, and CHRIST ſaith of his own Life, (*i*) *No man taketh it from me, but I lay it down of my ſelf, I have power to lay it down, and I have power to take it again.* On (*k*) the third Day after *Abraham* departed from his Houſe, *Iſaac* was reſtor'd alive to him; and CHRIST on the third Day after his Crucifixion roſe from the Dead. *Iſaac* was ſacrific'd and yet liv'd, to ſhew that CHRIST

(*r*) Gen. 22. 18. (*s*) Gal. 3. 16. (*t*) Rom. 3. 39. (*u*) Gen. 22. 9. (*x*) Pirke Eliezer. *c.* 31. (*y*) Ovid. *lib.* 3. *de Ponto*, *Eleg.* 2. (*z*) Matth. 1. 21. Joh. 1. 29. (*a*) Seder Tephillim, העקידה שעקד ישחק בנו על גבי המזבח. (*b*) Eutychii *Annales*, *pag.* 74. Elmachin, *pag.* 34. (*c*) Gen. 22. 7, 8, 13, 14. (*d*) Bereſhith Rabba, *Sect.* 9. (*e*) Gal. 4. 26. (*f*) Heb. 11. 17, 18, 19. (*g*) Gen. 12. 3. *and* 18. 18. *and* 22. 18. (*h*) Bereſhith Rabbah *in* Gen. 22. 6. (*i*) John 10. 15, 17, 18. (*k*) Gen. 22. 4.

ſhould

ſhould truly die, and truly live again. In *Abraham*'s Intention *Iſaac* died, in his Expectation he was to riſe again, and in his Acceptation being ſpar'd he was receiv'd from the Dead. All which was acted to foreſhew that the only *Son of* GOD was really and truly to be ſacrific'd and die, and after Death was really to be rais'd to Life. So that what was the Intention of our Father *Abraham*, and not perform'd, the ſame was the Reſolution of our heavenly Father, and actually fulfill'd. And (*l*) *Abraham* offer'd up the Ram inſtead of his Son, to ſhew that the Offering of CHRIST ſhould be deferr'd for a Time, and in the mean Seaſon the Offering of Beaſts ſhould be accepted; and the more lively to expreſs this, GOD ſo order'd it, That the very Place, where the Ram was offer'd inſtead of *Iſaac*, ſhould be the Place of Sacrificing for *Iſrael*.

41. Upon the Death of *Sarah Abraham*, having perform'd a decent Mourning (*m*), bargains with *Ephron* the *Hittite* for a convenient Place to bury her, and the reſt of the Family there. Accordingly this was the Place, where (*n*) he, *Iſaac*, *Rebeccah*, *Jacob*, *Leah* and *Joſeph* were buried. When the Bargain was made, it is ſaid, that *he weighed the money*, that it was all in Silver, and that it was not of any ſort of Silver, but ſuch as was *current with the merchant*, and cou'd not be refus'd when offer'd in Buying and Selling. So that here is ſome Silver diſtinguiſh'd from the reſt by being current, which moſt probably muſt be by having ſome particular Stamp or Mark upon it by a publick Authority. Theſe Pieces ſeem not at that Time to be of a certain Weight or Value, but valu'd by their Weight, the Standard whereof was a *Shekel*, and ſo they might have Weights of 1, 2, 4, 8, 10, 20, 30, or 100 Shekels, with which they weigh'd their Silver. This manner of Buying and Selling was (*o*) uſed before, and thus it is probable, that *Abimelech* (*p*) gave to *Abraham* a thouſand (not *Pieces* of Silver, as in our Tranſlation, the Word being not in the Original, but) Weight, and probably the Weight of a thouſand Shekels of Silver. Theſe Shekels (as *Joſephus* (*q*) tells us) contain'd four *Athenian* Drachms, or about *half an Ounce*. So that theſe 400 Shekels ſeem to be about 50 Pound in the Value of our preſent Money. This Method laſted not long, it being very inconvenient for all Traders to carry Weights and Scales with them. And therefore they firſt coin'd ſuch Coins as were of an equal Weight, which made (*r*) ſingle Shekels, and half Shekels ſo common in the Wilderneſs, among the *Iſraelites* both rich and poor, and the Standards of theſe were (*s*) kept in the Sanctuary to prevent any Fraud. And thus in Proceſs of Time they coin'd more different Pieces of different Weights.

Anno Mundi 2145.

42. Hence we find, that making Incloſures, and other Conveniencies for the Burial of Relations together, was as antient as *Abraham*'s Time, not only in his Family, but (*t*) even among others. Among thoſe who believ'd the Reſurrection of the Dead they were call'd Κοιμητήρια, or *ſleeping Places*. And they were frequented by ſuch, as Places where they perform'd many religious Acts of Devotion, to teſtify their hopes of Riſing and Joining together in one Body in the other World to worſhip GOD in a more perfect Manner. Thus St. *Paul* argues from this Cuſtom, (*u*) *If the dead riſe not at all, why ſhould they, who are baptiz'd* ὑπὲρ νεκρῶν, over the Graves of thoſe who were deceas'd, meet there for religious Worſhip more than in any other Place? Or *if the dead riſe not at all, why ſhould* Men be *baptiz'd* in ſuch Places rather than in any other? And thus when Churches were built and ſet apart for religious Worſhip, they were built in thoſe Places, which were us'd in this Manner and for this Reaſon, or (as we commonly ſpeak) in the Church-Yards.

43. Soon after this (*x*) *Thurimachus* ſucceeds *Ægydrus* as one of the *Sicyonian* Kings; and *Hoamti* the third Emperor of *China* begins to reign, and reign'd 100 Years, and therefore if we ſuppoſe him to begin his Reign at about 70 Years of Age, his Life will very well agree with the (*y*) Length of the Lives of *Abraham* and *Iſaac*, with whom he was contemporary. In his Time (*z*) the *Chineſe* us'd Lunar Years, and added a Month (as Occaſion requir'd) to make them equal with the Solar. This, without Doubt, they had from *Noah* or *Fohi* their firſt King; and is an Argument that the *Babylonians* receiv'd the ſame Method from him as their common Parent. The Empire is now ſaid to have extended it ſelf to the Eaſt-Sea; ſo that we may conclude, that the Hiſtory of *China* takes in the Countries which lay more eaſtward, until the Inhabitants came to ſettle there. And as the River *Kiang*, which now divides the Kingdom into two Parts, was the Bounds of the Empire at this Time; ſo it is almoſt certain, that the Parts ſouthward thereof were not then inhabited. It is moſt likely, that when the Country became inhabited, the ſouthern Kingdom was diſtinct from the northern, or

Anno Mundi 2147.

(*l*) Gen. 22. 13. *Thus* Kidder's *Demonſtration of the* MESSIAH, *Book* 1. *Page* 104. Pierſon *on the Creed*, Was crucified *and* He roſe again. Mede's *Diſcourſe* 25. (*m*) Gen. *chap.* 23. (*n*) Gen. 49. 29 *to the End.* Gen. 50. 13, 25, 26. Exod. 13. 19. *and* Joſh. 24. 32. (*o*) Gen. 17. 12, 13, 23, 27. (*p*) Gen. 20. 16. (*q*) *Jewiſh Ant. Book* 3. *Chap.* 10. (*r*) Exod. 38. 26. *and* 30. 13, 15. (*s*) Exod. 38. 24, 25, 26. Lev. 5. 15, &c. (*t*) Gen. 23. 6. (*u*) 1 Cor. 15. 29. (*x*) Euſebii *Chronicon.* (*y*) Gen. 25. 7. *and* 35. 28. (*z*) Martinii *Hiſtoria* Sinica.

govern'd by a Viceroy under the northern King, who being reckon'd as diſtinct Kings, tho' they liv'd at the ſame Time, extended their Annals above eight hundred Years beyond the true Account. The late Inhabiting of the ſouthern Kingdom confirms the Report among them, that *China* was firſt inhabited on the north-weſt Side, which is moſt agreeable to the *Scripture* Geography. In the twenty eighth Year of this Emperor's Reign, his prime Miniſter *Tanaus* invented a *Cycle* of ſixty Years, to begin from his firſt Year, as a ſure Method whereby to keep a *Chronological* Account of their Hiſtory. This, like the Golden Number of nineteen Years, was firſt ſettl'd upon a Suppoſition that the Moon, in ſuch an exact Space of Time, return'd to the ſame Point of the Ecliptick, whereas there is ſomething above three Days and ſeven Hours Difference. Had they kept always exactly to this Cycle from the Beginning in the Account of the Years of their Kings Reigns, it would have kept them in the Truth; whereas the Alteration by ſome Perſon unknown confirms them in their Error.

44. When *Abraham* came from *Haran* into *Canaan*, he left his Brother *Nahor* in that City, where (*a*) his Poſterity dwelt afterward. We hear nothing more of them, but that he had a numerous Family. They liv'd near together in the Country of *Aram* or *Syria*, and therefore (*b*) *Bethuel* his Son, and (*c*) *Laban* his Grandſon are call'd *Syrians*. So that they all probably inhabited that Country. The (*d*) firſt-born was call'd *Uz*, and it is ſuppos'd by ſome (*e*) eminent Perſons, that *Job* came from this *Uz*, and not from him, who was (*f*) of the Race of *Edom*. The Land of *Uz* is (*g*) frequently mention'd in *Scripture*. The (*h*) *Septuagint* calls it *Auſitis*, and *Ptolomy* calls the Inhabitants *Auſitæ*, who were a People of *Arabia Deſerta* near *Chaldea* not far from *Euphrates*.

45. The next was *Buz*, from whom came (*i*) *Elihu* the *Buzite*. There was a People in the ſame Country, or near it, call'd in *Jeremiah* by this Name; but it being ſmall, and the Name ſince extinct, it is impoſſible to give any farther Deſcription of it.

46. The next is *Kemuel*, who left no Name in the Country behind him. He had a Son call'd *Aram*, who inhabited ſome Part of *Syria*, but there being another of that Name, who was the Son of *Shem*, and dwelt in thoſe Parts, the Family of this *Aram* was ſoon mix'd, and ſo the Name was ſwallow'd up in the other.

47. The next is (*k*) *Cheſed*. He was the Father of the *Chaldeans* who were call'd in *Scripture Chaſdim* or the *Chaſdites* from this *Cheſed*. His antient Situation was in the Country round *Ur*, where (*l*) *Abraham* liv'd, which is therefore call'd *Ur* of the *Chaldeans*. The whole *Babyloniſh* Empire was afterward call'd the *Chaldean*, but it is difficult to aſſign the true Reaſon of it, which probably may be this: The *Babylonians* were famous for the Study of *Aſtronomy*, to which the *Chaldeans* added that of *Aſtrology*, for which they (*m*) were moſt famous. This made them invited to live in all Parts of the Kingdom, where they were generally reſpected by that ſuperſtitious People. Hence all that ſtudied Aſtrology were call'd *Chaldeans*, and ſo from them the whole Country took its Name. There are other Sons of *Nahor* by *Milcah*, viz. *Hazo*, *Pildaſh* and *Jidlaph*; and by his Concubine *Reumah*, viz. *Tebah*, *Gaham* and *Thahaſh*, of whom there is no Account where they ſettl'd, or whether they had any Poſterity or no. *Bethuel* the Son of *Nahor* liv'd at *Haran*, and there (*n*) his Son *Laban* ſettl'd, but they left no Name behind them in any Part of the Country. And *Maachah* the Son of *Nahor* by *Reumah*, dwelt among the *Syrians* in thoſe Parts. His Name alſo ſeems to be extinct, and the (*o*) *Syrians* of *Maachah*, who had a King over them, and the (*p*) *Maachathites*, who dwelt beyond *Jordan* among the half Tribe of *Manaſſeh*, are ſuppos'd (*q*) by the learned *Bochart* to have come from the *Canaanites*, and not from this Family.

48. When three Years were expir'd after the Death of *Sarah*, *Abraham* being willing to take a Wife for his Son *Iſaac*, and reſolving that he ſhould not marry any of the *Canaanites*, he calls the (*r*) eldeſt Servant of his Houſe (whom he had appointed to take Care of all his Concerns, and (*s*) who was probably *Eliezer* of *Damaſcus*, who had been his Steward above fifty Years before) and obliges him by an Oath to Fidelity in this Matter. As Oaths cannot be adminiſter'd without ſome Ceremonies; ſo that which was us'd on this Occaſion was remarkable. *Abraham* (*t*) *ſaid unto his ſervant, Put, I pray thee, thy hand under my thigh, and I will make thee ſwear by the* LORD, *the* GOD *of the heaven, and the* GOD *of the earth. And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning this matter.* The ſame (*u*) Ceremony was us'd by *Joſeph*, when he ſware unto Anno Mundi 2148.

(*a*) Gen. 24. 10, 15. (*b*) Gen. 25. 20. (*c*) Gen. 25. 20. *and* 28. 5. *and* 31. 24. (*d*) Gen. 22. 21. (*e*) Patrick *on* Gen. 22. 21. *and* Job 1. 1. Bochart Phaleg. *lib.* 2. *cap.* 8. *pag.* 81. (*f*) Gen. 36. 28. (*g*) *That from* Nahor, Job 1. 1. *and that from* Edom, Jer. 25. 20. *and* Lam. 4. 21. (*h*) *On* Job. 1. 1. (*i*) Job. 32. 2. (*k*) Gen. 22. 22. (*l*) Gen. 11. 28, 31. *and* 15. 7. Neh. 9. 7. (*m*) Dan. 2. 2, 10. *and* 4. 7. *and* 5. 7, 11. (*n*) Gen. 27. 43. *and* 28. 3, 5, 6, 10. (*o*) 1 Sam. 10. 6, 8. (*p*) Joſh. 12. 5. *and* 13. 11, 13. (*q*) Phaleg. *lib.* 2. *cap.* 6. (*r*) Gen. 24. 2. (*s*) Gen. 15. 2. (*t*) Gen. 24. 2, 3, 9. (*u*) Gen. 47. 29.

Jacob.

Jacob, that he would not bury him in *Egypt*, and by no other Perſon, whom we read of in the *Scriptures*. And the Reaſon ſeems to be this: The *Hebrew* Phraſe (*x*) to expreſs the Children of a Man was frequently *The ſouls which came out of his thigh*. Now *Abraham* and *Jacob* had expreſs Promiſes, that the MESSIAH ſhould be of their Seed, and particularly of the Tribe of *Judah*, ſo that this ſeems to ſignify a Swearing by the MESSIAH who was to come (as the *Hebrew* Word expreſſeth it) out of their Thigh, and if ſo, then it is plain, that *Abraham* knew, that he would be true and very GOD, becauſe he calls it, A Swearing by JEHOVAH, the GOD of the Heaven, and the GOD of the Earth. This being done, *Abraham* gives him his Commiſſion and Inſtruction, with full Power and Authority to treat about, and conclude ſuch a Marriage, furniſhes him with rich and choice Preſents, and all other Neceſſaries for his Journey, and ſo ſends him on this Errand. *Joſephus* tells us, (*y*) that his Way lay thro' *Meſopotamia*, which was very dirty in the Winter, and deſtitute of Water in the Summer, and where the Danger of Robbers was very great, if Travellers were not extremely cautious, and therefore it was a difficult and dangerous Journey. And beſide this, *Abraham* (*z*) dwelt at *Beerſheba*, near *Beerlahairoi*, ſo that he had the whole Land of *Canaan* to travel thro'. However he had the utmoſt Succeſs which could be imagin'd, and return'd home with *Rebeccah* the Daughter of *Bethuel*, whom *Iſaac* married (*a*) in the fortieth Year of his Age.

49. Soon after this, *Aralius* the Emperor of the *Aſſyrian* Monarchy dies, and is ſucceeded by *Xerxes*, who reign'd thirty Years. And at the ſame Time (*b*) *Inachus* comes from *Egypt*, and founds the Kingdom of the *Argives*, where he reigns fifty Years. His Name is certainly deriv'd from the Eaſtern Word ענק, and ſignifies a Man, that wore a Chain of Silver or Gold as a Badge of Honour. The Children of *Anak* or the *Anakims* were a People (*c*) remarkably tall, who liv'd in the Land of *Canaan*, and probably deſcended from ſome of the *Canaanitiſh* Paſtors; ſo that *Inachus*'s Leaving them at this Time, muſt weaken them more and more. *Archbiſhop Uſher* informs us from *Euſebius*, that this Kingdom was begun 1080 Years before the firſt *Olympiad*, and that from the Time of *Inachus* to the *Palilia*, or Feaſts dedicated to *Pales*, as *Varro* informs us, were 1102 Years. And it is remarkable, after he was made King he had a Son, who ſucceeded him, whom he call'd *Phoroneus*, which ſeems to be deriv'd from the Word *Pharaoh*, with the Addition of a *Greek* Termination, which was the Name of (*d*) the Kings of *Lower-Egypt* in *Abraham*'s Time, and is a farther Proof of his Coming from that Country.

Anno Mundi 2152.

50. The Land of *Canaan* by this Time, and the adjacent Countries being full of People, and *Abraham* having a numerous Family not only by *Iſhmael* the Son of *Hagar*, but alſo by another Wife, whom (*e*) he call'd *Keturah*, he was willing in his Life-Time to divide his Money and moveable Goods (*f*) among them, and ſend them into diſtant Countries. And it being natural to people the more fruitful Places firſt, *Arabia* the deſert, and *Arabia* the ſtony was but thinly inhabited, and therefore *Abraham* ſent them thither, and into the adjacent Countries, where we ſtill find ſome antient Footſteps of their Names; and they ſpeaking the *Hebrew* Tongue, brought thither ſo great a Number of *Hebrew* Words, which at this Time we find to have antiently been in the *Arabick* Language. For the Finding out of the Places which they firſt poſſeſs'd, it will be neceſſary to obſerve, that *Iſhmael* was at this Time with *Abraham*, and whatever Miſunderſtandings happen'd they might be reconcil'd during the Life of *Sarah*, or much more probably after her Death. And therefore either he hearing that *Abraham* intended to divide his Subſtance among them, came thither of his own Accord with ſome of his Family, or he might be ſent for on that Occaſion. *Abraham* ſeems to have (*g*) divided his Goods among them at one and the ſame Time; they went all from him eaſtward into the eaſt Country, or into *Arabia Deſerta*, ſo that they went together and ſettl'd near to one another. As for *Iſhmael*'s Poſterity, their antient Bounds are expreſly declar'd, (*h*) that they dwelt from *Havilah*, which lay toward *Aſſyria*, unto *Shur*, which is before *Egypt*, that is, throughout *Arabia* both *Petræa* and *Deſerta*. He firſt (*i*) dwelt in the Wilderneſs of *Paran*, in *Arabia Petræa*, where he left ſeveral Families, and after that he went with the Sons of *Keturah* eaſtward from *Canaan* into *Arabia Deſerta*, and this is the

(*x*) Gen. 46. 26. Exod. 1. 5. (*y*) *Jewiſh Ant. Book* 1. *chap.* 16. (*z*) Gen. 24. 62. (*a*) Gen. 25. 20.

(*b*) Uſſerii *Annales pag.* 10. Argivorum eo tempore regnum in Peloponneſo cœptum eſt, annis 1080 ante primum Olympiadem, ut ex Caſtore in ſuo Chronico refert Euſebius. Primus apud eos regnavit Inachus annos 50, de quo videndus Eraſmus in proverbio, *Inacho antiquior*. Atque huc omnino doctiſſimi Varronis, in decimo ſeptimo Rerum Humanarum libro, verba illa (ab Aulo Gellio, libro primo noctium Atticarum cap. 16. & Macrobio lib. 1. Saturnalium citata) refero, *Ad Romuli initium plus mille & centum annorum eſt*: Ab Inachi enim initio, juxta Caſtoris rationes hic conſtituto, uſque ad Palilia Varroniana anni 1102 numerantur. (*c*) Num. 13. 28, 33. Deut. 1. 28. *and* 2. 10, 11. *and* 9. 2. (*d*) Gen. 12. 15, 16, 17, 18, 20. (*e*) Gen. 25. 1, 2, 3, 4. (*f*) Gen. 25. 6. (*g*) *Ibid.* (*h*) Gen. 25. 18. (*i*) Gen. 21. 21.

Reaſon

Reaſon that we find the *Iſhmaelites* in both Countries. As for *Iſhmael* himſelf, our Tranſlation ſaith, (*k*) that *he died in the preſence of all his brethren*. The *Hebrew* ſaith, *He fell*, or rather (*l*) His Portion or *Lot fell* to him in *Arabia Deſerta* near to the other Sons, which *Abraham* had by *Keturah*; there he afterward liv'd, there he died, and there we find the Remains of ſeveral of his Poſterity. And as the Country was very barren; ſo when their Families increas'd, ſeveral of them remov'd from thence, and ſettl'd in other Places, which were not as yet fully inhabited, particularly in *Arabia Fælix*, and where we ſhall find ſome Footſteps of their Names.

51. The firſt Son of *Abraham* by *Keturah* was (*m*) *Zimran*, and the ſecond was *Jockſhan*. If a Liberty of Conjecture may be granted after ſo many learned Men, who have written on this Subject, it ſhould be this; that theſe Men coming into a barren and deſart Country, ſoon found a Neceſſity of betaking themſelves to ſome particular Buſineſs, the better to ſupport themſelves and their Families. The Word *Zimran* comes from a *Hebrew* Verb, which ſignifies to *cut* or *prune* Vines, and therefore may imply, that this was his Buſineſs, and accordingly we find (*) *Abel-ceramim*, or *the Plain of the Vineyards*, in the Country of the *Iſhmaelites*. The Word *Jockſhan* comes from a *Hebrew* Verb, which ſignifies to lay Nets for the Catching of ſuch Birds and Beaſts, as were fit for Food, and may alſo intimate, that this was his Buſineſs. Theſe two Brethren having thus learn'd to get their Living in any Country, ſoon remove into *Arabia Fælix*, where they might carry on their Employments with better Succeſs. *Zimran* removes before he had any Family, or carries all with him, and therefore *Moſes* mentions none of his Sons, and from him we may ſuppoſe, that the *Zamareni*, a People in *Arabia Fælix* were deſcended, who (as (*n*) *Pliny* tells us) inhabited the Towns of *Saiaces*, *Scantules*, *Bacaſcamis*, and *Riphearma*.

52. The Name of *Jockſhan* being ſoon alter'd into *Joktan*, the Name of the Brother of *Peleg*, who firſt inhabited *Arabia Fælix* with a numerous Family, makes it very difficult to diſtinguiſh between them, and to find out the antient Situation of both. *Theophanes* (*o*) a Geographer of Note in the Beginning of the ninth Century ſpeaking of *Mecca*, where *Mahomet* was born, immediately adds, that *there were other People more in the Bowels of* Arabia, *who were not of their Tribe, but of* Jektan, *and theſe are they, who are call'd* Amanites *or* Homerites; and (*p*) *Euthymius* tells us the very ſame. A learned Author of our own Country adds, (*q*) *Perhaps it ſhould be written* Jockſhan *not* Jektan. And (*r*) *Philoſtorgius* ſaith expreſly of the *Homerites*, that they are one of the Nations deſcended from *Abraham* by *Keturah*. And there is this ſtrong Proof of their Deſcent from ſome of *Abraham*'s Family, that they retain'd the Rite of Circumciſion, even when they were Idolaters, and they were alſo circumcis'd upon the eighth Day. Theſe could not therefore be deſcended from *Joktan* the Brother of *Peleg*, who did not circumciſe at all; nor from the *Iſhmaelites*, who did not circumciſe ſo ſoon, and therefore muſt be deſcended from *Abraham* by *Keturah*.

53. However *Jokſhan* went not with his whole Family into thoſe Parts; for he left two of his Sons behind him, whoſe (*s*) Names (as *Moſes* tells us) were *Sheba* and *Dedan*. Now (*t*) there were two Sons of *Raamah*, and Grandſons of *Cuſh*, exactly of the ſame Name. And as theſe were ſettl'd near to their Father in the eaſtern Parts of *Arabia Fælix*; ſo (*u*) it is eaſy to ſuppoſe, that theſe, having all *Arabia* then before them, would chuſe the moſt fruitful and pleaſant Parts thereof to dwell in. But the Deſcendants of *Abraham* going into the eaſt Country from *Canaan*, or into *Arabia Deſerta*, *Sheba* muſt ſettle there; and therefore ſince we find in Heathen Writers a People in thoſe Parts call'd *Saba*, or *Sabai*, and there is mention made in the Book of (*x*) *Job* of the *Sabæans*, who liv'd not far from him, it may reaſonably be concluded, that theſe were the Offſpring of *Sheba* the Deſcendant of *Abraham*. The Land of *Uz* the (*y*) Son of *Nahor*, or the (*z*) Country of *Auſitis* as it is call'd by the *Septuagint*, in the ſouthern Part whereof *Job* liv'd, extended it ſelf ſouthward from the Banks of *Euphrates*, even to the Country of *Sheba* or the *Sabæans*, who inhabited from thence, as far as to the Entrance of *Arabia Fælix*. *Strabo* tells us, that they and the *Nabatæi* were the very next People to *Syria*, and were wont to make Excurſions upon their Neighbours. They were ſo inclin'd to Robbery, that the Devil knew them to be the fitteſt Perſons to plunder *Job* of his Oxen and Aſſes, and conſequently that his Suggeſtions meeting with their own Inclinations would be more readily comply'd with.

54. The other Son of *Jokſhan* was *Dedan*, who is ſuppos'd to be the Founder of a Peo-

(*k*) Gen. 25. 18. (*l*) ויפול & *cecidit*, ſcilicet גורלו *Sors ejus*. (*m*) Gen. 25. 2. (*) Jud. 11. 33. (*n*) *Nat. Hiſt. lib. 6. cap.* 28. (*o*) Bibliotheca Patrum *Græco latina tom.* 2. *pag.* 283. (*p*) *Ibid. pag.* 308. (*q*) Patrick *on* Gen. 25. 2. (*r*) *Lib.* 3. Hiſt. Eccleſiaſt. *Sect.* 4. (*s*) Gen. 25. 3. (*t*) Gen. 10. 7. (*u*) Wells's Geography, *Vol.* 1. *Page* 347. (*x*) Job 1. 15. (*y*) Gen. 22. 21. (*z*) Job 1. 1.

ple

ple call'd (*a*) *Dedanim* in the Plural Number upon the Borders of *Idumæa*, the chief City whereof is (*b*) call'd *Dedan*. The Sons of this *Dedan* are ſaid to be (*c*) *Aſhurim*, and *Letuſhim* and *Leummim*. If theſe were Heads of Nations or Families, the Memory of them is loſt; and therefore as they are Words of the Plural Number, ſo they are ſuppos'd to be particular Trades and Employments. *Onkelos* ſuppoſes them to be Dwellers in Camps, and in Tents and Iſlands; the other *Targums* call them Merchants, and Artificers, and Heads of the People.

55. The next Son by *Keturah* is (*d*) *Medan*. Theſe alſo remov'd into *Arabia Fælix*, and planted themſelves in the ſouthern Part of it, near to their Brother *Jokſhan* in the Country call'd *Madiania*, where there is the famous Town of *Meccah*, in which *Mahomet* was born.

56. The next is *Midian*. His Poſterity are frequently mention'd in the *Scripture* Hiſtory, and call'd the *Midianites*. They dwelt not far from the *Iſraelites* on the other Side of *Jordan*, and did very often oppreſs and annoy them; and therefore they ſeem to have kept their original Settlement in the eaſt Country. They lay near to the *Iſhmaelites*, with whom they had a good Correſpondence, and the firſt Account, which we have of them as a Nation, is (*e*) their Trading into *Egypt* with Spicery, and Balm, and Myrrh, which they carry'd upon Camels. And as they join'd with the *Iſhmaelites* in theſe Expeditions; ſo their Caravans or Companies, which went to *Egypt*, are (*f*) ſometimes call'd *Iſhmaelites*, and (*g*) ſometimes *Midianites*. This occaſion'd their Extending into thoſe Parts, ſo that a great Number of them ſettl'd themſelves to the South-eaſt of the Salt-Sea, adjoining to the *Moabites*. Hence we read, that (*h*) whilſt the *Iſraelites* encamp'd at *Shittim*, they committed Whoredom with the Daughters of *Moab*, and one of them with a *Midianitiſh* Woman; and (*i*) we find *Moab* and *Midian* mention'd together as a neighbouring People; and in the (*k*) Time of the *Judges* they join'd with the *Amalekites*, who (*l*) dwelt in the South, to invade the Tribe of *Judah*. Hence we read of the (*m*) Land of *Midian* lying in the Neighbourhood of Mount *Sinai*; and we find a City call'd *Madiana* in theſe Parts by the *Red-Sea* mention'd in Heathen Writers. So that in Proceſs of Time, as his Offspring increas'd, they ſpread themſelves farther and farther wherever they could find any Room, and ſo they came to that Tract by the *Red-Sea*, where *Jethro* the Father-in-law of *Moſes* liv'd; and therefore it lay not diſtinct or quite ſeparated from the firſt Settlement, but ſo as to be contiguous, and thus it all went under the common Name of *the Land of Midian*.

57. To make this more plain, *Moſes* tells us, (*n*) that one of the Sons of *Midian* was *Ephah*. As this Generation was born ſo late, and when *Aſia* was full of People; ſo the utmoſt, which we can expect, muſt be ſome ſingle Town, that retain'd their Names, or a ſmall Tract of Ground near it. However this Name continu'd for a great while; for *Iſaiah* (*o*) mentions *Midian* and *Ephah* as near Neighbours, and adjoining to *Sheba*. (*p*) *Joſephus*, *Euſebius*, *St. Jerom*, and (*q*) *Abulfeda* expreſly mention a City call'd *Madiana* on the Shore of the *Red Sea*; near to which was *Epha* in the ſame Province. *Epha* or *Hipha* is in (*r*) the *Arabick* Language עיפה *Gaiphat*. And therefore the *Greeks* have ſometimes call'd it Γαιφὰ *Gaipha*, and ſometimes Γαιφὰρ *Gaiphar*. The moſt common Name, by which they call it, is Ἵππος *Hippus*, and *Ptolomy* mentions both a Village and a Mountain of this Name on the ſame Shore, a little below *Madiana*. The Prophet *Iſaiah* (*s*) mentions the Camels as coming from *Midian*, and *Ephah*, and (*t*) no Country abounded more with them than this. So that *Epha* muſt be ſituated on the *Red-Sea*, his Father *Midian* lying to the *Weſt*, and his Uncle *Sheba* to the *North*.

58. The next is *Epher*. It is probable, that he went with his Uncles *Zimran* and *Jokſhan* into *Arabia Fælix*, ſince there are no Remainders of his Family to be found except among the *Homeritæ* already mention'd, (*u*) whoſe Metropolis was call'd *Tapharum*. *Arianus* expreſly calls the Metropolis of the *Homeritæ* by the Name of *Aphar*, which makes it the more probable, that it was ſo call'd from *Epher*.

59. The next is *Hanock*. He is alſo ſuppos'd to have gone with his Uncles, who filling the inland Country, he went farther into the utmoſt Parts of *Arabia* toward the ſouth eaſt, where we find a great Number of the *Adramites* and *Homerites*. In theſe Parts (*x*) *Ptolomy* tells us, that there is a great trading Town and a Promontory call'd *Cane*. And *Pliny* mentions (*y*) a Country in *Arabia*, which he calls *Regio Canauna*, and may be thought to have taken its Name from this Perſon and his Poſterity.

60. The next is *Abidah*. If we invert the two laſt Syllables (as is uſual in ſuch Caſes

(*a*) Iſai. 21. 13. (*b*) Jer. 25. 23. *and* 49. 8. (*c*) Gen. 25. 3. (*d*) Gen. 25. 2. (*e*) Gen. 37. 25. (*f*) Gen. 37. 25, 27. (*g*) Gen. 37. 28, 36. (*h*) Num. 25. 1. (*i*) Num. 22. 4. (*k*) Judg. 6. 3. (*l*) Num. 13. 29. (*m*) Exod. 2. 15, 16. *and* 3. 1. (*n*) Gen. 25. 4. (*o*) Iſai. 60. 6. (*p*) *Jewiſh Ant. Book* 2. *Chap.* 5. (*q*) *Climat.* 3. *Part* 5. (*r*) Bocharti Hierozoicon, *Part* 1. *lib.* 2. *cap.* 3. (*s*) Iſai. 60. 6. (*t*) Gen. 37. 25, 28, 36. Judg. 6. 3, 5, 6. *and* 7. 12. (*u*) Philoſtorgii *Hiſt. Eccleſ. lib.* 3. *Sect.* 4. (*x*) *Lib.* 8. (*y*) *Nat. Hiſt. lib.* 6. *cap.* 28.

as theſe) the Relicks of this Name will remain in the People call'd *Dibeni*, who liv'd in an Iſland call'd Διβῦ or Διβῦς between *Arabia* and *India*, and is ſaid by ſeveral Authors to belong ſometimes to one, and ſometimes to the other. *Philoſtorgius* ſaith, (*z*) that they only bear the Name of *Indians*. *Pliny* (*a*) reckoning up the Tracts of *Arabia*, places the Iſle call'd *Devadæ* (which we may ſuppoſe to be this) over-againſt the beforemention'd Region call'd *Canauna*. And *Strabo*, *Agatharcides* and others call'd it Διβαι; and therefore we ſuppoſe, that *Abidah* came into theſe Parts with his Brother *Hanoch*.

61. The laſt Son of *Midian* is *Eldaah*. He ſeems to have ſtay'd with his Father; tho' there are very little Remains of his Name, unleſs it is in the City *Elana*, which might eaſily be form'd from *Eldaah*, by leaving out the *Daleth*, and changing the *Hebrew* Guttural into a *Nun*, as is very uſual in ſuch Caſes. This City was ſeated on the *Red-Sea*, call'd alſo *Sinus Arabicus*, toward the eaſt Part thereof. Others (*b*) call it *Ælanah*; from whence the Bay it ſelf was call'd *Elanites*, and the People who liv'd in it *Elanitæ*. A very learned Author ſuppoſeth it to be the ſame with *Elath*, (*c*) by which the *Iſraelites* paſs'd, near *Eziongeber*, which (*d*) *Azariah* reſtor'd to *Judah*, and (*e*) *Rezin* the King of *Syria* took it away again, and it is (*f*) alſo call'd *Eloth*. But we have no Reaſon to think, that the Name was alter'd ſo much in *Moſes*'s Time, or if it was, that he would have took no Notice of it. And therefore we may conclude, that this *Elanah* was not on (*g*) the weſt Side of *Eziongeber* in the Land of *Edom*, but on the eaſt Side of it in the Land of *Midian*.

62. The next to *Midian* is *Iſhbak*. There are no Footſteps of his Name to be found, unleſs it is among the *Bacaſcami*, which *Pliny* ſaith (*h*) was one of the Towns of the *Zamareni*; who deſcended from his eldeſt Brother *Zimran*. He (*i*) alſo tells us, that there were a People not far from them, who were call'd *Bachilitæ*. And perhaps *Iſhbak* might at firſt ſignify no more than *A Man of that Country*.

63. The laſt Son of *Abraham* by *Keturah* is *Shuah*. He is ſuppos'd (*k*) to have dwelt in that Part of *Arabia*, which lies next to *Egypt*, becauſe *Pliny* mentions a Town there, which is call'd *Suaſa*. And it is probable, that (*l*) *Bildad* the *Shuhite*, one of *Job*'s three Friends, came from that Country.

64. Theſe were (as near as we can gueſs) the antient Habitations of the Sons of *Abraham* by *Keturah*. It will now be requiſite to conſider where the Sons of *Iſhmael*, the Son of *Abraham* by *Hagar*, ſeated themſelves. Here alſo *Moſes* muſt be our Guide, who tells us, that (*m*) he *dwelt in the wilderneſs of Paran, and his mother took him a wife out of the land of Egypt*. This Wilderneſs of *Paran* was to the ſouth of *Judæa* near *Egypt*; and here we find a great Number of the *Iſhmaelites*. When *Abraham* was old, he (*n*) *gave gifts to the ſons of the concubines*, which he had, *and ſent them away from Iſaac his ſon, eaſtward unto the eaſt Country*, that is, over *Jordan*, into *Arabia Deſerta*. And as both (*o*) *Hagar* and (*p*) *Keturah* are call'd his Concubines; ſo he ſent their Poſterity together into thoſe Parts. Of *Iſhmael* it is ſaid, (*q*) that his Lot fell for his Poſterity to dwell in the Preſence of all his Brethren, or near to the Sons of *Keturah*. And there we find a great Number of the *Iſhmaelites*, and *Hagarenes*, or Poſterity of *Hagar* by another Husband. When (*r*) *Abraham pray'd to* GOD, *ſaying, Oh that Iſhmael might live before* thee! GOD gave him this Anſwer, *As for Iſhmael I have heard thee: Behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly; twelve princes ſhall he beget, and I will make him a great nation*. And therefore *Moſes*, (*s*) to ſhew how GOD fulfill'd his Promiſe, reckons up the twelve Sons of *Iſhmael* by their Names, according to their Generations, by their Towns, and by their Caſtles, and according to their Nations. Not that all of theſe had Towns, Caſtles and Nations; but that we might reckon up as many as poſſible by ſuch Circumſtances as theſe, and particularly as many as we have any Footſteps remaining of them. As the *Canaanites*, when they firſt came out of *Egypt*, kept ſome of them in great Bodies, and others liv'd a Paſtoral Life without any ſettl'd Habitations; ſo when the *Iſhmaelites* came firſt into theſe Parts, ſome of them fix'd there in Towns and Caſtles; others, whom they call'd *Scenitæ*, dwelt in Tents, fix'd no where, but went about from Place to Place, wherever they could find any Suſtenance for their Cattle; and others, like the Sons of *Keturah*, travell'd to remoter Places for their better Conveniency, where they fix'd. And this is the Reaſon, that we meet with a great Number of them toward the ſouth of *Canaan*, and a great Number beyond *Jordan* toward the Eaſt, ſeveral of them ſeparated to a greater

(*z*) *Ut ſupra.* (*a*) *Ut ſupra.* (*b*) Salmaſii *Exercit. in* Solinum, *pag.* 482. (*c*) Deut. 2. 8.
(*d*) 2 Kings 14. 22. (*e*) 2 Kings 16. 6. (*f*) 1 Kings 9. 26. 2 Chron. 8. 17. *and* 26. 2. (*g*) Deut. 2. 8.
(*h*) *Nat. Hiſt. lib.* 6. *cap.* 28. (*i*) *Ibid.* (*k*) *Nat. Hiſt lib.* 6. *cap.* 29. (*l*) Job 2. 11.
(*m*) Gen. 21. 21. (*n*) Gen. 25. 6. (*o*) Gen. 25. 6. (*p*) 1 Chron. 1. 32. (*q*) Gen. 25. 18.
(*r*) Gen 17. 18, 19. (*s*) Gen. 25. 12, 13, 14, 15, 16.

Diſtance,

Diſtance; and others, whoſe Names are loſt, that we know not where to find them.

65. The firſt born of *Iſhmael* is expreſly (*s*) ſaid to be *Nebajoth*. The Right of Primogeniture in thoſe Days, which was ſtrictly obſerv'd, gave him an Opportunity to ſettle, where he pleas'd, and leave his younger Brethren to ſeek for more diſtant Habitations. Accordingly he and his Poſterity took to the beſt Part of *Arabia Deſerta*, and even Part of *Arabia Petræa*. *Pliny*, *Strabo*, and *Ptolomy* call it *Nabatæa*, and ſometimes other Authers call it *Nabathis*. *Ovid* (*t*) takes particular Notice of it, as lying directly eaſt from *Rome*, and at a very great Diſtance. The Inhabitants were call'd *Nabatæi* by *Dionyſius Periegetes* in his Deſcription of the World, and by *Plutarch* in the Life of *Demetrius*, who, as he ſaith, was ſent to ſubdue the *Arabians* call'd *Nabatæi*, when he was in great Danger of Loſing the Army by Going into Places, where there was no Water. Theſe are commonly in *Scripture* call'd *Iſhmaelites*, as if they had been the ſole Heirs of their Father. They dwelt near the *Midianites*, the Sons of *Keturah* on the one Side, being Neighbours and Copartners in Traffick; and thus in one Place *Joſeph* is ſaid (*u*) to be ſold to the *Iſhmaelites*, and (*x*) in another to be ſold to the *Midianites*. And they lay near the *Moabites* on the other Side. For (*y*) *Epiphanius* ſpeaking of the Countries, which lay beyond the *Dead-Sea*, mentions the Region of *Nebajoth*, *Ituræa*, and *Moab*. It ſeems to be one of the beſt Countries for Paſture, and therefore the Prophet *Iſaiah* (*z*) mentions at the ſame Time the Flocks of *Kedar* and the Rams of *Nebajoth*. It is probable, that ſome of them ſtay'd in the ſouth Country, and others went with their Father to the Eaſt, and by Extending their Colonies one toward the other, they came at laſt to be united.

66. The ſecond Son of *Iſhmael* is *Kedar*. It is certain, that his whole Family ſtay'd behind in the ſouth Country, and were ſeated in *Arabia Petræa* near to ſome Part of the Country of their elder Brother *Nebajoth*, which makes (*a*) the Prophet *Iſaiah* to join them together. The ſacred *Scriptures* take more Notice of this Name, than of any other, and the Prophet *Iſaiah*, ſpeaking of *the burden of Arabia*, expreſſes it among other things by *the* (*b*) *fall of the glory of Kedar*. And ſome Authors call the whole Country by this Name. Thus the *Language of Kedar* is the *Arabian* Language; and when *David* (*c*) complain'd, that he had long *dwelt in Kedar*; the *Chaldee* expounds it, *in the Dwellings of the Arabians*; and it is particularly call'd (*d*) *the wilderneſs of Paran*, which was (*e*) *Iſhmael*'s firſt Place of Settlement. Theſe are they, whom *Ptolomy* calls *Pharanitæ*. *Pliny* ſaith, that *Pharanitis* lay on the Borders of *Arabia*, and (*f*) later Writers make *Paran* and *Arabia Petræa* to be near Neighbours. Here the *Iſraelites* (*g*) encamp'd, when they ſent the Spies to ſearch out the Land of *Canaan*; ſo that it was ſituated near it, and ſouthward toward the *Red-Sea*. They are (*h*) alſo mention'd by *Pliny* under the Name of *Cedreni* or *Cedareni*, and plac'd by him next to the *Nabathæans*. They like the *Perizzites* led a paſtoral Life, and dwelt in Tents for that Purpoſe, and therefore we read of (*i*) *the tents of Kedar*, and (*k*) *the flocks of Kedar*, with which they not only ſupplied the neighbouring Country, but even (*l*) the Markets as far as *Tyre*, and others of them were alſo (*m*) excellent Soldiers.

67. The next Son of *Iſhmael* is *Adbeel*. Of him and alſo of *Mibſam*, *Miſhma* and *Maſſah*, we find no ſatisfactory Account, and therefore may ſuppoſe them to have led a paſtoral Life, and to have dwelt in Tents for that Purpoſe; of which there were many Sorts, ſome (*n*) near *Euphrates*, and others in *Arabia Fælix*, whom they call'd *Scenitæ*, who fixing in no particular Place left no Memory of their Name behind them. They were call'd, (*o*) *the men who dwelt in tents*; their (*p*) Tents are call'd *Tents of Cattle*. We read of them among the *Cuſhites* and *Midianites*, where they are call'd (*q*) *the tents of Cuſhan, and the curtains of the land of Midian*, and from their Example (*r*) began the Order of the *Rechabites*.

68. The next is *Dumah*. The Prophet *Iſaiah* (*s*) places him near to *Seir* or *Idumæa*, or in the Foreſts of *Arabia*, where *Stephanus* the Geographer mentions a City call'd *Dumatha*, which the *Chaldeans* might ſo call from *Dumah*, by the bare Addition of the Feminine Gender, as it is in their Language.

69. The Word *Iſhmael* ſignifies in *Hebrew*, *GOD will hear*, and he was ſo nam'd by the (*t*) Angel of the LORD, before he was born, and the Reaſon was given to his Mother *Hagar*, becauſe *the* LORD *had heard* her *Affliction*. He had three Sons, (*u*) which are mention'd all together in one Verſe: *Miſhmah*, which ſignifies Obedience; *Dumah*, which ſignifies Silence; and *Maſſah*, which ſignifies Patience. And this may teach us, that when GOD doth hear us in Afflic-

(*s*) Gen. 25. 13. (*t*) Eurus ad Auroram, Nabathæaque regna receſſit. *Metam. lib.* 1. *ver.* 61. (*u*) Gen. 37. 25, 27. (*x*) Gen. 37. 28, 36. (*y*) *Hæreſ.* 53. (*z*) Iſai. 60. 7. (*a*) *Ibid.* (*b*) Iſai. 20. 16. (*c*) Pſal. 120. 5. (*d*) 1 Sam. 26. 1. (*e*) Gen. 21. 21. (*f*) Salmaſii *Plin. exercitat. pag.* 484, *&c.* (*g*) Num. 13. 3. (*h*) *Nat. Hiſt. lib.* 5. *cap.* 11. (*i*) Pſal. 120. 5. Cant. 1. 5. (*k*) Iſai. 60. 7. (*l*) Ezek. 27. 21. (*m*) Iſai. 21. 16, 17. (*n*) Salmaſii *Plin. exercitat. pag.* 484. (*o*) Judg. 8. 11. (*p*) 2 Chron. 14. 15. (*q*) Habak. 3. 7. (*r*) Jer. 35. 7, 10. (*s*) Iſai. 21. 11. (*t*) Gen. 16. 11. (*u*) Gen. 25. 14.

tion,

tion, or when we truſt in him, that he will hear us, we ſhould learn from thence to be *obedient*, *ſilent* and *patient*. And if *Iſhmael* intended this Leſſon, when he gave them their Names, it ſhews, that in his latter Years he was a good Man, and had probably (*x*) *learned obedience by the things which he had ſuffered.*

70. The next is *Hadar*. Some think, that the *Athritæ*, who liv'd in *Arabia Fælix* came from him. And therefore he muſt be one of the younger Brothers, who remov'd to a conſiderable Diſtance. The (*y*) Inhabitants of *Arabia Fælix* make a Diſtinction between the *Arabians*, who were the Sons of *Jokſhan* the Brother of *Peleg*, whom they call *Arabians* of the Natives, and the Sons of *Iſhmael*, whom they call *Arabians* from Strangers; and it will be hard to find, that any of the Sons of *Iſhmael* ſettl'd there except theſe. It is alſo ſaid, that there is a City call'd *Tema* from the next Son of *Iſhmael*; but it will be hard to prove, that any of the Prophets ſpoke of a Country ſo far diſtant. As therefore there is the Country of *Tema* joining to the *Sabæans* the Poſterity of *Jokſhan* their Brother; ſo we may ſuppoſe this to be the antient Settlement of this Son of *Iſhmael*. *Job* ſpeaks of the (*z*) *troops of Tema* and *the companies of Sheba* as joining to each other, and well known to him; and it is probable, that (*a*) *Eliphaz* the *Temanite* liv'd here, and that he was not deſcended from (*b*) *Teman* the Grandſon of *Eſau*. The Prophet *Iſaiah* mentions (*c*) *Tema* as a Part of *Arabia Deſerta*, or *Petræa*, and therefore joins it with *Seir*, *Dumah*, *Dedan* and *Kedar*, which lay in thoſe Parts. And the Prophet *Jeremiah* (*d*) mentions *Tema* with *Edom*, and *Moab*, and *Ammon*, and *Dedan* and *Buz*; whilſt he takes no Notice of thoſe in *Arabia Fælix*, unleſs (*e*) it is in general Terms. So that here we ſuppoſe was the City of *Tema* mention'd by *Ptolomy*, and that it is the ſame, which *Strabo* calls *Tamna*.

71. The two next Sons of *Iſhmael* are (*f*) *Jetur* and *Naphiſh*. Of theſe it is ſaid, that (*g*) the *Reubenites and the Gadites, and the half tribe of Manaſſeh made war with them. And the children of the half tribe of Manaſſeh dwelt in the land from Baſhan unto Baal-hermon and Senir, and unto mount Hermon.* So that they were ſituated on the northern Parts of *Canaan*, and on the Borders both of *Arabia* and *Syria*. And therefore it is evident, that the Country of *Ituræa* mention'd by St. *Luke*, of which *Philip Herod*'s Brother was Tetrarch, was ſo call'd from *Jetur* the Son of *Iſhmael*. The Name of *Naphiſh* ſeems to be extinct; however it is probable, that he firſt inhabited the Country of *Trachonitis*, which was join'd to the other to make one Province. It lay near to the Country of *Baſhan*, and from hence the adjacent Lands were call'd *Batanæa*: (*h*) *Strabo* and (*i*) *Pliny* mention it. And *Joſephus* (*k*) adds, that *Herod* by his laſt Will gave *Gaulonitis* and *Trachonitis* and *Batanæa* and *Paneas* to *Philip*, who was his own Son, and the Brother of *Archelaus*, to be a Tetrarchy.

72. The laſt Son of *Iſhmael* is *Kedemah*, who is ſuppos'd to have dwelt near his Brother *Kedar* not far from Mount *Paran*, in the antient Settlement of his Father *Iſhmael*. That which gives Ground to this Opinion, is the (*l*) Words of *Jeremiah*, *Go up to Kedar, and ſpoil the men of Kedem*, which we tranſlate *the men of the eaſt*. This is ſpoken of the Kingdoms, which *Nebuchadnezzar* King of *Babylon* ſhould conquer, and would be very ill apply'd to *Kedar*, becauſe it lies ſouth weſt from *Babylon*; and therefore it may rather ſignify this other Son of *Iſhmael*, whom he might leave in the Country, when he firſt came from thence.

73. But to return to the Hiſtory. Soon after *Inachus* had founded the Kingdom of the *Argives* in *Greece*, *Goſormies* King of *Upper-Egypt* dies, and was ſucceeded by *Mares*, who (*m*) reign'd ſixteen Years; and about the ſame Time (*n*) *Shem* the Son of *Noah*, who was born before the Flood, and is ſuppos'd by ſome to have been *Melchizedeck*, dies; having ſeen many of his Sons and Grandſons, who were born ſince the Flood, go before him, and ſeen his Son *Iſaac* married, who was of the tenth Generation from him. Anno Mundi 2158.

74. The World being now grown populous, and the Earth being (*o*) repleniſh'd according to the Bleſſing of GOD, there ſeems not now to be ſo great an Increaſe as before, unleſs on ſome particular Occaſions. *Abraham* was 86 Years of Age before he had *Iſhmael*, and he was an hundred Years old when *Iſaac* was born. *Iſaac* was forty Years old when he married *Rebecca*, who continu'd barren for twenty Years longer. *Iſaac* (*p*) knowing that the MESSIAH was to come of his Seed, but not knowing that he ſhould come of *Rebeccah*, whom he intirely lov'd, was very importunate that ſhe ſhould be the Mother of him. At laſt (*q*) *Iſaac* went with her to Mount *Moriah*, where he ſhould have been offer'd, and there they both together made Anno Mundi 2167.

(*x*) Heb. 5. 8. (*y*) Pocockii *Carmen* Tograi *in Præfatione poſt lectorem.* (*z*) Job 6. 19. (*a*) Job 2. 11. (*b*) Gen. 36. 10, 11. (*c*) Iſai. 21. 14. (*d*) Jer. 25. 23. (*e*) Jer. 25. 24. (*f*) Gen. 25. 15. (*g*) 1 Chron. 5. 19. (*h*) *Lib.* 16. (*i*) *Lib.* 5. *cap.* 23. (*k*) *Jewiſh Ant. lib.* 20. *cap.* 5. (*l*) Jer. 49. 28. (*m*) Eratoſthenes *his Canon.* (*n*) Gen. 11. 10, 11. (*o*) Gen. 8. 17. *and* 9. 1. (*p*) Gen. 18. 18. *and* 26. 3. Pirke Eliezer, *cap.* 32. (*q*) Shalſheleth hakkabbala, *p.* 9.

fervent

fervent Prayers for a Son, and putting GOD in Mind of the ſame Promiſe which he had here made, that (*r*) he would multiply *Abraham*'s Seed as the Stars of Heaven. Upon this *Rebeccah* conceiv'd, and knowing it to be ſo, ſhe went to the Place of Worſhip to enquire about her Caſe. *Eutychius* (*s*) ſaith, that ſhe went to enquire of *Melchizedeck*, who gave her an Anſwer; but it is probable, that he was dead before this Time. *Maimonides* (*t*) is of the Opinion, that ſhe went to the School of *Heber*, the great Grandchild of *Shem*, who was then alive, and he anſwer'd her. The *Scripture* only ſaith, (*u*) that *the* LORD *ſaid unto her, Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels, and the one people ſhall be ſtronger than the other people, and the elder ſhall ſerve the younger.* When the younger was born, it is ſaid, (*x*) that *he took his* elder *brother by the heel*, which made thoſe who were preſent to think of the Prophecy, and call his Name *Jacob*. The Word in *Hebrew* which ſignifies a Heel, comes from a Verb which ſignifies *to ſupplant*, and the Word *Jacob* is in the future Tenſe, and ſignifies *He will ſupplant*. And thus his elder Brother *Eſau* (*y*) when he loſt the Bleſſing, ſaid to his Father, *Is he not rightly called Jacob? For he hath ſupplanted me theſe two times: he took away my birthright, and behold now he hath taken away my bleſſing.*

Anno Mundi 2168.

75. We muſt now return toward *Egypt*, and take the *Horites* in our Way, where we find, that (*z*) *Jobab* their ſecond King dies, and is ſucceeded by *Huſham* their third King. *Mares* King of *Upper-Egypt* being of a great Age, and not fit to go to War, keeps his Son *Anoyphes* with him at *Thebais*, to ſucceed him in the Kingdom in Caſe of Mortality, and ſends *Tethmoſis* or *Amoſis*, who we may ſuppoſe was his ſecond Son, to carry on the Wars againſt the *Canaanitiſh* Paſtors of *Lower-Egypt*. Of this *Manetho*, as (*a*) he is quoted by *Joſephus*, gives us this Account, That theſe Paſtors had kept the Government of *Lower-Egypt* in their own Hands for the Space of (*b*) five hundred and eleven Years. But the King of *Thebes*, and the Country of *Upper-Egypt*, which was not as yet ſubject to theſe Shepherds, made a violent and an obſtinate War upon them, and routed them under the Command of *Haliſphragmuthoſis*, which was alſo the Name of *Mares*: And when the greateſt Part of them were driven out of *Egypt*, the reſt withdrew into a Place call'd *Abaris*, of ten thouſand Acres in the whole. And this the Shepherds (according to *Manetho*) inclos'd with a ſtrong ſubſtantial Wall, which ſecur'd them all Neceſſaries within themſelves. *He* ſaith farther, that *Tethmoſis* the Son of *Haliſphragmuthoſis* laid Siege to it with (*c*) four hundred and eighty thouſand Men, but when he found that the Place was not to be carried by Aſſault, they agreed upon Articles that they might depart *Egypt*, and to have ſafe Convoy to go whither they would. Upon theſe Terms they march'd out with their Goods and Families to the Number of (*d*) two hundred and forty thouſand Souls, by the Way of the Wilderneſs into *Syria*; and for Fear of the *Aſſyrians*, who were then Maſters of *Aſia*, they retir'd into a Country, which is now known by the Name of *Judæa*, where they built ſeveral Cities large enough in the whole to receive this vaſt Multitude. *Manetho* ſaith, that they only built one City large enough for this Purpoſe, and call'd it *Jeruſalem*. The ſmall Quantity of Ground which they inclos'd, not being enough to maintain ſuch a vaſt Number of Men, makes it probable that they were not only much fewer in Number, but alſo that they had Store of Ships, by which they were ſupplied with Proviſions from the Land of *Canaan*; and this made them the more willing at their Expulſion, to go into a Country, with whoſe Inhabitants they had been well acquainted for ſome Time before. By their Coming in ſo great a Body into the Land of *Canaan*, they ſoon fully peopled that fruitful Country; and therefore it is often mention'd as an Act of GOD's ſignal Providence in Diſpoſſeſſing them, that they were (*e*) much more in Number than the *Iſraelites*, and much more mighty, as having been train'd up to Wars, and accordingly they took Care to (*f*) fortify their Towns, to prevent a Surprize, and make the better Defence in Caſe of an Attack. And this occaſion'd the Diſputes concerning the Right of Paſturage never knowu before, but which ſoon happen'd upon the following Occaſion.

Anno Mundi 2177.

Anno Mundi 2179.

76. When *Abraham* (*g*) dwelt at *Gerar*, the chief Town of the *Philiſtines*, his Servants digg'd ſeveral Wells for the Conveniency of Watering their Cattle. Soon after

(*r*) Gen. 22. 17. (*s*) *Annales, pag.* 77. (*t*) More nebochim, *part* 2. *cap.* 41.
(*u*) Gen. 25. 23. (*x*) Hoſ. 12. 3. (*y*) Gen. 27. 36. (*z*) Gen. 36. 33.
(*a*) *Againſt* Apion *Book* 1. (*b*) *This muſt be a Miſtake, becauſe it brings us back as far as the Time of the Flood. It was in Reality about* 250 *Years.* (*c*) *It ſeems to me, that this was a Miſtake by Inſerting of the numeral Letters in the Beginning, which ſtand for* four hundred thouſand, *and that the Total might be* eighty thouſand; *and ſo* (*d*) *Inſtead of* two hundred and forty thouſand *read* forty thouſand.
(*e*) Deut. 7. 1, 7. *and* 9. 1, 14. *and* 11, 23. (*f*) Deut. 3. 5. *and* 9. 1. Joſh. 10. 20. *and* 14. 12.
(*g*) Gen. 26. 15.

this, he (*i*) removes to *Beerſheba*, near to the Well call'd *Beer-lahairoi*, where he lives a paſtoral Life (*k*) with his Son *Iſaac*, and his Grandſon *Jacob*. When theſe *Canaanitiſh* Paſtors return'd out of *Egypt*, they ſettl'd among the *Philiſtines*, being their old Acquaintance, who formerly return'd from the ſame Place, who had been engag'd in the ſame Wars, and now had a King over them of their own Kindred. About three Years after their Coming thither *Abraham* dies. And theſe Paſtors being willing to prevent all future Claims from his Poſterity, (*l*) ſtop up all theſe Wells with Dirt, and dig others in other Places, to give them a better Title to them as being their own. The Effect whereof will be mention'd in its due Place.

Anno Mundi 2180.

Anno Mundi 2183.

77. In the mean time *Tethmoſis* having driven out theſe Paſtors from *Lower-Egypt* is made their King, where he governs them 25 Years, and four Months, and ſo begins a new Race of Kings, who being related to thoſe of *Upper-Egypt*, and of the ſame Religion, and tir'd out with theſe long Wars, were willing to live peaceably with each other; ſo that we hear of no Diſturbances between them. When he came there, he found a vile Practice of Sacrificing Men to the Gods of *Lower-Egypt*. There were two Reaſons for this: One was, that the Inhabitants of *Upper-Egypt* having deify'd their Kings, who fought for them in the Defence of their Country, the Inhabitants of *Lower-Egypt* did the ſame, and having taken Captives in the Wars, they thought that there could be no more grateful Oblation to their Anceſtors when dead, than the Lives of ſuch, who gave them ſo much Diſturbance, whilſt they were alive. The other was, that (as (*m*) *Sanchoniatho* tells us) formerly when there was a Plague and a Mortality, *Ham* made his only Son, which he had by a Nymph of that Country call'd *Anobret*, a whole Burnt-Offering to appeaſe the Ghoſt of his Father *Noah*; and from hence they learn'd to offer up even their Sons and Daughters to theſe their Deities. However *Tethmoſis* aboliſh'd by a Law this vile Practice of Sacrificing Men, which had there taken Place in the Times before him, and caus'd Men of Wax to be offer'd inſtead of Men of Fleſh and Blood. From hence our learned Biſhop *Cumberland* hath (*n*) very juſtly inferr'd theſe Particulars.

78. Firſt, That *Tethmoſis* having been of *Thebais* or *Upper-Egypt*, before his Conqueſt over the *Phœnicians*, who dwelt in *Lower-Egypt*, might (as *Plutarch* informs us) be a Worſhipper of their God *Cneph*, whom they own'd to be an infinite and eternal Being, the ſole Maker, Governor and Preſerver of all things, and from the Dictates of natural Religion toward him had learn'd to abhor ſuch cruel Sacrifices. However it is probable, that he had ſome Mixture of Idolatry in him, or otherwiſe he would not have ſubſtituted theſe Men of Wax to be ſacrific'd to thoſe Deities, who formerly had real Men offer'd to them.

79. Secondly, This Cuſtom being remov'd out of *Egypt*, either before, or about the Time that *Abraham* died, gives us the Reaſon why *Egypt* was never accus'd of this Crime (tho' (*o*) their Neighbours the *Canaanites* often are) either by *Moſes* or any of the Prophets. And it is alſo a Reaſon, why the *Iſraelites* neither did nor could learn this Practice in the *Egyptian* Bondage, tho' they did learn other Parts of *Idolatry* there.

80. Thirdly, It ſerves to confute an Opinion, which (as he ſaith) ſome have taken up without ſufficient Reaſon, *viz.* that the *Canaanites* or *Phœnicians* follow'd the Example of *Abraham* in their inhuman Sacrifices of their Children. The Trial of *Abraham* was a Secret between GOD and himſelf and his Son, and no one knew beſides, how far he went toward the Obeying of that Command, which GOD ſolemnly reſcinded, before it could be effectually executed, and it was but 46 Years before the Conqueſts of *Tethmoſis* in *Egypt*, and the Expulſion of ſuch Sacrifices from thence. It was well known, that *Iſaac* liv'd long after, which muſt effectually confute a Cuſtom of Murdering others from his Example, and therefore muſt be taken from *Ham*'s Sacrificing his Son. And it ſeems to be too little a Time for the Settlement of ſuch an unnatural Practice, which had taken ſuch deep Root among them, that even when by Law it was bury'd, yet the Lawgiver thought fit ſo far to comply with it, as to ſubſtitute Men of Wax in the Place of true Men.

81. Fourthly, From hence ſome Light will break out to clear the State of the Times, which were before the Expulſion of this *Phœnician* Power by this *Thebaick* King. For it's rational to think, that theſe *Phœnicians* or *Canaanites*, who had reign'd in *Egypt*, all thoſe ſix Succeſſions already mention'd, had for the moſt of their Time, if not all along, practiſed this great Inhumanity of Sacrificing Men in *Egypt*, which *Tethmoſis* thought fit to aboliſh, when the Introducers of that Barbarity were caſt out by him. Now this *Phœnician* Dynaſty continu'd in *Egypt* 259 Years, according to *Joſephus*'s Account, which being ſubſtracted from 2179, the Year of the World in which *Tethmoſis* expell'd the *Phœnicians*, there will remain 1920 for the Beginning of the Reign of *Salatis*, which is the very Year, where it is plac'd according

(*i*) Gen. 21. 33. *and* 25. 62. (*k*) Heb. 11. 9. (*l*) Gen. 26. 15. (*m*) Cumberland's Sanchoniatho, *Page* 37. (*n*) *Ibid. Page* 168. (*o*) Deut. 12. 31. 2 Kings 17. 17. Pſal. 106. 37, 38.

to

to *Eratoſthenes*'s Canon. And if they then began to uſe ſuch Sacrifices there, it is plain, that they us'd them long before *Abraham* was born, his Birth being *Anno Mundi* 2009, and therefore they could not learn it by Imitating him.

82. Our Learned Primate of *Armagh* (*p*) obſerves, that *Ptolomæus Mendeſius*, a learned *Egyptian* Prieſt (whom *Voſſius* (*q*) affirms to have liv'd in *Auguſtus Cæſar*'s Time, and who is cited ſoon after by *Apion* in *Tiberius*'s Time) doth affirm, that this *Tethmoſis* took and ruin'd *Avaris* or *Abaris* the laſt Hold of the Paſtors, and was contemporary with *Inachus* the firſt King of the *Argives*, who was now in the eighteenth Year of his Reign, and reign'd fifty Years. This Teſtimony is alſo cited by (*r*) *Clemens Alexandrinus*, *Tatianus*, and *Juſtin Martyr*; ſo that it was valu'd as credible both by the Heathen *Apion*, and the Chriſtian Fathers. Now (*s*) our learned Biſhop *Cumberland* exactly agrees with Archbiſhop *Uſher*, in the Year when *Tethmoſis* expell'd the Paſtors, as already mention'd, and hath ſo fully confirm'd it by many Arguments, particularly by the Catalogue of his Succeſſors taken from *Manetho*, until the Time of *Pharaoh Amenophis* who was drown'd in the *Red-Sea*, as may ſet this Matter without Diſpute.

83. The *Egyptian Hercules*, having carry'd off his Men with their Arms and Goods into the Land of *Canaan*, ſtay'd not long there, but went to *Tyre*, and afterward ſail'd into *Greece* to conſult the Oracle of *Jupiter Dodonæus*. His Succeſſors ſeem to have honour'd him with the Title of *Hercules the Saviour*; and we are told of a Coin among the *Thaſians*, on which he ſtood with this very Title inſcrib'd on it in *Greek* Characters. He had Temples built to him both at *Tyre*, in the Iſle of *Thaſus*, and at *Gades* or *Cadis*; all which are evidently prov'd to be much elder than the *Theban Hercules*'s Time, and to be for the Honour of this *Phœnician* or *Egyptian Hercules*. From *Greece* he went to *Italy*, *France*, *Spain* and the Coaſt of *Africa*, leaving Colonies behind him in moſt Places, to whom the *Phœnicians* ſent Reinforcements, as Occaſion required, and by whoſe Example they alſo learn'd to ſettle new Plantations; which is the Reaſon of ſo vaſt a Number of Towns, Seas, Rivers, Mountains and Countries, both in *Europe* and *Africa*, whoſe Names were derived from the *Phœnician* Language, as the learned *Bochart* hath prov'd throughout his Treatiſe call'd *Canaan*. It is particularly mention'd, (*t*) that his Son *Sardus* came from *Africa* with Ships, and ſettl'd in *Sardinia*, ſo calling it from his own Name; whereas before it was call'd (*u*) *Sandaliope* and *Ichneuſa* from the Sole of a Foot, which the Figure of this Iſland repreſents. And this muſt be done in this Expedition; ſince we cannot ſuppoſe, that the Father would leave his Son in *Egypt*, or that the *Egyptians* would let him ſtay there, when the Father was expell'd. And thus Biſhop *Cumberland* ſaith, (*x*) that from this Retreat of *Hercules* or *Aſſis* into *Phœnicia*, he judges that the Foundation of all the Colonies muſt be laid, which are deriv'd from the *Phœnicians*, either in the neighbouring Part of *Canaan*, or in the Iſles of the *Mediterranean* Sea, or in the Continent of *Greece* eſpecially in *Argos*; tho' he could not deny but there were ſome *Phœnicians*, who fled later into the Parts of *Mauritania* about *Tangier*, when *Joſhua* conquer'd the Land of *Canaan*, and he ſuppoſes they went ſo far (as ſome of them certainly did) becauſe the Iſles, and the more neighbouring Countries, were inhabited by the more antient Colonies brought out of *Egypt* and *Phœnicia*.

84. When *Hercules* came to *Tangier*, he had ſeveral ſharp Engagements with *Antæus* the King of that Country, who had lately taken Poſſeſſion of it. He is reckon'd by ſome to be the Son of *Atlas* (whom *Sanchoniatho* makes to be one of the Sons of *Noah*) and to have been in Favour with *Mizraim* the Son of *Ham* in *Upper-Egypt*, and ſent from him to govern *Ethiopia* and *Africa*. But this is inconſiſtent with *Chronology*. It is more probable, that the Poſterity of the firſt *Antæus* might people *Africa* from the Parts of *Ethiopia* toward the Weſt, by the Banks of the River *Niger*, as before mention'd, till they came to *Cape St. Verde*, where one of their Rulers might be call'd *Atlas*, and from him the high Mountain in that Country, ſo fam'd among the Poets for Bearing up of the Heavens, might take its Name. This *Atlas* might have a Son, whom like the other he call'd *Antæus*, and ſo the Hiſtorians might eaſily miſtake the one for the other. This *Antæus* (*y*) was the Founder of *Tangier*. He is ſaid to have been a large Giant, and of vaſt Height, who wreſtled with *Hercules*, and as often as he was weary or faint, he would but touch the Earth and be in perfect Strength again; but *Hercules* cruſh'd *Antæus* to Death between his Arms, and after that carry'd the Axle-Tree of the Heavens to relieve *Atlas*. The Meaning of

(*p*) *Annalium pag.* 11. (*q*) *De Hiſtoricis* Græcis. (*r*) Euſebius *de præparatione Evangelica*, *lib.* 10. *cap.* 11. (*s*) Sanchoniatho, *pag.* 387 *to* 416. (*t*) Pauſanias *in* Phocicis. (*u*) Ariſtoteles *in mirabilibus*. Plinius, *lib.* 3. *cap.* 7. Solinus, Martianus, Stephanus, Pauſanias *in* Phocicis, Heſychius, Claudianus *de bello* Gildonico, Silius *Italicus*, *lib.* 14. *Vide* Bocharti Canaan *lib.* 1. *cap.* 31. *pag.* 571. (*x*) Cumberland's *Origines gentium antiquiſſimæ*, *Page* 304. (*y*) Plinii *Nat. Hiſt. lib.* 5. *cap.* 1. Plutarch *in* Sertorio *tells us*, that his Body was fifty Cubits long; *which he may believe, that thinks it credible.*

which

which myſtical Story can be no more than this: That *Hercules* landed in thoſe Parts; that *Antæus* was a famous Warriour, and almoſt a Match for him, and when he was conquer'd in ſeveral Battles, he went into his Country, where he rais'd Recruits, which enabled him to hazard ſeveral other Battles, until at laſt he was conquer'd, and ſo *Hercules* took Poſſeſſion of the Country, and ſuſtain'd the Weight of the Government, which *Antæus* and his Father *Atlas* had done before. And in Commemoration hereof, the Country thereabout is call'd by the antient Geographers *Hercules*'s Promontory. From hence he paſs'd thro' the Streights, and came to the Iſland of *Cadiz*, which being bounded with the weſtern Ocean, he thought to be the fartheſt Part of the World, where he ſet up the two famous Pillars ever ſince call'd by his Name as a Sign, that it was impoſſible to ſail any farther. Here was a Temple built to him, of whoſe Antiquity there is this Token, that antiently no Images were found there; and the learned *Bochart* hath (*z*) fully prov'd from ſeveral Authors, that all the Cuſtoms us'd in this Temple were deriv'd from the *Egyptians*, and not from the *Grecians*. Here he ſlew *Geryon*, whom the Poets feign to have three Bodies, either becauſe he was King of the three *Spaniſh* Iſlands, or becauſe there were three Brethren of that Name, who rul'd ſo lovingly together, as if their three Bodies had been enliven'd by the ſame Soul. After this, being willing to return into his own Country, he carry'd off ſeveral Cattle from that Iſland, and came back as far as *Greece*, from which Time we hear no more of him. *Herodotus* tells us, that there were (*a*) eight Gods of a ſuperior Order, by which he probably means *Noah*, his Sons, and their Wives, the (*b*) *eight Souls* who *were ſaved* from the Flood, and by whom the whole Earth was re-peopl'd; and that this *Hercules* and three more were added to the Number, ſo that afterward they had twelve in all, and therefore the Kings both in *Upper* and *Lower-Egypt*, who had been deify'd before, were only advanc'd to a lower Degree of Godſhip, or into the Number of the *Heroes*, as (*c*) *Heſiod* expreſly mentions of the Men of that Age. The *Grecians*, who would allow no People to be more antient than themſelves, have ſo confounded the Stories of this *Egyptian* and their *Theban Hercules*, who was concern'd in the *Argonautick* Expedition, that it is a hard Matter from their Authors to diſtinguiſh between them. *Herodotus* (*d*) tells us, that he could not hear a Word of the *Grecian Hercules* in any Part of *Egypt*; that the Name was of an *Egyptian* Derivation; ſo that the *Egyptians* did not take it from the *Greeks*, but the *Greeks* from the *Egyptians*, and eſpecially they, who gave this Name to *Hercules* the Son of *Amphitryon*, or rather of *Jupiter* by *Alcmena* the Wife of *Amphytrion*. He adds, that being (*e*) willing to be ſatisfy'd as well as he could concerning this *Hercules*, he ſail'd to *Tyre* a City of *Phœnicia*, becauſe there was (as he had heard) a Temple dedicated to him. Here diſcourſing with one of thoſe Prieſts he ask'd, How long it was that the Temple was built? but he could only learn from them in general Terms, that it was built at the ſame Time with the City. When he was at *Tyre*, he found another Temple dedicated to *Hercules* by the Name of the *Thaſian*. Upon this he went to the Iſland of *Thaſus*, where he found a Temple built by the *Phœnicians*, who went abroad to ſearch for new Colonies in *Europe*, and he was inform'd, that they had inhabited *Thaſus* five Ages, or five hundred Years, before the other *Hercules* appear'd in *Greece*. So that from what hath been mention'd, we may learn ſome other Arguments to fix the Time of this *Egyptian Hercules*. He reign'd near fifty Years in *Egypt*, and as he muſt be in the Prime of his Age when he began to reign, ſo we cannot ſuppoſe him to be leſs than forty at that Time, and therefore he muſt be ninety when he went from thence. His many Voyages along the *European* and *African* Shores, and his many Wars ſhew him to be of a ſtrong Conſtitution, inſomuch that he might live eighty or ninety Years longer, and ſo be (*f*) about the Age of *Abraham* or *Iſaac* at his Death, and alſo contemporary with him, as he is plac'd. And if ſo, then he might live till within five hundred Years of the *Argonautick* Expedition, as it is plac'd by *Marſhal*, and others of our beſt *Chronologers*, which exactly agrees with the Account that *Herodotus* mentions.

85. We may now the more readily return to the Hiſtory of *Abraham* and his Poſterity, ſince we ſhall find but little more to interrupt the Account thereof, which the *Scriptures* give us, and which is ſo plainly recorded by *Moſes*, that it will need the leſs Explication. The firſt thing mention'd after the Expulſion of *Hercules* or *Aſſis* out of *Egypt*, is (*g*) the Death of *Abraham*, when he was 175 Years of Age, and conſequently his Son *Iſaac* was 75, and *Jacob* and *Eſau* 15. He was bury'd by his Sons *Iſaac* and *Iſhmael*, in the Burial Place which he had formerly bought for that Purpoſe; ſo that there ſeems to have been now a good Underſtanding be- Anno Mundi 2183.

(*z*) *Phaleg lib.* 3. *cap.* 6. *pag.* 166. *&* *Canaan l.b.* 1. *cap.* 34. *pag.* 610. *ex* Appiano, Arriano *&* Diodoro Siculo, Philoſtrato, Pomponio, Hecatæo, Euſtathio *&* Strabone. (*a*) Euterpe, *pag.* 47. (*b*) 1 Pet. 3. 20. (*c*) *Operum & dierum lib.* 1. *in initio.* (*d*) Euterpe *pag.* 47. (*e*) *Ibid.* (*f*) Gen. 25. 7. *and* 35. 28. (*g*) Gen. 25. 7, 8, 9.

tween

tween them, and that they both liv'd with their Father. The Particulars, which were nearly Contemporary with his Death are these: *Armamitres* was made Emperor of the *Assyrian* Monarchy, and reign'd 38 Years; *Hermion* was the third King of *Germany*, who reign'd 63 Years; *Eber* the third from *Shem* dies, being 467 Years of Age. He was the longest Liver born since the Flood. The eastern Writers mention him as a Prophet. Religion staid in his Family, when all the World lost it besides, and he lives to see it gloriously settl'd in the Families of *Abraham* and *Isaac*. And *Eratus* succeeds *Messapus* in the *Sicyonian* Kingdom, where he reigns 46 Years.

Anno Mundi 2186. 2188. 2187. 2196.

86. The first thing remarkable, which happen'd in the Family of *Abraham* after his Death, was *Jacob*'s Getting the Birth-right from *Esau*. We have only a bare Conjecture concerning the Time, when it happen'd, which is this: *Moses*, in Giving an Account of this History, calls them (*b*) *Boys* or *Lads*, a Word which generally signifies a Person very young, and sometimes (*i*) a Child. The oldest, that we are certain of, is (*k*) thirty Years of Age, as appears in the Case of *Joseph*, or thirty three, as in (*) the Case of *Benjamin*; and therefore we may venture to place it about that Time. *Esau* endeavours to gain the Affection of his Father *Isaac*, and *Jacob* endeavours to gain the Affection of his Mother *Rebeccah*. *Jacob* dwelt in the Tent at home with his Mother to please her; and *Esau* hunted for Venison to entertain his Father with it at his Table to please him. It happen'd, that *Esau* had over-tir'd himself with too violent and long Pursuit of his Sports; so that he was faint at his Returning home, and seeing some Pottage made of (*l*) *Egyptian* Lentiles, which were in great Esteem and much (*m*) commended by the Antients, and gave it a red Colour. *Esau* begs some of *Jacob*, in such a Manner as shews him so faint, that he could not tell how to bring out his Words. *Edom* in *Hebrew* signifies *Red*, and (*n*) in the Speech of *Esau* the Word *Pottage* is left out; so that in *Hebrew* it runs thus, *Feed me, I pray thee, with that* Edom, *with that* Edom, *that, that*; therefore his Name, most probably in Derision, was call'd *Edom*, and from him the City which he built, and the Country which his Posterity inhabited, was call'd *Edom*, and by the *Greeks Idumæa*. There were several Privileges which were annex'd to the Birth-right in those Days, among which some reckon the Promise of the MESSIAH as coming from the elder, and the Priesthood, and to have a double Portion of the Father's Estate. *Jacob* would not part with his Pottage, unless *Esau* did part with all these to him, and also bind it with an Oath for the greater Security, to which *Esau* thinking himself ready to die consented; and therefore he is said to despise his Birth-right, and that afterward, when he knew what he had done, (*o*) was sorry for his Folly, (*p*) and lamented his Misfortunes with many Tears to no Purpose; for what was done was irrevocable.

Anno Mundi 2198.

87. There are some, who vindicate this Fact of *Jacob*'s, and also his Gaining the Blessing afterward by Imposing on his Father *Isaac*, because it was design'd to bring about what GOD had promis'd, and because the *Scriptures* always represent him as a good Man. But we need not carry Matters so high. *Moses*, who records the Stories, doth not commend him for them, and therefore we are left at Liberty to judge of them, as we shall think most reasonable. The Promises will not warrant us to take any ill Method to obtain them; for then *David* might have kill'd *Saul* in the Cave. And tho' GOD can and often doth bring Good out of Evil; yet we are not to do Evil that Good may come out of it. Neither can we excuse *Jacob*, because he is represented as a good Man; for the *Scriptures* have carefully recorded the Failings of the best Men, with this View, that we may learn from hence, that all are Sinners.

88. Soon after this (*q*) *there was a famine in Canaan*, and at the same Time a great Plenty of every thing in *Egypt*. *Isaac*, upon the Death of his Father *Abraham*, having probably remov'd to *Mamre* near *Hebron*, where his Father had often dwelt, was afflicted with it, insomuch that hearing that there was great Plenty of every thing in *Egypt*, he resolves to go thither, as (*r*) *Abraham* his Father had done in the like Case; but *the Glory of the* LORD appear'd to him, and diverted him from it, and directed him to stay in the Country at *Gerar* near *Beersheba*, which lay in his Way to *Egypt*, with a Promise to provide for him, to give him all the Blessings which he promis'd to *Abraham*, and particularly that the MESSIAH should be of his Seed. This being an hundred Years after *Abraham* was there, it cannot be suppos'd, that the same King govern'd at that Time, tho' he was call'd by the same Name, or *Abimelech*; but that it was rather a Son or a Grandson, and that *Abimelech* was only a common Title, as in *David*'s Time (*s*) *Achish*

Anno Mundi 2200.

(*b*) Gen. 25. 27. (*i*) 1 Sam. 1. 24. (*k*) Gen. 41. 12, 46. (*) Gen. 44. 22, 30, 31, 34.
(*l*) Augustin. *in Psal.* 46. (*m*) Athenæus *in* Deipnosophistâ, *&* Auli Gellii *noctes Atticæ*.
(*n*) Gen. 25. 30. (*o*) Gen. 27. 34. (*p*) Heb. 12. 16, 17. (*q*) Gen. 26. 1, *&c.* (*r*) Gen. 12. 10, *&c.*
(*s*) *Compare* Psal. 34. *Title, with* 1 Sam. 21. 12, 13, 14.

the King of the *Philiſtines* was call'd *Abimelech*, and conſequently that (*t*) his General *Phicol* was not the ſame with the other, but only one who ſucceeded in the ſame Office: and it is the more probable, becauſe the Word in the *Arabick* Language ſignifies, *In every thing*, or *In every Place*, and ſhews that a General ought to be concern'd in all publick Tranſactions, and to have a watchful Eye in every Place. *Iſaac* truſting in GOD's Providence, and being obedient to his Command, goes not down into *Egypt*, as he firſt intended, but ſtays among the *Philiſtines*, where like (*u*) *Abraham* he ſaith of his Wife, that ſhe was his Siſter, or his Couſin German, as the Word is frequently us'd in thoſe Languages. We need not excuſe the Fact in either. The beſt Men have their Failings, and it was an Equivocation occaſion'd by Fear, which led the *Philiſtines* into an Error in *Abraham*'s Time, and might have done the ſame now, had not the other Example and the Effect thereof continu'd in their Memories, and therefore when *Abimelech* diſcover'd it, he gave ſtrict Charge to his Subjects, that none ſhould do them any Injury. *Iſaac* tarrying here by GOD's Appointment grew very rich, and had great Poſſeſſions of Flocks and Herds, and a great Number of Servants, ſome of whom he employ'd to open the Wells which his Father had digg'd to water the Cattle, and call'd them by their former Names, the better to ſecure his Title. Theſe being not ſufficient, they digg'd more, and the Herdſmen of *Gerar* having fill'd the Country by the Retreat of the *Canaanitiſh* Paſtors out of *Egypt*, diſputed his Title, and contended with him, ſaying, *The Water is ours*; and therefore he call'd it *Eſek*, or Contention. In the ſame Manner they contended for another, and he call'd it *Sitnah* or Enmity; and from this Word the Devil is call'd *Satan*, or an Adverſary. It is probable, that *Iſaac* for Quietneſs ſake yielded up what Right he had to thoſe Wells, and digg'd another, which they on the other hand yielded to him; and therefore he call'd the Name of the Place *Rehoboth*, which ſignifies *Room* or *Enlargement*, or *Streets*; *For now*, ſaith he, *the* LORD *hath made room for us, and we ſhall be fruitful in the land.* Near to this Place there was afterward a City built, which was call'd (*x*) *Rehoboth by the river*; by which we may obſerve, that it lay by the River *Sorek*, which runs to *Askelon* or *Gerar*, and there empties it ſelf into the Mediterranean Sea, and was famous for the Birth of one of the Kings of *Edom*.

89. After the Famine was over, *Iſaac* remov'd from thence to *Beerſheba*, where he and his Father had antiently liv'd. Here GOD appear'd to him, encourag'd him, and promis'd to bleſs him, and multiply his Poſterity for the Sake of his Father *Abraham*. Here he re-built (*y*) the Altar which *Abraham* had before built, and was now deſtroy'd, and ſet apart for a Place of divine Worſhip, and *Iſaac* accordingly dedicates it to the ſame Purpoſe. Here he alſo digs again (*z*) the Well of *Beerſheba*, which ſeems like the reſt to have been fill'd with Dirt by the *Philiſtines*, to prevent his Claim to it. And (*a*) at this Well *Abimelech* and *Phicol* make a new League with him, and confirm it by an Oath, in (*b*) the ſame Manner as their Anceſtors had done with his Father *Abraham*. Anno Mundi 2202.

90. Soon after this *Amoſis* or *Tethmoſis* King of *Lower-Egypt* dies, and is ſucceeded by *Chebron*, who (*c*) reign'd thirteen Years. And within a few Years (*d*) *Eſau* being forty Years old marries *Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite*. His very Marrying with them greatly afflicted his Father and Mother, which Grief might be increas'd by their Idolatry and undutiful Behaviour. *Joſephus* ſaith, that (*e*) they were Perſons of great Fame and Blood among the *Canaanites*. He adds alſo, that *Eſau* did this upon his own Head and Fancy, without ever Conſulting his Father, or if he conſulted him, yet he had no Conſent; for his Father had taken up a firm Reſolution never to enter into any Sort of Alliance with that People. But however the thing being done, could not be undone; and *Iſaac* thought it his beſt Courſe rather to paſs it over in Silence, than to put it to the Extremity of Turning his Wives away. The Names of theſe Wives are not the ſame with thoſe whom he is afterward (*) ſaid to have married, *viz. Adah* the Daughter of *Elon* the *Hittite*, and *Aholibamah* the Daughter of *Anah* the Daughter of *Zibeon* the *Hivite*; and therefore it is probable, that theſe died without Iſſue. And ſo he took another Daughter of *Elon*, when *Judith* was dead, call'd *Adah*; and the Daughter of a Man call'd *Anah*, by whom he had (†) ſeveral Children. Anno Mundi 2205. 2208.

91. It may here be ask'd, Why *Eſau* ſhould be call'd (*f*) *a profane Man*, and eſpecially (*g*) *a fornicator*, when no Act of this Nature appears, except his Marrying of theſe two Wives, and yet *Jacob*, who marry'd two Siſters and their Handmaids, was never branded with any Mark of Infamy for the ſame Reaſon? To this it may be anſwer'd, That the *Canaanites* were abominable Idolaters, un-

(*t*) Gen. 26. 26. *and* 21. 22. (*u*) Gen. 12. 11, 12, 13, 18, 19. *and* 20. 2, 4, 9. (*x*) Gen. 36. 37.
(*y*) Gen. 21. 33. (*z*) Gen. 25. 25, 30, 31. (*a*) Gen. 26. 26, *&c.* (*b*) Gen. 21. 22, *&c.*
(*c*) Manetho. (*d*) Gen. 26. 34, 35. (*e*) *Jewiſh Ant. Book* 1. *chap.* 18. (*) Gen. 36. 1, 2, 3.
(†) Gen. 36. 4 *to* 15. (*f*) Heb. 12. 16. (*g*) *Ibid.*

der

der the Curſe of GOD, and devoted to utter Deſtruction. For this Reaſon (*h*) *Abraham* made his Steward ſwear, that he would not take a Wife for his Son *Iſaac* from the Daughters of the *Canaanites*, among whom he dwelt. *Iſaac* gave the (*i*) ſame Charge to *Jacob*, and no doubt to *Eſau* alſo, and it was (*k*) afterward forbidden the *Iſraelites* to take any of their Daughters, or indeed to make any Marriages with them. And then it was a very undutiful, and even a wicked thing to marry with thoſe People, who were under the Curſe of God. So that the *Scripture* might well call him profane, who as before he had deſpis'd the Bleſſing, ſo now he ſeems not to value the Diſpleaſure of his Father. And as the Reaſon of this was to prevent Idolatry; ſo for the Preſerving of the true Religion in their Families there ſeems to be another Command, that they ſhould particularly marry their near Relations. *Abraham* is generally ſuppos'd to have marry'd his Brother *Nahor*'s Daughter; however ſhe is (*l*) own'd to be a near Relation; and (*m*) he commanded his Steward to go to his own Country and to his Kindred, and take a Wife for his Son *Iſaac*, and *Iſaac* (*n*) gave *Jacob* the ſame Charge: And therefore *Eſau*'s Marrying of ſuch as were at that Time prohibited, ſeems to be the Reaſon of his being call'd *a Fornicator*.

92. Among the Reſt of the Colonies planted in *Europe* at the Expulſion of the Paſtors, there was one in *Greece*, which was brought thither by *Ogyges*, who is reckon'd to have been the Builder and King of *Thebes*, which was ſometimes call'd from him by the Poets *Ogygiæ*. His Name ſeems to be of an Oriental Derivation, and the ſame with *Og*, afterward King of *Baſhan*, by a Doubling of the laſt radical Letter, as it is very common in thoſe Languages. In his Time there happen'd a very great Flood in *Greece*, which ſome have confounded with *Noah*'s Flood. *Cedrenus*, a *Grecian* Monk, (*o*) places it 32 Years after the aforeſaid Expulſion, and our learned *Primate* exactly agrees with him, in (*p*) Placing it 1020 Years before the firſt *Olympiad*.

Anno Mundi 2212.

Six Years after *Amenophis* the firſt ſucceeds *Chebron* as King of *Lower-Egypt*, who reigns (*q*) twenty Years and ſeven Months: And *Cnubus Gneurus* ſucceeds *Syrius* as King of *Upper-Egypt*. After *Abraham* had been dead 40 Years, *Huſham* (*r*) the third King of the *Horites* died, and *Hadad the Son of Bedad reigned in his ſtead, and the name of the City*, where he dwelt, *was* call'd *Arith*. Of him there is this remarkable Paſſage, that *he ſmote Midian in the field of Moab*. *Moſes* probably recorded this, becauſe it was a Calamity to the Anceſtors of (*s*) *Jethro* his Father-in-law the Prieſt of *Midian*. Our learned (*t*) Biſhop *Cumberland* adds, that from this Circumſtance, we may make an Approach either to the End, or to the Beginning of the Reign of this *Hadad*, and ſee about what Time of *Midian*'s Age this fell out, which he endeavours to prove after this Manner.

Anno Mundi 2220. 2222. 2223.

93. According to what he had before laid down, which is mention'd at the firſt Riſe of the *Horite* Kings 126 Years before this Time, he ſuppoſes, that the End of *Hadad*'s Reign was about the Year of the World 2261. Now *Midian* being the Son of *Keturah*, whom *Abraham* is ſuppos'd to have marry'd about the Year 2148, and being the fourth Son might probably be born about the Year 2152; and by Deducting this out of 2261, there remains 109. This aſſures us, that *Midian* muſt be ſmitten by *Hadad*, before he was 109 Years old; tho' this Blow ſhould be given in the laſt Year of his Reign, but probably it was done much ſooner. And this Prelate farther adds, that this Example gives us an Argument to prove that the Kings of *Seir* are juſtly plac'd before any of *Eſau*'s Family were Dukes there, which he ſuppoſes to have began about the Year 2429; ſo that there was Room enough left for four Kings to reign after *Midian* was ſmitten, and before the Ariſtocracy under the Dukes began.

94. It is recorded (*u*) of *Iſhmael*, that he was to be a fierce Man, engag'd in Wars againſt others, and others againſt him; and therefore he probably commanded in this Expedition to invade the Inhabitants of Mount *Seir*, and took his Brother *Midian* with him, and when they came into the Fields of *Moab*, with a Deſign to poſſeſs themſelves of the neighbouring Country, *Hadad* march'd out and met them upon his own Frontiers, and ſo gain'd a great Victory over them. And if we ſuppoſe, that *Iſhmael* was ſlain in the ſame Battle, when (*x*) he was 137 Years, it will fix the Time with a greater Certainty to be when *Midian* was 79 Years of Age, and in the twelfth Year of *Hadad*'s Reign. It is obſervable, that from *Adam* even to *Levi* the Age of them, who deſcended to him in a direct Line, are only mention'd, except *Iſhmael*. This being therefore a very particular Caſe, muſt be mention'd for a particular Reaſon, and perhaps no particular Reaſon can be given but this: If we allow, that (*y*) the Words,

Anno Mundi 2231.

(*h*) Gen. 24. 2, 3, 4. (*i*) Gen. 28. 1, 2. (*k*) Deut. 7. 2, 3, 4. Joſh. 23. 11, 12, 13.
(*l*) Gen. 20. 11, 12. (*m*) Gen. 24. 4. (*n*) Gen. 28. 2. (*o*) *In Annalibus.* (*p*) *Page* 12.
(*q*) Manetho. (*r*) Cumberland's *Origines gentium antiquiſſimæ*, Chronological *Table, and Page* 13, 14, 15.
(*s*) Exod. 3. 1. (*t*) *Origines gentium, Page* 13, 14, 15. (*u*) Gen. 16. 12. (*x*) Gen. 25. 17.
(*y*) Gen. 25. 18.

He

He fell in the preſence of all his brethren, may intimate his being ſlain in the ſight of his Relations, as (*z*) the Word frequently ſignifies, it may ſtrengthen this Conjecture. And if ſome of his Sons were ſlain with him at the ſame Time, this may be a good Reaſon, why we hear nothing of any from his two firſt Wives, or of the Settlements of (*) ſome others in the eaſtern Countries.

95. After this *Amenophis* dies, and (*a*) *Ameſſis* his Siſter ſucceeds him in the Government of *Lower-Egypt*, where ſhe reigns twenty Years and ſeven Months; and *Euechous* (*b*) ſets up a new King in *Chaldæa* among the *Arabians*, which (*c*) *plucks* the Feathers of the *Aſſyrian* Monarchy, or weakens its Power on that Side, and was providentially ordain'd by GOD, that the *Iſraelites* might afterward travel in the adjacent Countries without any Diſturbance.

Anno Mundi 2239.

Anno Mundi 2246.

96. *Iſaac* being now 137 Years old, (*d*) intended to give the Bleſſing to his eldeſt Son *Eſau*, whom he lov'd beſt. This Bleſſing is ſuppos'd to be the Land of *Canaan*, with which GOD promis'd *Abraham*, that he would bleſs his Poſterity. For the laſt Benediction of theſe great Men was the Settling of their Inheritance, and Making thoſe their Heirs, upon whom they beſtow'd it. So that tho' the Birthright, which *Eſau* had ſold *Jacob*, gave him a Right to (*e*) *a double portion* of *Iſaac*'s Eſtate; yet the Land of *Canaan* was to be diſpos'd of by him according to the divine Direction. *Rebeccah*, who lov'd *Jacob* beſt, puts him upon a ſubtle Deſign to ſupplant his Brother, which he effected by a Diſguiſe, by ſeveral Lies, and obſtinately Perſiſting in ſome of them. *Iſaac*, by a prophetick Inſtinct, foretells what ſhould happen to *Jacob*'s Poſterity, long before *Moſes* had recorded it; that (*f*) they ſhould dwell in the Land of *Canaan*, where there would be Plenty of all things, and GOD's Providence ſhould watch over them for this Purpoſe; that they ſhould make (*g*) the *Canaanites hewers of wood and drawers of water*; that in the Time of *David* they (*h*) ſhould conquer the *Moabites*, *Ammonites*, *Syrians* and *Philiſtines*, and that (*i*) the *Edomites* alſo ſhould be ſubdued by him. He alſo tells *Eſau*, that he ſhould inhabit a poor Country, deſtitute of Corn and Wine, (as ſome think that (*k*) the *Hebrew* expreſſes it) that he ſhould live upon the Spoil, and maintain himſelf by the Sword, and be in perpetual Wars to defend his Country. He makes no Mention of the Plenty of Corn and Wine; only that in Length of Time they ſhould grow ſtronger, and ſhake off their Subjection to the *Iſraelites*, as (*l*) they did in the Time of *Joram*. *Eſau* being thus diſappointed, reſolves to kill his Brother *Jacob*, when a convenient Opportunity ſhould preſent. This being told to *Rebeccah*, ſhe takes Care to prevent it, by (*m*) Perſuading her Husband *Iſaac* to ſend him into *Syria* to take a Wife from among his own Relations. *Iſaac* accordingly bleſſeth him with a ſolemn Bleſſing, in which he ratifies what he had done before, ſettles the Land of *Canaan* more fully and diſtinctly upon him, and propheſies, that he ſhould be the Father of the promis'd MESSIAS.

Anno Mundi 2245.

97. When *Jacob* was gone upon this Errand, *Eſau* finding (*n*) that his Marrying the *Canaanitiſh* Wives was a great Trouble to his aged Parents, who (*o*) often reflected upon it, and that *Iſaac* had ſent *Jacob* to marry a firſt Couſin, he goes alſo into the Country of *Nebajoth*, and there he marries a firſt Couſin, who was call'd *Mahalath* the Daughter of *Iſhmael*. Some think, that there was a prudent Deſign in this to pleaſe his Father, in hope of Obtaining the Bleſſing. However he ſhew'd himſelf to have no great Regard to the Divine Revelation; for he could not but know, that this Family, being deſcended from a Bondwoman, was not to inherit the Promiſes made to *Abraham* and *Iſaac*, and it looks as if he went about *to* ſet up the Pretenſions of that Family, who was the elder by Birth, in Oppoſition to the other. She is alſo call'd (†) *Baſhemath*. And the Reaſons of it are ſuppos'd to be, that ſhe might have two Names given her at the firſt; or that *Eſau* chang'd her Name from *Mahalah*, which ſignifies *ſickly* and *infirm*, into *Baſhemath*, which ſignifies *aromatick* and *fragrant*, either becauſe the Name better pleas'd him, or becauſe he thought, that it would better pleaſe his Father, or elſe ſhe might grow more healthy after Marriage.

94. After (*p*) *Jacob* had parted from *Beerſheba*, where his Father *Iſaac* liv'd, he happen'd on a certain Place, which was call'd *Luz* from the many *Almond* Trees, which grew there; for the Word *Luz* (*q*) in *Hebrew* ſignifies an Almond-Tree. Theſe Trees affording a cool and large Shade, and being a Covering in caſe of Rain, *Jacob* took up his Lodging there, and choſe one fit Stone from among the reſt for a Pillow. Here

(*z*) Gen. 14. 10. Joſh. 8. 25. Jud. 4. 16, *and* 5. 27, *and* 8. 10, *and* 12. 6, *and* 20. 44, 46, *&c.*
(*) Adbeel, Mibſam, Miſhmah *und* Maſſah. (*a*) Manetho. (*b*) Julius Africanus. (*c*) Dan. 7. 4. (*d*) Uſſerii *Annales*, *pag.* 12. (*e*) Deut. 21. 15, 16, 17. (*f*) Deut. 6. 10, 11, 12. (*g*) Joſh. 9. 22, 23. (*h*) 2 Sam. 8. 1 *to* 13, *and* 5. 17 *to the End, and Chap.* 10. *and Chap.* 12. 26 *to the End.* (*i*) 1 Sam. 8. 14. (*k*) *By tranſlating the Word* מן *to ſignify* from. (*l*) 2 Kings 8. 20, 22. 2 Chron. 21. 8, *&c.* (*m*) Gen. 27. 41, *&c.* (*n*) Gen. 28. 6, 7, 8, 9. (*o*) Gen. 26. 34, 35, *and* 27. 46. (†) Gen. 36. 3. (*p*) Gen. 28. 10, 11, 19. (*q*) Bocharti Canaan *lib.* 1. *cap.* 25. *pag.* 629.

he

he had a Dream to comfort him in his ſolitary and poor Condition, which was this: A Ladder was ſet upon the Earth, the Top of it reach'd to Heaven, the Angels of GOD aſcended and deſcended upon it, and (*r*) *the divine Glory* or *Majeſty* appear'd on the Top of it, which aſſur'd *Jacob* of his Protection, and confirm'd to him all the Promiſes, that had before been made to *Abraham* and *Iſaac*. *Maimonides* (*s*) tells us, that in this Viſion every Word hath its Weight, and accordingly expounds it thus: The Ladder repreſents the divine Providence, which governs all things, and particularly now directed *Jacob* in his Journey, every Step whereof was under the divine Guidance. Its being ſet upon the Earth ſignify'd the Stedfaſtneſs of Providence, which nothing is able to ſhake. The Top of it reaching to Heaven ſhews, that it extends it ſelf all the World over, to every thing great or ſmall, high or low. The ſeveral Steps in the Ladder ſignify the various Motions of the Divine Power and Wiſdom. The *Angels* which went up and down are the great Miniſters of GOD's Providence, by whom he manages all things here below, who are never idle, but always in Motion to ſuccour and aſſiſt the Servants of GOD. Their Aſcending ſhews their Going to receive the divine Orders and Commands, and their Deſcending the Execution of them. Or to ſpeak more particularly of *Jacob*'s preſent Condition, one ſignify'd their ſafe Conduct of him in his Journey to *Padan-aram*, and the other their Bringing of him home again. And GOD appear'd above it as the unmovable Mover of all things; from whom all things come as the firſt Cauſe, and return as the laſt End. Here was the Place, which *Abraham* dedicated to the Worſhip of GOD by (*t*) Building an Altar there, and Calling on his Name; tho' it is (*u*) more than probable, that *Jacob* knew nothing of it at that Time. When he awoke, he was poſſeſs'd with an awful Apprehenſion of the divine Preſence, and ſaid, *This is no other but* Bethel, or *the houſe of* GOD, *and this is the gate of heaven*. The (*x*) Preſence of GOD in one Place more than another, conſiſts in his Train or Retinue. A King is there, where his Court is; and GOD is there eſpecially preſent, where the Angels keep their Station. And the (*y*) Opinion, that the Angels were preſent in the publick Aſſemblies, occaſion'd a greater Reverence for thoſe Places by the primitive *Chriſtians*. The Gate was alſo uſually the Seat of Juſtice, where the Kings and Senators uſually ſat, attended by their Guards and Senators. And the *Gate of Heaven* ſignify'd only *the Court of* GOD.

95. To conſecrate this Place more effectually (*z*) *Jacob takes a ſtone, and ſets it up for a pillar* upon the Top of ſome other Stones, which he had heap'd up together, that it might remain as a Monument of GOD's Mercy to him, and preſerve the Memory of this heavenly Viſion, and that by this Token he might know the Place, and commemorate GOD's Goodneſs to him, whenever he return'd hither again. And perhaps before the Building of Churches our Anceſtors might have ſome Reſpect to this, when in Places appointed for religious Worſhip they erected ſome *Croſſes*, as we now call them, with Steps to go up, and a Pillar on the Top; of which there are ſeveral, which remain to be ſeen in many Parts of *Great Britain* at this Time.

96. From the Word *Bethel* came the (*a*) Word *Bætulia* among the Heathen, by which they meant ſome unpoliſh'd Stones, which they worſhipp'd as Symbols of the Deity, or as true Gods animated by ſome heavenly Power. The *Jews* (*b*) were of the Opinion, that the *Phœnicians* firſt worſhipp'd this very Stone which *Jacob* ſet up, and afterward conſecrated others in Commemoration of it. *Sanchoniatho*, whoſe Buſineſs it was to frame an antient Hiſtory for the Encouragement of Idolatry, ſaith, that (*c*) *Noah* deviſ'd *Bætulia*, or *Stones that mov'd, as if they had Life*. And he ſaith, that (*d*) in the fifth Generation before the Flood *two unpoliſh'd Stones or Pillars were conſecrated by* Uſous *to Fire and Wind, who worſhipp'd them, and pour'd out to them the Blood of ſuch wild Beaſts, as had been caught in Hunting*. And *when* this Generation *was dead, they who remain'd alive, conſecrated other Pillars and Stumps of Wood, and kept anniverſary Feaſts to them*. So that the Converſion of theſe Pillars to an idolatrous Uſe before the Time of *Moſes*, was the Reaſon, that (*e*) GOD forbad the *Iſraelites* to erect any.

97. To conſecrate it more effectually, *Jacob* (*f*) *pour'd oil upon the top of it*. From whence it appears, that the Setting apart of Things, and perhaps of Perſons, by Anointing them with the holy Oil, was a Cuſtom more antient than *Moſes*'s Time, who moſt probably retain'd it as he found it. It was an Act of *Jacob*, with which GOD was well pleas'd, and therefore he ſaid to him at

(*r*) *Targ. in* Gen. 28. 13. (*s*) *More Nebochim, Præf.* (*t*) Gen. 12. 7, 8. (*u*) Gen. 28. 16. (*x*) Mede *on* Eccleſ. 5. 1. *Book* 2. *Page* 343, *and* 344. (*y*) 1 Cor. 11. 10. *The Senſe whereof ſeems to be this*, A Woman ought to have a decent Covering over her Head in the publick Aſſemblies, becauſe the Angels are then preſent to obſerve our Behaviour. (*z*) Gen. 28. 18. (*a*) Bocharti Canaan, *lib.* 2. *cap.* 2. *pag.* 707. (*b*) Scaliger *in* Euſebium, *pag.* 198. (*c*) Cumberland's Sanchoniatho, *Page* 32. (*d*) Cumberland's Sanchoniatho, *Page* 25. (*e*) Levit. 26. 1. Deut. 12. 3. *and* 16. 22. (*f*) Gen. 28. 18.

another Time, (*g*) *I am the* GOD *of Bethel, where thou anointedſt the pillar, and where thou vowedſt a vow unto me.* Prophets, Prieſts and Kings were anointed among the Jews, as Types of CHRIST. Kings were anointed uſually at their Coronation. The Tabernacle and its Utenſils were anointed at their Dedication. The Name, by which our SAVIOUR is called, is in *Hebrew* (*h*) MESSIAS, and in *Greek* CHRIST, and in both Languages ſignifies *The Anointed*; and it is ſaid of him, as of the Antitype, (*i*) *The* LORD *thy* GOD *hath anointed thee with the oil of gladneſs above thy fellows.*

98. The firſt religious Act, which we read of, that *Jacob* did afterward perform in this Place, was a ſolemn Vow, that if GOD (*k*) did protect and preſerve him, ſupply him with Neceſſaries, and bring him back to his Father's Houſe in Peace, he would ſuffer no Idolatry in his Family; the Place, where this Pillar ſtood, ſhould be always dedicated to his Worſhip, and he would conſtantly give the Tenth of all, which he ſhould have, the more effectually to ſupport it. He knew, that *Abraham* when (*l*) he came from the Slaughter of the Kings, did voluntarily make this Offer to *Melchizedeck* the Prieſt of the moſt high GOD, and now he obligeth himſelf by a Vow to perform the ſame. *Jacob* promis'd to pay them to GOD, that is, to the Perſon who was GOD's Repreſentative in his Family, either in a ſpiritual or temporal Reſpect, that is, to *Iſaac*, who being the common Father was both King and Prieſt in his own Houſe. This he did no Doubt to *Iſaac*, as long as he liv'd, the better to ſupport him in his old Age; but when *Iſaac* died, the Obligation ceas'd; becauſe as he ſucceeded his Father in both theſe Reſpects, ſo he could neither receive them from, nor pay them to himſelf. Hence aroſe the antient Cuſtom among the (*m*) Kings of the Eaſtern Countries, and particularly (*n*) at *Babylon*, to receive the Tenths from their Subjects, which afterward was (*o*) alſo at *Athens* tho' a Commonwealth, and alſo (*p*) among the *Romans*; and GOD himſelf had particularly appointed, that in the Land of *Canaan* (*q*) the Tythes ſhould be paid to the Tribe of *Levi*.

99. From *Bethel Jacob* ſets forward to go to *Meſopotamia*, which the *Scripture* now calls (*r*) the *Land of the children of the eaſt*. This made ſome think, that he travell'd eaſtward; but that was a Miſtake; becauſe *Meſopotamia* and particularly *Haran* lay northward from *Bethel*. The Truth is this, *Babylon* lay eaſtward from both Countries. The *Babylonians* might therefore well be call'd the People of the Eaſt, ſo that *Jacob* only went into a Country, of which they were Lords and Maſters; and plainly ſhews, that whatever Loſs they had ſuſtain'd in *Arabia*, yet their Empire ſtill remain'd abſolute in thoſe Parts.

100. *Jacob* (*s*) coming to the Well of *Haran*, ſoon grew acquainted with *Rachel*, by Aſſiſting of her to water the Sheep. Upon this he tells her who he was, and ſhe brings him to her Father's Houſe. Here he ſtays a Month, and being very ſerviceable among them as a Shepherd, *Jacob* being 77 Years old, makes a Bargain with *Laban* to ſerve ſeven Years Apprenticeſhip for *Rachel*, and having ſerv'd ſeven Days, as an Earneſt for the ſeven Years, he claims his Bargain, but was put off with *Leah*. He had deceiv'd his Father with a ſuborn'd Perſon, taking upon himſelf to be *Eſau*, when he was *Jacob*; and he is deceiv'd by his Father-in-Law with a ſuborn'd Perſon, and ſo embraces *Leah*, whilſt he thought that he had embrac'd *Rachel*. In his Thoughts and Intentions the Birthright was to belong to the firſt-born of *Rachel*, and ſo it really was in due Time, for (*t*) it was given to *Joſeph*.

101. When *Jacob* ſaw that he was thus impos'd upon, and that there was no Remedy, he covenants with *Laban* to ſerve another ſeven Years Apprenticeſhip for *Rachel*, and ſerves ſeven Days for an Earneſt as before, after which he takes her alſo. Thus *Rachel* and *Leah* are Figures of the two Churches, the Church of the *Jews* under the Law, and the Church of the *Gentiles* under the Goſpel: The youngeſt is the more beautiful, and was more in the Thoughts of CHRIST, when he came in the Form of a Servant; but the other like *Leah* was firſt embrac'd and taken to Wife.

102. They who reckon, that *Jacob* ſerv'd ſeven Years before he had either of his Wives, involve themſelves in endleſs Difficulties to ſettle the Births of the Patriarchs. It could not be fourteen Years before he married *Rachel*, becauſe at fourteen Years End (*u*) *Joſeph* was born, and then *Jacob* had eleven Sons and a Daughter. It could not be ſeven Years between the Marriage of *Leah* and *Rachel*; for (*x*) *Leah*'s firſt Son was given her becauſe ſhe was hated, whilſt *Rachel* was barren, and conſequently married alſo. And therefore if (*y*) the *Fulfilling* of a *Week* was thought ſufficient to make a Bargain for

(*g*) Gen. 31. 13. (*h*) *From* משח *in* Hebrew, *and* Χειω *in* Greek, *both which Words ſignify*, The Anointed, John 1. 41. (*i*) Pſal. 45. 7. (*k*) Gen. 28. 20, 21, 22. (*l*) Gen. 14. 20. (*m*) 1 Sam. 8. 14, 15, 17. (*n*) Ariſtotelis *Problemata*, *lib.* 3. *ſect.* 15. & Oeconom. *lib.* 2. *cap.* 2. (*o*) Spencer *de ritualibus* Hebræorum, *lib.* 3. *cap.* 10. *ſect.* 1. (*p*) Cicero *in* Verrem *Orat.* 5. (*q*) Num. 18. 20, 21. Levit. 27. 30, 32. (*r*) Gen. 29. 1. (*s*) Gen. 29. 1 *to* 15. (*t*) Gen. 49. 26. (*u*) Gen. 30. 25, 26. *Compar'd with Chap.* 31. 41. (*x*) Gen. 29. 31. (*y*) Gen. 29. 27, 28.

ſeven

ſeven Years in the Caſe of *Rachel*, the (*z*) *Fulfilling* of as many Days might be reckon'd as ſufficient in the Caſe of *Leah*. And therefore taking it for granted, that *Jacob* married both in ſix Weeks after he came to *Haran*, the Births of the Patriarchs may be computed in the following Manner.

In ſomething more than the Space of a Year *Leah* had a Son, (*a*) whom ſhe call'd *Reuben*, that is, *Behold a Son*; For ſhe ſaid, *Surely the* LORD *hath looked on my affliction*; *now therefore my husband will love me.* Anno Mundi 2246.

At a convenient Diſtance after this, *Leah* had a ſecond Son, (*b*) whom ſhe call'd *Simeon*, that is, *Hearing*; For ſhe ſaid, *Becauſe the* LORD *hath* heard *that I was hated, he hath therefore given me this ſon alſo.* Anno Mundi 2247.

At a convenient Diſtance after this, *Leah* had a third Son, (*c*) whom ſhe call'd *Levi*, that is, *Joined*; For ſhe ſaid, *Now this time will my husband be* joined *unto me, becauſe I have born him three ſons.* Anno Mundi 2249.

At a convenient Diſtance after this, *Leah* had a fourth Son, (*d*) whom ſhe call'd *Judah*, that is, *He ſhall be praiſed*; For ſhe ſaid, *Now will I praiſe the* LORD. Anno Mundi 2251.

Upon this (*e*) *Rachel* gives her Handmaid *Bilhah* to *Jacob*, who bears a Son, whom *Rachel* calls *Dan*, that is, *Judging*; For ſhe ſaid, GOD *hath* judged *me, and hath alſo heard my voice, and hath given me a ſon.* Anno Mundi 2252.

At a convenient Diſtance after this, *Bilhah* bears *Jacob* a ſecond Son, whom (*f*) *Rachel* calls *Naphtali*, that is, *My Wreſtling*; For ſhe ſaid, *With great* wreſtlings *have I wreſtled with my ſiſter, and I have prevail'd.* Anno Mundi 2253.

Leah all this while having (*g*) no more Children, gives *Zilpah* her Maid to *Jacob*, as *Rachel* had done before, who in due Time bears a Son, whom *Leah* calls *Gad*, that is, *A Troop*; For ſhe ſaid, *A* troop *cometh.* Anno Mundi 2254.

At a convenient Diſtance after this, *Zilpah* bears (*h*) *Jacob* a ſecond Son, whom *Leah* calls *Aſher*, that is, *Happy*; For ſhe ſaid, Happy *am I*; *for the daughters will call me* happy. Anno Mundi 2255.

At this Time *Reuben* being nine Years old goes into the Field, and finds a Fruit which we call (*i*) *Mandrakes*, perhaps becauſe we have no Name in *Engliſh*, whereby to expreſs it. It is (*k*) a Fruit, which in *Syria* they call *Mauz*, growing upon a Plant, on the Top of which there are great Bunches of it like ſeveral Cucumbers. It had (*l*) a very pleaſant Smell, and a moſt delicious Taſte. From their Growing together in Branches, they were call'd in *Hebrew Dudaim*, which ſignifies properly *Kinſmen*, *Neighbours* and *Friends*, and is metaphorically apply'd to this Fruit, as growing together in Cluſters, and ſprung from the ſame common Branch or Stock. *Reuben* brings them to *Leah*, *Rachel* deſires to eat ſome of them, which *Leah* refuſes, but upon Condition, that *Jacob* ſhould be with her that Night; which *Leah* told *Jacob* ſaying, (*m*) *I have hired thee.* *Leah* having on this Occaſion another Son, calls him (*n*) *Iſſachar*, that is, *There is the Hire*; For ſhe alſo ſaid, GOD *hath given me my hire.* Anno Mundi 2256.

At a convenient Diſtance after this *Leah* bears *Jacob* (*o*) a ſixth Son, whom ſhe calls *Zebulun*, that is, *Dwelling together*; For ſhe ſaid, *Now will my husband* dwell with me, *becauſe I have born him ſix Sons.* Anno Mundi 2257.

At a convenient Diſtance after this, (*p*) *Leah* bears a Daughter, whom ſhe calls *Dinah*, that is, *Judgment*. What Words ſhe us'd are not mention'd; but they muſt probably be like thoſe of *Rachel* at the Birth of *Dan*. Anno Mundi 2258.

Soon after this *Rachel* bears a Son, whom (*q*) ſhe calls *Joſeph*. There (*r*) are two *Hebrew* Verbs, from whence this Word may be deriv'd. If from one it ſignifies, *He ſhall take away*; If from the other, it ſignifies, *He ſhall add.* *Rachel* alludes to both, and ſaith, GOD *hath* taken away *my reproach*, and, *The* LORD ſhall add *to me another ſon.* There are ſeveral other Names, as we go along, which may ſeem to be of an oriental Derivation. *Laban* in *Hebrew* ſignifies *White*, and in *Arabick* Milk; and may ſeem to intimate, as if at the Time of his Birth the chief Part of his Parents Eſtate conſiſted in great and ſmall Cattle, and their Product. *Rachel* ſignifies a Sheep, perhaps for the ſame Reaſon, or that ſhe was intended to take Care of the Sheep, or to recommend to her the Virtues of *Meekneſs* and Patience, which is in Sheep. And for ſuch Reaſons others (*s*) had Names from other Animals. *Leah* ſignifies *For a Brother*, as if her Father intended her from the Beginning to marry a Relation. But where the *Scriptures* do not give us an Account of the Reaſon of the Anno Mundi 2259.

(*z*) Gen. 29. 21. (*a*) Gen. 29. 32. (*b*) Gen. 29. 33. (*c*) Gen. 29. 34. (*d*) Gen. 29. 35. (*e*) Gen. 30. 1 *to* 7. (*f*) Gen. 30. 7, 8. (*g*) Gen. 30. 9, 10, 11. (*h*) Gen. 30. 12, 13. (*i*) Gen. 30. 14. (*k*) Ludolph. *Comment. in lib.* 1. *hiſt. Æthiopic. cap.* 9. *num.* 72. (*l*) Cant. 7. 13. (*m*) Gen. 30. 16. (*n*) Gen. 30. 17, 18. (*o*) Gen. 30. 19, 20. (*p*) Gen. 30. 21. (*q*) Gen. 30. 22, 23, 24. (*r*) אסף *abſtulit*, & יסף *addidit*. (*s*) *So* Dorcas, Act. 9. 36, 39. *Vide* Varronem *de re ruſticâ*, *lib.* 2. *cap.* 1. Multa nomina habemus ab utroque pecore. A minore *Porcius*, *Ovilius*, *Caprilius*; a majore *Equitius*, *Taurus*, *Aſinius*.

Names,

Names, it will be to little Purpoſe to be over curious about them.

103. *Jacob* having now ſerv'd (*t*) two Apprenticeſhips, and being above ninety Years of Age, is willing to return home to his Father. *Laban* deſires him to ſtay longer. *Jacob* conſents by Making a cunning Bargain, by which he gets all *Laban*'s Cattle for his own. *Laban* agrees to the Bargain, thinking to trick *Jacob*, whereby he is trick'd himſelf. It is a Queſtion, whether *Jacob* got all his Riches honeſtly; becauſe *Laban* did not think of Uſing any Art, but only of a bare caſual Production. Some ſay, that whatever was not directly againſt the Contract, may be thought to be allow'd by it. But this Anſwer will leave too great a Latitude for every Buyer, or Seller, or Maker of Bargains to impoſe upon the Ignorance of the other. Others ſay, that he did that which was really evil, but GOD turn'd it to his Advantage. The beſt Excuſe is, that (*u*) GOD appear'd to him, and directed him by his Angel to uſe this Method, or at leaſt teſtified his Approbation of it, when it was done, and thus gave him a Reward for what he did at *Bethel*, when he anointed the Pillar, and where he vow'd his Vow. So that GOD intended by that Method to transfer to *Jacob* the Wealth of *Laban*, as (*x*) he gave the Riches of the *Egyptians* to the *Iſraelites*. And therefore as (*y*) the whole *World is* his, *and the fulneſs thereof*; he may juſtly diſpoſe of every thing in it, as he pleaſes, and his Commands will juſtify us in Acting accordingly. So that *Jacob*'s Example will not excuſe the like Practice at this Time, becauſe GOD doth not appear to give Directions now in ſuch Caſes, as he did in former Ages; but inſtead thereof hath left us his *holy Word* to direct us, which poſitively forbids all ſuch Methods as theſe.

104. At the End of (*z*) twenty Years, he had ſo many Affronts, that he could not bear them. *Laban*'s Sons utter'd many diſcontented and threatning Speeches, and ſo ſpoke of him, that they made him ſuſpect he would be us'd accordingly. He alſo ſaw by *Laban*'s Looks, that things were not likely to go well with him, if he ſtay'd there any longer. But above all, *the divine Majeſty* appear'd to him, and order'd him to return, with a Promiſe to protect him. Upon this he reſolves to be gone, and conſults his two Wives *Leah* and *Rachel* about it; and finding them as willing as he, he immediately marches off with all his Family and Goods, and paſſes over the River *Euphrates*. *Laban* had a Knowledge of the true GOD, whom he calls (*a*) JEHOVAH, (*b*) the GOD of *Abraham*, and the GOD of *Nahor*, and the GOD of their Father: However he ſuperſtitiouſly fell into the Idolatry of the Country, and had a *Teraphim* or Set of Idols for this Purpoſe. They had in their Temples large Images, which they publickly worſhipp'd, and they had the Pictures of theſe caſt or engrav'd in Braſs or Silver, as People were willing to pay for them. Theſe *Joſephus* calls, (*c*) *the Images of the Gods of the Country*, and the *Romans* call'd them *their houſhold Gods*. A Set of theſe exactly like the Pictures in the Book call'd *Pantheon*, being about four Inches high, was lately digg'd up in *Wiltſhire*, and ſhewn about the Country. The beloved *Rachel* ſteals away theſe Images, and carries them with her. *Joſephus* ſaith, that (*d*) ſhe did not this out of any Reſpect, which ſhe had for the Idols, for her Husband had taught her better things, and to contemn them; but ſhe fancy'd to her ſelf, that in Caſe they ſhould be purſu'd and overtaken, by their Help Matters might be brought to a Compoſition. It is more likely, that ſhe retain'd a Mixture of the ſame Superſtition, which her Father had. For if ſhe had thought them to be of no Efficacy, ſhe needed not to have taken them away. If ſhe knew that they could do no Good; ſhe could not but know, that the Taking of them might have been diſcover'd, and that muſt have done Harm. She might have ſent them back again, if ſhe had no Value for them; and beſides, ſhe kept them till GOD's Judgments had overtaken the Family, and upon that *Jacob* forc'd her to part with them.

Anno Mundi 2265.

105. At the End of ſeven Days after *Jacob*'s Flight, *Laban* overtakes him, and after ſome Debates, and ſeveral hard Words on both Sides, they mutually agree to forgive all paſt Injuries, and to commit none for the Time to come, and confirm this Agreement with an Oath. For a farther Teſtimony hereof they ſet up a Pillar, and (*e*) lay together an Heap of Stones, which *Laban* calls *Jegar Sahadutha*. This Expreſſion in *Chaldee* ſignifies, *The Heap of Witneſs*, and is an Argument of the Antiquity of that Language; and *Jacob* calls it *Gilead*, which ſignifies the ſame in *Hebrew*. After this they call it (*f*) *Mizpeh*, which probably ſignify'd *A watch Tower* in both Languages at that Time, ſaying, *The* LORD watch *between us both, when we are abſent one from another*. After this they feaſted together, and *Laban* return'd to *Haran*, and *Jacob* went on his Journey.

106. During theſe twenty Years, there are but few things remarkable in other Places.

(*t*) Gen. 30. 25, &c. (*u*) Gen. 31. 8 *to* 14. (*x*) Exod. 3. 22, *and* 11. 2, 3, 4, *and* 12. 35, 36. (*y*) Pſal. 24. 1. (*z*) Gen. 31. 38 *to* 42. (*a*) Gen. 31. 49. (*b*) Gen. 31. 53. (*c*) *Jewiſh Antiq. Book* 1. *Chap.* 19. (*d*) *Ibid.* (*e*) Gen. 31. 47, 48. (*f*) Gen. 31. 49.

Balæus

Balæus ſucceeds as Emperor in the *Babyloniſh* Monarchy, and reigns two and fifty Years. *Mephres* is made King of *Lower-Egypt*, where he reigns twelve Years and nine Months. *Ravoſis* ſucceeds *Cnubus Gneurus* as King of *Upper-Egypt*, where he reigns nine Years, and is ſucceeded by *Ravoſis*, who reigns thirteen Years. *Xaohao* ſucceeds *Hoamti* as King of *China*, and reigns 84 Years; and *Marſus* ſucceeds *Hermion* as King of *Germany*, where he reigns 46 Years. And *Meſapus* ſucceeds *Leucippus* as King of *Sicyonia*, where he reigns 47 Years.

Anno Mundi 2259. 2261. 2249. 2262. 2251. 2251. 2249.

107. When *Jacob* was gone to *Haran*, *Eſau* finds that *Iſaac* had bleſs'd him again, and ſent him thither for a Wife, that he grew more and more in his Father's Affections, and eſpecially that the Land of *Canaan*, where *Iſaac* now dwelt, was given by GOD to *Jacob* and his Poſterity for an Inheritance; ſo that if *Eſau* had ſtaid in that Country, a Time would come when his Family muſt be all deſtroy'd, and therefore he leaves his aged Parents, and goes into the Country of the *Iſhmaelites* to his laſt Wife's Relations. He knew, that (*g*) his Poſterity ſhould be a great Nation, and finding that Country too ſtrait for him, being in Effect encompaſs'd by ſeveral other neighbouring Nations, ſo that the *Iſhmaelites* had not Room for themſelves, but ſome of their Families were forc'd to remove and ſettle at the eaſt Side of *Jordan* in *Arabia Deſerta*; and finding alſo that the *Horites* had a more open Country toward *Arabia*, he reſolves to ſettle among them, particularly at *Mount Seir*; ſo that the Country was afterward from him call'd *Idumæa*. It is alſo probable, that *Iſaac* had ſent him thither, as *Abraham* had done before by his other Sons; eſpecially finding that ſince the Return of the *Egyptian* Paſtors into *Canaan*, they had not Room for all their Cattle, but were forc'd to ſeek out for ſomething at a farther Diſtance; and that *Jacob* and *Eſau* might part from their Father about the ſame Time. The *Scripture* (*h*) mentions this Separation much like to that of *Abraham* and *Lot*. *Eſau took his wives and his ſons and his daughters, and all the perſons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance, which he had gotten in the land of Canaan, and went into the country from the face of his father Iſaac. For their riches were more than that they could dwell together: and the land wherein they were ſtrangers, could not bear them becauſe of their cattle.* And ſo *Eſau dwelt in Mount Seir. Hadad* the King of the *Horites* ſeeing a ſingle Family come to live with him with ſo much Wealth, was glad to receive them; eſpecially ſince the *Egyptian* Paſtors came not into thoſe Parts, there was Room enough in the Land, they were contented to live in a mountainous and barren Part, and *Hadad* might think this to be a Strengthning againſt a future Invaſion, of which he had Cauſe to be apprehenſive. *Eſau* therefore comes in quietly and peaceably at firſt, and gets the Love of his Neighbours, by which Method his Family had afterward a Share in the Government, which prov'd (*i*) in the End to be the Overturning of it.

Anno Mundi 2245.

108. The Mountains of *Libanus*, *Antilibanus* and *Amanus*, in the Way from *Haran* to *Canaan*, being hardly paſſable with Flocks of large Cattle, *Jacob* chuſes to travel on the eaſt Side of *Jordan*. As he came along, GOD, who had promis'd to be with him, gave him a viſible Token of his Preſence and Aſſiſtance; for (*k*) the holy Angels met him in a viſible Shape like two Armies. *Jacob* knew them, and ſaid, *This is* GOD's *hoſt*. And he accordingly call'd the Name of the Place *Mahanaim*, which ſignifies *two Armies* or Camps. It was (*l*) alſo the Place, where *David* encamp'd when he fled from *Abſalom*. *Jacob* being encourag'd by this, ſends Meſſengers to the Land of *Seir* to *Eſau*, to court his Friendſhip, and to ſpy out the neighbouring Countries, whether or no he was like to meet with any Oppoſition. In the mean Time he encamps at *Mahanaim*, having the River *Jabbok* on his Front, that he could not eaſily be attack'd, which ran into the River *Jordan* a little below the Lake of *Genneſaret*. In the mean Time, *Eſau* had rais'd an Army of 400 Men, with whom he marches to deſtroy *Jacob*. The Meſſengers return in all Haſte with this News, which puts *Jacob* into a terrible Fright, and makes him take all Precautions for his Security. *Jacob* particularly prays to GOD, and it is probable, that GOD gave him a farther Promiſe of Succeſs; for immediately upon this he quits his ſtrong Camp, and marches forward to meet his Brother. Having (*m*) tried the Ford, and found it paſſable, he return'd, and caus'd all his Company to paſs over, and ſtaid behind them to (*n*) recommend himſelf and his Family to GOD by Prayer, as he had done before. When he had ended his Prayers, an Angel encountred him in the Shape of a Man, with whom he wreſtled, taking him for one of *Eſau*'s Attendants come to ſurprize him. For it was ſo dark, that he could not ſee what Kind of Countenance he had. Many look upon this not to have been a created Angel, but the *Angel of the covenant*, or the *eternal* Λόγος or WORD, and it is plain, that *Jacob* afterward took him ſo to be, for he prays to him to bleſs him, and

(*g*) Gen. 17. 20. (*h*) Gen. 36. 6, 7, 8. (*i*) Deut. 2. 22. (*k*) Gen. 32. 1, 2. (*l*) 2 Sam. 17. 27. *and* 19. 32. (*m*) Gen. 32. 21, 22, 23. (*n*) Gen. 32. 24. *and Verſe* 9, 10, 11, 12.

ſaid, that *he had ſeen* GOD *face to face, and his life was preſerved.* The End and Deſign of this Combat was to ſhew, that *Jacob* (*o*) having ſuch Power with God as to prevail at this Time, needed not to fear his Brother *Eſau.* However by a light Touch upon the Thigh he made him know, that he could as eaſily have overthrown him as he made him halt. This diſcover'd to *Jacob*, that it was more than a Man, and therefore he did not prevail by his own Strength, but by the Power of GOD. Upon this it was alſo reveal'd to *Jacob*, that he muſt not depart from him without his Conſent, and *Jacob* anſwer'd, that he would not let him go without a Bleſſing. To this it was reply'd, That his Name ſhould be call'd *Iſrael*, and (*p*) his Poſterity *Iſraelites*, or the Children of *Iſrael*, which Word ſignifies, (*q*) *A mighty Prince*, or *A Prince with GOD*, and the Reaſon is added, (*r*) *For as a* prince *thou haſt power with* GOD, *and with men, and* (*s*) *thou ſhalt prevail.* And as a farther Proof, he (*t*) renews the Bleſſing, which GOD had ſo often promis'd to *Abraham* and his Seed, and (*u*) particularly to *Jacob* himſelf, which was ſtill a farther Demonſtration, that he and his Family ſhould be preſerv'd. For this Reaſon (*x*) *Jacob call'd the name of the place* (*y*) *Peniel*, which ſignifies, *I have ſeen* GOD. When he overtook his Family, he was probably told, that they had alſo ſeen a Viſion of the ſame Nature, which made *Jacob* call that Place (*z*) *Penuel*, or, *They have ſeen* GOD. The Name *Peniel* was loſt, and we find it in no other Text, to ſhew, that (*a*) *no Scripture is of any private interpretation.* But the (*b*) Name *Penuel* remains; becauſe the Promiſes belong to all.

109. When (*c*) *Jacob* met *Eſau*, he found accordingly that GOD had turn'd his Heart, for he (*d*) receiv'd him with all the Demonſtrations of Love and Affection. *When* (*e*) *a man's ways pleaſe the* LORD, *he maketh even his enemies to be at peace with him.* *Jacob* urg'd *Eſau* (*f*) to accept of a Preſent. *Eſau* refus'd it, ſaying, *I have enough.* *Jacob* urg'd him with this Anſwer, (*g*) *I have every thing*, as the *Hebrew* expreſſeth it. *Eſau*'s Portion was in this World, and having Plenty of worldly Goods, he thought he had enough; for he look'd no farther. GOD was *Jacob*'s Portion, and in GOD he had every thing, which could be deſir'd. *Eſau* was willing to accompany *Jacob* in his Journey, or at leaſt to leave ſome of his Forces with him for his Security. *Jacob* was afraid to truſt them, and deſir'd their Room rather than their Company. Upon this *Eſau* returns to Mount *Seir*; and *Jacob* came to a Place, where he built him an Houſe, and made Booths for his Cattle, and for this Reaſon he call'd it *Succoth*, which in *Hebrew* ſignifies *Booths.* After this, he came (*h*) *to Shalem, a City of Shechem*, or as ſome render it, *He came peaceably to the City of Shechem*, or the City where *Shechem* liv'd, and which was (*i*) afterward call'd by his Name. Others ſay, He came perfectly *ſafe and ſound* thither, that is, his Leg was ſo perfectly well, that he halted no longer. Here he buys a Field for a Sum of Money, (as (*k*) St. *Stephen* calls it) more particularly (*l*) *an hundred pieces of money.* In our Margin, it is *an hundred Lambs*, and ſignifies (*m*) a Piece of Money with the Picture of a Lamb ſtamp'd upon it. So that by this Time they were grown more exact in their Coining. The Value of it is uncertain, but as before they traded by Exchanging of Goods, particularly living Cattle; ſo it ſeems by the Stamp to be about the Value of a Lamb, and therefore was a fit Standard for all the Reſt. Here *Jacob* reſolves to ſettle; and accordingly he lays aſide a Part thereof as a Place for divine Worſhip, where he builds an Altar, and calls it *El Elohe Iſrael*, or, *The mighty* GOD, *the* GOD *of Iſrael.*

110. Whilſt *Jacob* was here, his Son *Judah* being about fourteen Years of Age, (*n*) marries a *Canaanite* from the Town of *Adullam*, which (*o*) afterward fell to his own Tribe, and was famous for the (*p*) Cave, where *David* hid himſelf. This is the firſt Inſtance of the Patriarchs Marrying out of their own Kindred, Anno Mundi 2265.

(*o*) *Thus the* Vulgar Latin *tranſlates*, Gen. 32. 28. For if thou haſt been ſtrong againſt GOD, how much more ſhalt thou prevail againſt Men? (*p*) *For they were never call'd* Jacobites, or *The Children of* Jacob. (*q*) *The* Hebrew *Word* Iſrael *comes from* שר a Prince, *and is plainly contain'd in the the Verb* שרית, Thou haſt had power like a Prince, *to which it alludes*, Gen. 32. 28. *Some reckon, that the* Jod *in the Beginning is but the common Note of a proper Name, and then it ſignifies*, A Prince with GOD; *Others make it a compound Word, thus* יש שר אל, *and then it ſignifies*, There *or* He is a Prince with GOD, *or* A mighty Prince. (*r*) Gen. 38. 28. (*s*) *The* Hebrew *Verb is in the future Tenſe.* (*t*) Gen. 32. 29. (*u*) Gen. 28. 13, 14, 15. (*x*) Gen. 32. 30. (*y*) *Perhaps for* פניתי אל. (*z*) *In the plural Number*, פנו אל. (*a*) 2 Pet. 1. 20. (*b*) Judg. 8. 9, 17. 1 Kings 12. 25. (*c*) Gen. *chap.* 33. (*d*) Gen. 33. 4. *The Word in the* Hebrew, He kiſſed him, *is mark'd in the Bible with four unuſual Points over it, to ſhew four things*, He ran to him, he embrac'd him, he fell on his neck, *and* he kiſſed him. *But this is ſo plainly mention'd, that there needed no ſuch Mark. The* Jewiſh *Commentators allow it to ſignify ſomething remarkable, and ſome of them take it to mean the Sincerity of* Eſau's *being reconcil'd to his Brother. If this is ſo, then there is no Ground to believe the Wars, which others ſay, did afterward break out between them.* (*e*) Prov. 16. 7. (*f*) Gen. 33. 9. יש לי די. (*g*) Gen. 33. 10. יש לי כל. (*h*) Gen. 33. 18. (*i*) Joſh. 17. 7. *and* 20. 7. *and* 21. 1. (*k*) Acts 7. 16. (*l*) Gen. 33. 19. (*m*) Bocharti *Hierozoicon, part.* 1. *lib.* 1. *cap.* 2. *and lib.* 2. *cap.* 43. (*n*) Gen. 38. 1, *&c.* (*o*) Joſh. 15. 21, 35. (*p*) 1 Sam. 22. 1.

eſpecially

eſpecially thoſe to whom the Promiſes of the MESSIAH were given. Whether he did well or ill in it is not ſaid, and therefore every one is at Liberty to conjecture as he pleaſes. *Rachel* had before ſtol'n the Images, and the Family was not yet purg'd from them; ſo that they ſeem not to have that Averſion to Idolatry as they ought, and therefore were the more eaſily reconcil'd to marry one of an idolatrous Nation. *Judah* had three Sons, *Er*, *Onan*, and *Shelah*. *Er* was a wicked Man, and perhaps by his Mother's Example; and *Onan* was but little, if any better. *Judah* marries his Sons at fourteen Years of Age, which was very young, eſpecially in that Age of the World. The Reaſon hereof might probably be this, that *Judah* might have had ſome particular Promiſe, that the MESSIAH ſhould be born of his Poſterity, and therefore he was reſolv'd to have a numerous Poſterity as ſoon as poſſible. But it could not be otherwiſe, as appears from the following Account.

Anno

2251. *Judah* born, *Gen.* 29. 35.
2259. *Joſeph* born, *Gen.* 29. 18, 27, and 30. 25, 26.
2265. *Joſeph* ſix Years old, and *Jacob* returns to *Canaan*, *Gen.* 31. 38.
2265. *Judah* married, *Gen.* 38. 1, 2.
2266. *Er* born, *Gen.* 38. 3.
2267. *Onan* born, *Gen.* 38. 4.
2268. *Shelah* born, *Gen.* 38. 5.
2280. *Er* married, *Gen.* 38. 6, 7.
2281. *Onan* married, *Gen.* 38. 8, 9, 10.
2282. *Pharez* born, *Gen.* 38. 6, and 38. 12 to the End.
2289. *Joſeph* interprets *Pharaoh*'s Dreams, *Gen.* 41. 46.
2290. The firſt Year of Plenty, *Gen.* 41. 32, and 41. 46, 47.
2296. The laſt Year of Plenty, *Gen.* 41. 46, 47, 53, 54.
2296. *Pharez* married, *Gen.* 46. 12.
2297. *Hezron* born, and the firſt Year of Famine, *Gen.* 41. 53, 54, and 46. 12.
2298. *Hamul* born, The ſecond Year of Famine, and *Jacob* goes into *Egypt*, *Gen.* 46. 12. and 45. 6.

111. Some Time after this, *Dinah* the Daughter of *Jacob* being about fifteen Years of Age, went into the City of *Shechem* (as (*q*) *Joſephus* tells us) to ſee the fine Sights and the Faſhions of the Place upon a great Feſtival, which happen'd to be there. *Shechem* (*r*) the Son of *Hamor* fell in Love with her, took her away with him, and raviſh'd her. This gives Cauſe of Tears to (*s*) the tender Eyes of her Mother *Leah*, and was the firſt Miſcarriage in *Jacob*'s Houſe. It is no Wonder if GOD overtakes him with ſome Scourge, when he is ſo ſlack to purge his Family, and to perform that Part (*t*) of his Vow, that the LORD alone ſhould be the GOD of his Houſhold. It is now ſeven or eight Years ſince GOD brought him from *Haran*, and yet he thought not of the Vow which he made twenty Years before, when he went thither. However *Shechem* begs his Father's Leave to marry *Dinah*, who not only conſents to it, but goes himſelf to *Jacob* to treat for his Son. *Jacob* conſulting with his Sons about it, they propoſe the Condition of Circumciſion to the *Shechemites*, who accepted of it by the Perſuaſions of *Hamor* and *Shechem*. *Simeon* and *Levi* the Brethren of *Dinah* by the ſame Mother, reſolv'd to be reveng'd for this Fact, without ſpeaking a Word to their Father about it; and therefore upon the third Day after, when they were feveriſh and diſorder'd with their Wounds, and (*u*) it being another Feſtival, they fell upon the Guards late in the Night, and eaſily maſter'd them, finding them drunken and ſecure in their Revels. They took Poſſeſſion of the City, and kill'd all the Males which they could meet with, the King and his Son being of the Number, ſparing only the Women: and upon this the (*x*) reſt of *Jacob*'s Sons, who were able to bear Arms, came to the Aſſiſtance of their two Brethren, help'd to plunder the City, and upon the Finiſhing of this Exploit, they brought home their Siſter again to their Father. *Jacob* was highly incens'd againſt his Sons for what they had done, and ſtruck with Horror at the Barbarity of ſo bloody an Action, inſomuch that he reſented it (*y*) even upon his Death-Bed; and he was more particularly afraid of the *Canaanites* and the *Perizzites*, thoſe veteran Soldiers in the *Egyptian* Wars, leſt they ſhould revenge the Quarrel, and deſtroy both him and his Family. His Sons excus'd themſelves, becauſe the Injury done was againſt the Law of Nations, and the ſeven Precepts given to the Sons of *Noah*, and that they had no other Way to right themſelves but by the Sword. Upon this, (*z*) GOD appear'd unto *Jacob*, and commanded him to go *Bethel*, and dwell there, and erect an Altar unto him alone, who would have no other God to be worſhipp'd but himſelf. *Jacob* immediately purg'd his Houſhold of all their Idols, broke them in Pieces, and hid them under an Oak, that they might never be found again. The *Jews* thought he had not Time to deſtroy them, and ſo he hid them; and particularly that (*a*) there was one Idol, which had the Shape of a Dove, which the *Samaritans* found afterward, and plac'd upon the

Anno Mundi 2273.

Anno Mundi 2274.

(*q*) *Jewiſh Antiquities*, *Book* 1. *chap.* 21. (*r*) Gen. 34. 2. (*s*) Gen. 29 17. (*t*) Gen. 28. 20, 21, 22. (*u*) Joſephus *as before*. (*x*) Gen. 34. 27. (*y*) Gen. 49. 5, 6, 7. (*z*) Gen. 35. 1. (*a*) Shalſheleth, *pag.* 9. *Ex* Toſephoth *Cod.* Cholin.

Top of Mount *Gerizim*. Upon this, *Jacob* immediately marches off, and whatever Wars there might be before, GOD ſtruck his Enemies with a panick Fear, that they did not think it adviſeable to follow them any farther. Here were many Accidents, which happen'd in this Journey, and they were all probably in the ſame Year. *Jacob* comes to *Bethel*, and (*b*) builds an Altar there, which he calls *El Bethel*, or *the GOD of Bethel*. *Rebekah*'s Nurſe died, and was bury'd under an Oak, which (*c*) was call'd *Allon bachuth*, or *The Oak of Mourning*. GOD (*d*) appears to *Jacob*, bleſſeth him, and tells him, that his Name ſhould be *Iſrael*, and he ſhould inherit the Land of *Canaan*. *Jacob* dedicates a Pillar in Commemoration hereof, as (*e*) he had done before in the ſame Place. From *Bethel*, there was but (*f*) a little more than half a Mile to *Ephrath*, where *Rachel* died in Child-Birth. She had before ſaid (*g*) to *Jacob*, *Give me children, or elſe I die*, and when ſhe had more than one, they coſt her her Life. *Rachel* call'd this (*h*) Son *Benoni* or *The Son of my Grief*, and *Jacob* call'd him *Benjamin*, or *The Son of the Right-hand*.

112. It may here be obſerv'd, that *Judah* and *Pharez* had each of them a Son at fifteen Years of Age, but *Jacob* had not this Son till he was 106 Years old, at a Time when the oldeſt Liver or *Iſaac* was (*i*) 180 Years at his Death, which ſhews, that they had Children very young, and continu'd to have them until they were of a great Age; and therefore it ſeems to be the viſible Method of Providence, by which the Earth was repleniſh'd ſo ſoon after the Flood.

113. *Jacob* travels with the Corps of *Rachel* until he comes to another Place, call'd alſo *Ephrath* near *Bethlehem*, and from whence *Bethlehem* is (*k*) call'd *Bethlehem Ephratah* in the Land of *Judah*. There he buries her, and ſets up a Pillar over her Grave, which is ſince call'd *The Pillar of Rachel's Grave*. And then he pitch'd his Tent at a little Diſtance, in a Place call'd *The Tower of Edar*, where he ſtays for ſome Time, perhaps (*l*) about forty Days, until his Mourning for *Rachel* was ended. Whilſt he was here, *Reuben*, *Jacob*'s eldeſt Son, lay with *Bilhah* the Handmaid of *Rachel*, whom ſhe gave to *Jacob* for a Wife, which entail'd the Curſe of his Father upon him inſtead of a Bleſſing; ſo that he loſt all the Rights of Primogeniture, or (*m*) the double Portion of the Eſtate, which was given to *Joſeph*; the Prieſthood, which was given to *Levi*; and the Kingdom, which was given to *Judah*: It was alſo foretold of him, that he *ſhould not excel*, there ſhould nothing great be ſaid to be done by this Tribe in all the *Scripture*; becauſe he had debas'd himſelf and his Family in ſo ſcandalous a Manner.

114. The Tower of *Edar*, where *Jacob* pitch'd his Tent, was about a Mile Diſtance from *Bethlehem*. It was call'd ſo, or *The Tower of the Flock*, perhaps from *Rachel*'s being buried there, whoſe Name ſignify'd *A Sheep*, and the great Number of Cattle which *Jacob* brought with him thither. The Prophet *Micah* (*n*) ſpeaks of the *Tower of the Flock, the ſtrong hold* of the Daughter of *Zion*; but this is not ſuppos'd to be the ſame, but only to have taken its Name from hence. The (*o*) *Chaldee* Paraphraſt obſerves, that *the Tower of* Edar *is the Place, from whence the King* MESSIAS *ſhall be reveal'd in the laſt Days*. And (*p*) one of the Antients tells us more than once, that the Tower of *Edar* was the Place, where *Jacob* fed his Flocks, that it had its Name from thence, and that the Shepherds watch'd there by Night, at the Time of our SAVIOUR's Birth, when (*q*) they heard the heavenly Hoſt praiſing GOD, and ſaying, *Glory be to* GOD *on high, and on earth peace, and good will toward men*. However after *Jacob* had ſtay'd here a convenient Time, and after near thirty Years Abſence from his Father, he returns to him with his Family and Subſtance to *Hebron*, the Place which he then inhabited, and where his Father *Abraham* had liv'd long before him.

115. *Jacob* had not been long with his aged Father, before the (*r*) *Amonites*, who dwelt near *Shechem*, reſolve to revenge themſelves upon him for the Murder of the *Shechemites*. Accordingly they ſeize upon that Piece of Land, which (*s*) he had bought of *Hamor*, and reſolve not to part with it. Upon this *Jacob* arms all the Men, whom he could get together, marches on a ſudden, gives them Battle, forces them to quit it, and ſo recovers by Force of Arms, that which he had before purchas'd with his own Money. The better to ſecure his Title, he (*t*) digs a Well, which was afterward call'd *Jacob*'s Well. And when he was near his Death, he gives it (*u*) by a verbal Will to his Son *Joſeph*. And calls it (*x*) *a portion of ground, which* he *took out of the hand of the Amorite, with* his *ſword, and with* his *bow*. And the (*y*) *Jews* tell us, that there happen'd to be grievous and cruel Wars between Anno Mundi 2274.

(*b*) Gen. 35. 7. (*c*) Gen. 35. 8. (*d*) Gen. 35. 9, 10, 11, 12. (*e*) Gen. 28. 16, 17, 18. (*f*) Benjamini Tudelenſis *Itinerarium, pag.* 47. & *Annotationes* Conſtantini L' Empereur, *pag.* 176. (*g*) Gen. 30. 1. (*h*) Gen. 35. 18. (*i*) Gen. 35. 28. (*k*) Micah 5. 2. (*l*) Gen. 35. 21, *and* 50. 3. (*m*) Deut. 21. 15, 16, 17. (*n*) Mic. 4. 8. (*o*) Jonathan *on* Gen. 35. 21. (*p*) Hieron. *Quæſt. in* Gen. & *Epitaphium ad* Euſtochium. (*q*) Luke 2. 13, 14. (*r*) Gen. 49. 21, 22. (*s*) Gen. 33. 18, 19. Acts 7. 16. (*t*) John 4. 5, 6. (*u*) Gen. 48. 22. (*x*) *Ibid.* (*y*) Shalſheleth hakkabalah, *pag.* 11.

the

the *Amorites* and the Houſe of *Jacob* on this Occaſion. This is the Reaſon, why (*z*) *Joſeph* was bury'd here in his own Ground, and not in the Cave of *Machpelah* with his Anceſtors and Relations.

116. About this Time the *Ammonites*, the Children of *Lot*, begin to ſtir. Whilſt they were but few in Number, they were quiet; but now they grew populous, they deſtroy the Inhabitants, and ſeize upon the Land for their own. The *Scripture* ſaith, (*a*) that it *was formerly accounted a land of giants, giants dwelt therein in old time*, and the *Ammonites* call them *Zamzummims*, or thundering Fellows, *a people great and many, and tall as the Anakims; but the* LORD *deſtroy'd them before the children of Ammon, and they ſucceeded them, and dwelt in their ſtead.* Anno Mundi 2274.

117. Neither were the *Moabites*, the other Branch of *Lot*'s Family, idle about the ſame Time. They alſo growing numerous, (*b*) ſeize upon the Country of *Ar*, and deſtroy the antient Inhabitants, who were famous in *Abraham*'s Days; and ſo take Poſſeſſion of that Country alſo. The *Scripture* deſcribes them thus, *The Emims dwelt there in times paſt, a people great, and many, and tall as the Anakims; which alſo were accounted giants as the Anakims, but the Moabites call them Emims.* Moſt of theſe *Emims* being thus cut off, they who remain'd, retir'd into the Wilderneſs of *Idumæa*, which border'd upon *Moab*. And there *Anah* (*c*) the *Horite* met *with them, as he was feeding the Aſſes of Zibeon his father*, and gave them ſuch an Overthrow, that we hear no more of their Names in any future Action. Our *Engliſh* Tranſlation, following the *Paraphraſe* of *Jonathan* and the *Arabick* Verſion, renders it thus, *This is that Anah, who found the Mules in the wilderneſs.* And it is commonly interpreted, that he invented an unnatural Mixture, and ſo produc'd this very Kind of Creature. But there was no Occaſion to record this Act in *Scripture*. *Onkelos* ſaith, that he found the Giants in the Wilderneſs. The *Samaritan* Verſion calls them Giants, or *Emathites*, a Word of near Affinity with the *Emims*. In the *Hebrew* it is the *Yemims*, from whence the other Word may be form'd by (*d*) the Change of a Quieſcent Letter, as it is uſual in the *Oriental* Languages. And therefore (*e*) the learned *Bochart* hath confirm'd this Opinion with many ſubſtantial Reaſons; That by *Yemim* we are to underſtand *Emim*, a gigantick Sort of People, mention'd in *Scripture*, and next Neighbours to the *Horites*. Theſe *Anah* is ſaid to find, or to meet withal and encounter, or rather to have fall'n upon them on a ſudden and unexpectedly, as this Word frequently ſignifies in *Scripture*. Anno Mundi 2274.

118. The Reaſon, why theſe Actions are plac'd about this Time, is this, *Jacob* was now 106 Years of Age, and *Eſau* being a Twin with him muſt be of the ſame. *Eſau* (*f*) at forty Years of Age marry'd *Adah*, by (*g*) whom he had *Eliphaz* his eldeſt Son. *Eliphaz* marry'd *Timnah* the Daughter of *Seir* the *Horite*, who firſt inhabited Mount *Seir*, and call'd it by his Name. *Timnah* had (*h*) two Brothers, *Lotan* and *Zibeon*, and *Zibeon* was the Father (*i*) of this *Anah*: So that he was Contemporary with the Grandchildren of *Jacob* and *Eſau*. If his Grandfather *Seir* came up with the reſt of the *Canaanites* from the *Egyptian* Wars, when they firſt took Poſſeſſion of the Country, he muſt be older than them; and conſequently his Grandſon *Anah* might be of a fit Age for ſuch Exploits at this Time.

119. *Jacob* being now at *Hebron*, carried on a great Trade of Paſturage, and employs all his Sons about this Affair except *Benjamin*, who was too young, being but eleven Years of Age. The ten eldeſt feed their Flocks at *Shechem*, and ſo being at a conſiderable Diſtance, *Jacob* ſends *Joſeph* backwards and forwards to them for Intelligence. As their Flocks increas'd; ſo they enlarg'd their Paſture, but they continu'd moſtly here, that they might ſecure this Ground, which was their own by Purchaſe, and afterward by Conqueſt, from any freſh Pretence or future Invaſion. However the *Amorites* ſtreighten them very much, ſo that they are forc'd to go to *Dothan*, a Place ſituated twelve Miles ſouthward from the City of *Samaria*. The *Iſhmaelites*, whom *Abraham* had ſent to live on the other Side of *Jordan* eaſtward, having extended themſelves to the north, carry on a great Trade from Mount *Gilead* (where *Laban* overtook *Jacob*) into *Egypt*, and croſs *Jordan* into *Canaan*, chuſing much rather to travel in a plentiful Country than in the Deſarts of *Arabia*. Accordingly they came near to the Place where the Sons of *Jacob* were, who reſolving to do *Joſeph* a Miſchief, they, by the Advice of *Judah*, ſell him to be a Slave, as CHRIST was ſold by the Villany of *Judas*, another of the ſame Name. And ſo the *Iſhmaelites* carry him to *Egypt*, and ſell him to *Potiphar*, an Officer of *Pharaoh*, Captain of the Guard, who bought him for a Slave, little thinking that he ſhould afterward be his Lord and Maſter. To deceive their aged Father they kill a Kid, and dip his Coat in the Blood, and ſend it to him, who knowing it, concluded that Anno Mundi 2276.

(*z*) Joſh. 24. 32. (*a*) Deut. 2. 16 *to* 22. (*b*) Deut. 2. 9, 10, 11. (*c*) Gen. 36. 24. (*d*) Literæ Quieſcentes facillimè inter ſe mutantur. (*e*) *Hierozoicon*, *Part* 1. *lib.* 2. *cap.* 44. (*f*) Gen. 26. 34. (*g*) Gen. 36. 4. (*h*) Gen. 86. 20, 22. (*i*) Gen. 36. 24.

Joſeph was torn in Pieces by ſome wild Beaſt. So that *Jacob* is deceiv'd by the Blood of a Kid, inſtead of *Joſeph*'s, by his own Sons, as he had deceiv'd his own Father with the Fleſh and Skin of a Kid, inſtead of Veniſon, and his own Skin. *Judah* who depriv'd his Father of his beloved Son, was not long after depriv'd of his two eldeſt Sons, *Er* and *Onan*, before they came to the Age of *Joſeph*. And he who had loſt the two, who were born in the Beginning of his Strength, had two others inceſtuouſly by his own Daughter-in-Law to keep his Shame in continual Remembrance; the eldeſt of which might well be call'd (*k*) *Pharez*, or a *Breach* in his Family, tho' his Name was given for another Reaſon. And at this Time, according to the Computation of the *Arabick* Hiſtorian (*l*), *Kohath* the ſecond Son of *Levi*, and Grandfather of *Moſes* was born.

Anno Mundi 2280. 2281. 2282. Anno Mundi 2283.

120. *Joſeph* benig (*m*) in his Maſter's Houſe, his Miſtreſs would fain have lain with him, which he peremptorily refuſes. Upon this ſhe accuſes him to his Maſter of Incontinency, with ſuch Circumſtances as could not fail of being credited. His Maſter throws him into Priſon. The Keeper puts him into (*n*) the Dungeon, which was the loweſt and moſt diſmal Part of all, ſo that (*o*) they *hurt his feet in the ſtocks, and the iron enter'd into his ſoul.* However, that GOD who ſuccours the Injur'd, and relieves the Oppreſſed, gave him Favour in the Sight of the Keeper; ſo that inſtead of a Priſoner, he makes him an Officer, and commits the reſt to his Care, among whom there was the chief Butler and the chief Baker of the King of *Egypt*. They dream two Dreams, which *Joſeph* interprets, *viz.* That at the End of three Days the Baker ſhould loſe his Life, and the Butler ſhould be reſtor'd to his former Dignity, which happen'd accordingly. Of theſe, like the two Thieves with CHRIST, the one is ſav'd, and the other is condemn'd. *Joſeph* ſaith to one of theſe, *Remember me, when it ſhall be well with thee*, and he was forgotten; but when the other ſaid to CHRIST, LORD *remember me, when thou comeſt into thy Kingdom*, he was regarded. Thus as the Telling the Meaning of two other Dreams had brought *Joſeph* into Miſery; ſo the Interpreting of theſe proves in Time to be the Means of his Delivery. However as yet the chief Butler fills and drinks Wine in Bowls; but (*p*) he is not griev'd for the Affliction of *Joſeph*.

Anno Mundi 2287.

121. The Year after this (*q*) *Iſaac* dies, being an hundred and eighty Years of Age. The (*r*) *Arabian* Hiſtorians ſay, that in the Time of *Iſaac* *Jericho* was built by ſeven Kings, and ſurrounded by ſeven Walls, each of them building a Wall. The *Scripture* (*s*) ſaith, that when *Iſaac* was dead, his Sons *Jacob* and *Eſau* bury'd him, as *Iſaac* and *Iſhmael* bury'd *Abraham*, in the (*t*) Cave of *Mackpelah*, which had been bought for that Purpoſe. So that at *Iſaac*'s Death, *Jacob* and *Eſau* ſeem to be good Friends. The *Jews* and *Arabians* tell us, (*u*) that *Jacob* and *Eſau* ſoon parted upon the Dividing of the Inheritance, upon which *Eſau* went off and rais'd War againſt *Jacob*, until in a Battle *Jacob* kill'd *Eſau* with a Dart, and ſo brought it to a final End; for they who were with *Eſau*, immediately fled away. If this is true, and (*) that the *Arabick* Hiſtorian can be depended on, who ſaith, that *Eſau* liv'd 129 Years, then his Death happen'd nine Years after *Iſaac*'s Death, or the Year before *Jacob* went into *Egypt*.

Anno Mundi 2288.

122. From this Time, to the Departure out of *Egypt*, the *Scripture* is principally confin'd to the Hiſtory of *Jacob*, *Joſeph* and *Moſes*. *Joſeph* was now in *Egypt*. *Pharaoh* dreams two Dreams, (*x*) which all the Magicians and wiſe Men of *Egypt* could not interpret. The chief Butler remembers how exactly *Joſeph* had interpreted his and the Baker's Dream in the Priſon. *Joſeph* being thirty Years old is now ſent for, and interprets the Dreams to ſignify ſeven Years of great Plenty of Corn, and ſeven other Years of Famine, which ſhould immediately come upon the whole Land. Upon this *Pharaoh* makes him Governor over all the Land of *Egypt*, and calls him (*y*) *Zaphnath Paaneah*, which moſt Interpreters mention to ſignify *The Revealer of future things*, or *The Interpreter of Secrets*. There are ſome, (†) who have endeavour'd to make out this Senſe from the *Hebrew* Language, and think that they have done it with Succeſs; but their Derivations ſeem to be ſtrain'd too far. *Joſephus* ſaith, (*z*) that it is taken out of the *Egyptian* Language. And (*a*) as the *Egyptian* Kings gave Names of Honour and Glory to their Favourites in Token of their Greatneſs and Authority; ſo it was moſt for the Reputation of their own Nation to give them Names out of their own Language. From hence a learned (*b*) Prelate judges, that the antient

Anno Mundi 2289.

(*k*) Gen. 38. 28, 29. (*l*) Eutychii *Annales*, *pag.* 94. (*m*) Gen. 39. 7, &c. (*n*) Gen. 41. 14. (*o*) Pſal. 105. 18. (*p*) Amos 6. 6. (*q*) Gen. 35. 28, 29. (*r*) Eutychii *Annales*, *pag.* 70. Abul Pharagii *Hiſt. Dynaſt. pag.* 22. (*s*) Gen. 35. 29. (*t*) Gen. 49. 29, 30, 31. (*u*) Abul Pharagii *Hiſt. Dynaſt. pag.* 24. (*) Eutychii *Annales pag.* 81. (*x*) Gen. *chap.* 41. (*y*) Gen. 41. 45. (†) *As if it was deriv'd from* צפן Tſaphan *to* hide *or* cover, *whence may come a Participle* צפנת Tſaphnath, *that which is* hidden *or* cover'd, *tho' it is not of a* Hebrew *Formation, and* פנה Panah *to* look into *or* contemplate, *from whence the Word in the Text cannot be form'd, but by Leaving out two ſuch Letters, as can by no Means be omitted.* (*z*) *Jewiſh Ant. Book* 2. *Chap.* 6. (*a*) *Particularly the Name of* Pharaoh *to their Kings. Of others ſee* Iacchides *on* Dan. 1. 7. (*b*) Patrick *on* Gen. 41. 45.

Hebrew

Hebrew and *Egyptian* Languages might have a great Affinity with each other. This Conjecture is the more probable, becauſe *Egypt* and *Canaan* ſprang at firſt from one common Father *Ham*, who ſometimes liv'd in one Country, and ſometimes in the other. And if (*c*) the Word *Abreck*, which we render *Bow the knee*, was alſo taken out of the *Egyptian* Language (as ſome will have it) it might farther ſtrengthen this Opinion. On the other hand it ſeems very probable, that the Language of *Canaan* and *Egypt* might be diſtinct ever ſince the Diſperſion from *Babylon*, which occaſion'd *Mizraim* and his Family to ſeparate ſo early from his Brother; and that the Words, which are common to both Languages, were brought into *Egypt* by the Coming of *Abraham* firſt, and his Poſterity afterward into that Country from the Land of *Canaan*.

123. Immediately upon this the ſeven Years of Plenty begin, and *Joſeph* like a prudent Governor takes Care to provide for the worſt. Accordingly he (*d*) gathers a fifth Part of the Corn for the Uſe of *Pharaoh*, to be ſold whenever Occaſion ſhould require it. It is not probable, that he did it by an arbitrary Power according to the Cuſtom of Kings in thoſe Times; for then it would have made him hated by all, eſpecially being a Foreigner; and yet we find that he was in great Eſteem (*e*) after that, and his (*f*) good Deeds were gratefully acknowledg'd, as long as he liv'd; and it would alſo be an Injuſtice in him to have ſold to them, that which he never bought of them, which they would not have endur'd for ſo many Years together. The *Scripture* therefore not mentioning by what Method he procur'd this fifth Part, we may ſuppoſe it to be thus: The Kings of the eaſtern Countries had (*g*) a Right to one Tenth Part by antient Cuſtom, as their own. During thoſe ſeven Years, when Corn was ſo plenty, every one had an Occaſion to ſell, and none to buy, which made it very cheap. *Joſeph* therefore takes the Advantage to buy the other Tenth for *Pharaoh*, and ſo both Parts belong'd to him, one by Right, and the other by Purchaſe. This ſtops all Ground for Complaint, and made them eaſy. During this Time *Joſeph* marries the Daughter of *Potipherah* the High Prieſt of *On*, or *Heliopolis*, which, as (*h*) *Joſephus* obſerves, was a Match of the King's making and a very great Honour, and ſhe was probably a near Relation to the King, or otherwiſe there had been no need of his Conſent, becauſe Parents might marry their own Daughters as they pleas'd, and it was uſual in thoſe Times even for *Kings* (*i*) to be Prieſts themſelves, much more to be related to thoſe who were Prieſts.

Anno Mundi 2290.

124. *Joſeph* now proſpering in *Egypt* hath (*k*) two Sons. The firſt of them he calls *Manaſſeh*, which ſignifies *Forgetting*, *For* GOD (ſaith he) *hath made me forget all my labour, and all my father's houſe*. The other he calls *Ephraim*, which being in the dual Number ſignifies *two fruitful Perſons*, and intimates alſo, that each of theſe ſhould have a numerous Poſterity, *For* GOD (ſaith he) *hath cauſed me to be fruitful in the land of my affliction*.

Anno Mundi 2295.

Anno Mundi 2296.

125. When the ſeven Years of Plenty were ended, the ſeven Years of Famine began. They had liv'd as if they ſhould never have wanted, and therefore they want the ſooner. And expecting every Year as good an Harveſt as before, they were ſtreighten'd ſoon after the firſt Diſappointment. Upon this they come to *Joſeph*, who ſells to them, what he had before bought of them. The Famine being alſo in the Land of *Canaan*, *Jacob* ſends the reſt of his Sons, *Benjamin* excepted, to buy Corn of *Joſeph*. *Joſeph* charges them (*l*) with being Spies, and coming from *Canaan* to ſee the Nakedneſs of the Land. This Charge was moſt heavy, and it was neceſſary to clear themſelves from it. The *Canaanitiſh* Paſtors had came into this Country before, had carry'd on a long War, committing all Sorts of Outrages, and were expell'd in the Memory of many then alive: And therefore there might be juſt Cauſe of Jealouſy, that they came to view the Paſſes, the Weakneſs and Diſcontents of the Nation; and if ſo, then they could not be watch'd too narrowly, leſt they ſhould involve them in the ſame Troubles, from whence they were ſo lately deliver'd. When they endeavour'd to clear themſelves, *Joſeph* tho' a good Man, being corrupted by bad Examples, ſwears twice to them, (*m*) *By the life of Pharaoh*, that they were Spies. The *Egyptians* had before deify'd their Kings after their Deaths, who had fought againſt their Enemies in the Defence of their Country, and ſo they fall from one Error to another, and Flattery or Fear makes them treat others (*n*) in the ſame Manner, whilſt they were alive.

Anno Mundi 2297.

2298.

(*c*) Gen. 41. 43. (*d*) Gen. 41. 34. (*e*) Gen. 50. 4, 5, 6. (*f*) Gen. 47. 25. (*g*) 1 Sam. 8. 14, 15, 17. (*h*) *Jewiſh Ant. Book* 2. *chap.* 6. (*i*) Rex Anius, rex idem hominum Phœbique ſacerdos, Virgil *Æneid. lib.* 3. *ver.* 80. (*k*) Gen. 41. 50, 51, 52. (*l*) Gen. 42. 9, 10, 11, 12, 14, 30, 31, 32, 33. (*m*) Gen. 42. 15, 16. (*n*) *Thus* Ovid *ſpoke of* Julius Cæſar *when alive*, Cæſar in urbe ſua deus eſt. *Metam. lib.* 15. *in fine*. *Thus* Virgil *ſpeaks of* Auguſtus *then alive*, Deus nobis hæc otia fecit. Namque erit ille mihi ſemper Deus: illius aram Sæpe tener noſtris ab ovilibus imbuet agnus. *Eclog.* 1. *Verſ.* 6. *And* Horace *in the ſame Manner*, Arces attigit igneas; Quas inter Auguſtus recumbens Purpureo bibit ore nectar. *Carminum lib.* 3. *Ode* 3. *ver.* 10. *And* Præſens divus habebitur Auguſtus. *Ibid. Ode* 5. *ver.* 2.

And

alive. Upon this he puts them into Priſon, and then at about two and twenty Years Diſtance, they reflect upon their Cruelty to *Joſeph*, which we read not that they did before. Thus Afflictions bring our Sins to Remembrance, and they in particular obſerve their Guilt in their Puniſhment. As they had thrown *Joſeph* into a Pit; ſo now they were thrown into a Priſon themſelves. And as nothing which he could ſay, would incline them to ſpare him; ſo now they found *Joſeph* inexorable to them. *Joſeph* hearing them mention their younger Brother born of the ſame Mother with himſelf, makes the Bringing of him into *Egypt* the Proof of their Sincerity, and for Security ſeizes on *Simeon*, and binds him, and ſends the reſt home with Corn to their Father. The *Jews* ſay, that *Simeon* was the Perſon who put *Joſeph* into the Pit, and now *Joſeph* ſerves him in his own Kind. It is certain, that *Reuben* was reſolv'd to ſave him, and *Judah* ſpoke favourably of him, ſo that if *Simeon* had join'd with them, their Authority as being the eldeſt Brethren might have prevail'd upon the reſt. *Joſeph*'s Brethren returning to their Father, perſuade him to ſend *Benjamin* with them, when they went next. For this Reaſon *Joſeph* receives them kindly, brings out *Simeon* to them, and makes a Feaſt to entertain them, in which there was this remarkable (*o*) Ceremony: *They ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves; becauſe the Egyptians might not eat bread with the Hebrews, for that was an abomination to the Egyptians.* They reckon'd all to be *Hebrews*, *Paſſengers* or *Runagates*, who came out of *Canaan* into *Egypt*, and ſo paſs'd over the River *Sihor*; and (*p*) *Joſeph* himſelf was known to be of the Number. As thoſe People by their Coming thither before had rais'd ſuch a bloody War; ſo they juſtly hated them, and kept them at the utmoſt Diſtance. They ſhunn'd their Company, and would not eat with them, leſt they ſhould be ſuſpected of Carrying on a Conſpiracy againſt the Government. And the *Egyptians* were ſo tenacious of their Cuſtoms, that they ſeem to obſerve this in the Caſe of *Joſeph*, even whilſt he was the Governor of the Land.

126. Immediately upon this, *Joſeph* orders his Steward to ſend them away with every thing to their Minds, but to put the Cup, which they had drank out of, into *Benjamin*'s Sack. This he did (ſaith (*q*) *Joſephus*) to try whether the reſt would ſtand by *Benjamin* in Caſe he ſhould be charg'd with the Theft, or forſake him in Danger, and ſo return to their Father without him. When they were gone a little Way, the Steward overtakes them, charges them with the Theft, and asks them, (*r*) *Is not this the cup, in which my lord drinketh*, and whereby indeed he intended to make an Experiment, by Laying it in your Way, when you feaſted with him, whether you were honeſt Men, as you pretended to be, or Thieves, as ye are found to be? And thus *Joſeph* ſpeaks in the ſame Language, (*s*) *Could not you imagine that ſuch a man as I would certainly make ſome farther Trial*, and not depend upon your bare Words? The Cup being found in *Benjamin*'s Sack, they return all to the City, and *Joſeph* ſeeming to demand him for a Priſoner, *Judah* makes a moſt paſſionate Speech in his Behalf, which oblig'd *Joſeph* to make himſelf known to them, confeſſing (*t*) that he was exceedingly delighted to find them ſo friendly and compaſſionate to his Brother, which he was doubtful of, conſidering the former Circumſtances of his own Caſe. *Benjamin* at this Time was three and thirty Years of Age, and (*u*) the Father of ten Children, ſo that like *Judah* himſelf he was married when he was but young. And if we allow a Year and an half between every Child, we may ſuppoſe him at that Time to have been about eighteen. However *Judah* in his Speech calls him (*x*) a *Lad*, (*y*) a *Child*, and (*z*) a *little one*. But neither of theſe Expreſſions are ſufficient to interrupt the *Chronological* Order. A *Lad* or a *Youth* may mean any Perſon not yet arriv'd at the fourth Part of the Age of Man, which then was about 160 Years. And his Brother *Joſeph* was call'd (*a*) a *Lad*, when he was thirty Years old. *Joſeph* was not call'd barely a *Child*, but *a Child of* Jacob's *old age*, or born when he was old, and ſo he was; and the Word *a little one*, in the *Hebrew* ſignifies only the youngeſt of all, and ſo was *Benjamin*, not only then, but for ever after as long as he liv'd.

127. Upon this *Joſeph* invites his Father to come into *Egypt*, and dwell with him, ſending him, by the Conſent of *Pharaoh*, all Neceſſaries for the Journey. *Jacob* finding *Joſeph* to be alive, ſets out accordingly from *Hebron*, where he then liv'd, and came to *Beerſheba*, in the ſouthern Parts of *Canaan*, near the Wilderneſs which leads to *Egypt*. Here was a particular Place, which (*b*) his Grandfather *Abraham* had dedicated to the

And Egregii Cæſaris audiar Æternum meditans decus Stellis inſerere, & concilio Jovis. *Ibid. Ode* 25. *ver.* 4. *And* Hinc ad vina redit lætus, & alteris Te menſis adhibet Deum. Te multâ prece, te proſequitur mero Defuſo pateris; & laribus tuum Miſcet numen, uti Græcia Caſtoris, Et magni memor Herculis. *Lib.* 4. *Ode* 5. *ver.* 31. (*o*) Gen. 46. 34. (*p*) Gen. 39. 14. (*q*) *Jewiſh Ant. Book* 2. *Chap.* 6. (*r*) Gen. 44. 5. (*s*) Gen. 44. 16. (*t*) Joſephus *as before.* (*u*) Gen. 46. 21. (*x*) Gen. 44. 22, 30, 33, 34. (*y*) Gen. 44. 20. (*z*) *Ibid.* (*a*) Gen. 41. 12, 30. (*b*) Gen. 21. 33, 34.

Worſhip

Worſhip of GOD, and where (*c*) GOD had appear'd to *Iſaac*, and given him the Promiſe of a Bleſſing. Here therefore *Jacob* chuſes to offer Sacrifices, recommending himſelf and his Family to GOD's Protection in their Journey to *Egypt*, and to his Preſervation when they came thither. And here alſo GOD appears to *Jacob*, promiſing to protect and preſerve him, to make him a great Nation, and bring them from thence in due Time; that he ſhould die in Peace having his Children about him, and particularly *Joſeph* ſhould outlive him, ſo that all things ſhould be ſafe under his Authority. When *Jacob* came to *Egypt*, he (*d*) did not think it proper to live in the Heart of the Country, or even at Court with *Joſeph*, becauſe he would give no Occaſion of Umbrage to the *Egyptians*. He knew, that they (*e*) mortally hated Shepherds, and they knew them to be ſuch. They contemn'd them as People of very mean Employments, and took Care that they ſhould never riſe any higher, nor be about the Court. They well knew, that the *Phœnician* Shepherds, who came out of that Country, had rais'd a Rebellion in *Egypt*, ſet up a King of their own, and erected that which was call'd the *paſtoral Kingdom*; and therefore it was no Wonder, if they hated all Shepherds, particularly Strangers, and more eſpecially ſuch as came from *Canaan*. For this Reaſon *Jacob*, by the Conſent of *Joſeph*, choſe to be in *Goſhen*, as a Place which was liable to the feweſt Exceptions.

128. There is a conſiderable Variety in the ſeveral Accounts of the Number of thoſe, who went down into *Egypt* at this Time, which makes ſome Difficulty; and this Difficulty is increas'd by Reckoning up the Names, which *Moſes* mentions as a Proof of his Account. In (*f*) one Verſe in *Geneſis* he reckons them to be threeſcore and ten. In the (*g*) Verſe immediately before it, he reckons thereeſcore and ſix; and St. *Stephen* (*h*) mentions threeſcore and fifteen. If we compute the Numbers, which *Moſes* gives us, we ſhall find, that *Jacob* and his Wives are excluded, when he reckons up the ſeventy.

The Sons of *Leah*	33.	*Gen.* 46. 15.
The Sons of *Zilpah*	16.	*Gen.* 46. 18.
The Sons of *Rachel*	14.	*Gen.* 46. 22.
The Sons of *Bilhah*	7.	*Gen.* 46. 25.
Total is	70	

If we alſo look into the Account of the Children of *Leah*, we ſhall find them to be thirty three, beſide *Dinah*, who is particularly mention'd; tho' afterward *Serah* the Daughter of *Aſher* muſt be reckon'd among the Number. And on the other hand, *Er* and *Onan* are reckon'd among thoſe, who went down into *Egypt*, tho' they both died in the Land of *Canaan*.

129. To obviate all theſe Objections, which are very conſiderable, we muſt obſerve, that *Moſes*, in Reckoning up the Seventy, mentions all the Sons of *Jacob* both dead and alive, and only thoſe Daughters of his, who went into *Egypt*. For this Reaſon *Dinah*, tho' mention'd in the Text, muſt be excluded; becauſe it is probable that ſhe was married and ſettl'd in the Land of *Canaan*: And *Serah* the Daughter of *Aſher* is mention'd, becauſe ſhe was ſingle, and ſo went with them. And it is but reaſonable to think, that after *Dinah* had been defil'd by *Shechem*, her Father might be willing to marry and part with her at any Rate. As to the Reckoning of Seventy, tho' *Er* and *Onan* were dead, it is plain, that *Moſes* mentions (*) their Death in expreſs Terms, and therefore can be the leſs ſuſpected of any Miſtake. He added them in the Text only to make up the full Number, as is uſual on other Occaſions. Thus in a *College*, *Hoſpital* or other Societies, we uſually ſay, that there is ſuch a Number there as was intended to be when full, tho' there may be a Vacancy of one or ſeveral at the ſame Time; and (*i*) our SAVIOUR is ſaid in the Evening to come with the twelve, tho' (*k*) *Judas* was gone from them to the chief Prieſts and Captains. As for the Number of threeſcore and ſix, we muſt take them (*l*) as *Moſes* ſtates them. *All the ſouls, which came with Jacob into Egypt, and which came out of his loyns, beſides Jacob's ſons wives, all the ſouls were threeſcore and ſix.* So that we muſt exclude thoſe, who were in *Egypt* before he came. Now (*m*) *Joſeph* and his two Sons were in *Egypt* at that Time, and (*n*) *Jacob* had ſent *Judah* before him to give him Notice of his Coming, that ſo he might meet them upon the Frontiers of *Egypt*, and particularly in *Goſhen*; and therefore if we ſubſtract theſe four, who were then in *Egypt*, out of ſeventy, the Remainder, according to this Way of Reckoning, will be threeſcore and ſix. As for the threeſcore and fifteen mention'd by St. *Stephen*, he computes in another Manner, and particularly mentions all the Kindred of *Jacob*, πᾶσαν τὴν συγγένειαν αὐτοῦ, all the People of his own Genealogy and their Offſpring, including their Wives, and excluding *Jacob* and his Wives, if he had any, for (*o*) *Rachel* and *Leah* had been dead long before, and we read nothing of the other two. It is (*p*) particularly mention'd, that *the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him*; ſo

(*c*) Gen. 26. 23, 24, 25. (*d*) Gen. 46. 34, *and* 47. 1 *to* 7, *and verſe* 27. (*e*) Gen. 46. 34.
(*f*) Gen. 46. 27. (*g*) Gen. 46. 26. (*h*) Acts 7. 14. (*) Gen. 46. 12. (*i*) Luke 22. 14.
(*k*) Luke 22. 3, 4, *&c. and* Gen. 35. 19, 20. (*l*) Gen. 46. 26. (*m*) Gen. 46. 27. (*n*) Gen. 46. 28. (*o*) Gen. 49. 31,
(*p*) Gen. 45. 16 *to* 22, *and* 46. 5, 6, 7.

that he *brought with him into Egypt his ſons, and his ſons ſons, his daughters*, or Daughters-in-Law, *and his ſons daughters*, including their Wives, *and all his ſeed.* From theſe *ſixty ſix* let us then ſubſtract *Er* and *Onan*, who were dead before, and the Number will be *ſixty four*. To theſe let us add the twelve Wives of *Jacob*'s Sons, and the Number will be ſeventy ſix. Out of theſe we muſt again ſubſtract three, *viz. Joſeph*'s Wife, who was in *Egypt*; ſecondly, the Wife of *Judah*, who (*q*) was dead; and (*r*) *Tamar* his Daughter-in-Law was diſcarded after her Inceſt; ſo that (*s*) *Shelah* had no Children. And (*t*) *Simeon*'s Wife was dead, ſo that he had afterward a Son by a *Canaanitiſh* Woman, who went not with them into *Egypt*. So that ſubſtracting the three Wives of *Joſeph*, *Judah* and *Simeon*, from the former Number of 76, the Remainder is 73: And as (*u*) *Pharez* and (*x*) *Beriah*, the Grandchildren of *Jacob*, had Children; ſo if their two Wives are added, the Number who went with *Jacob* into *Egypt*, will appear to be exactly *threeſcore and fifteen*, as St. *Stephen* mentions.

130. The Famine having continu'd two Years, and the *Egyptians* having in this Time eaten up all the Stores, which they had of their own, they now buy Corn of *Joſeph*, as long as they had any Money left, which (*y*) ſupported them the *third*, and probably the *fourth* and *fifth* Years. The *ſixth* Year (*z*) they ſold their *Cattle*, and the next Year, or the laſt, (*a*) they ſold themſelves and their Lands. This being therefore the laſt Year of the Famine, he not only gives them Food, but (*b*) alſo Seed to ſow their Land; and makes a Law, that as a Token of their Subjection, they ſhould every Year bring the fifth Part of the Product to *Pharaoh*, whereas before he had but the Tenth. In this Law he excepted all the Lands of the Prieſts. Some think, that he did this becauſe of their great Authority at Court, that ſo he might keep their Favour, by Countenancing thoſe who were devoted to the Service of Religion. But as their Religion was Superſtition and Idolatry, we cannot ſuppoſe this to be the Reaſon, becauſe he might be in Danger thereby of Loſing the Favour of GOD. Others think he had a particular Reſpect to them, becauſe he was married into the chief Family among them. But there is another Reaſon for this: The Prieſts were generally of the royal Family at that Time, and therefore they had a royal Allowance out of the publick Revenue; they were *Princes* as well as *Prieſts*. They had (*c*) *a portion aſſigned them of Pharaoh, and did eat their portion, which Pharaoh gave them*, and therefore they were under no Neceſſity to *ſell their lands*. The Country of *Egypt* was (*d*) divided into three Parts, of which their King had one, their Prieſts a ſecond, and their Soldiers a third, and under them they had Herdſmen, Artificers, and *Husbandmen*, who ſpent all their Time in Manuring their Ground for ſmall Wages. This is probably (*e*) the publick Maintenance, which *Herodotus* and *Diodorus* tell us did belong to them. The Prieſthood being confin'd to certain Families, they were held in ſuch Veneration, that they were all not only free from paying Tribute, and next to the King in Honour and Power; but receiv'd this ample Income, out of which they maintain'd the publick Sacrifices and their Servants, and provided for their own Neceſſities. But beſide theſe three Parts, there were Eſtates which belong'd to private Perſons, as in other Countries. And there is Reaſon to believe, that the Portion which was given to the Soldiers, was not ſettl'd in *Joſeph*'s Time; but by *Seſoſtris*, after the Departure of the *Iſraelites* out of *Egypt*.

131. Thus have we brought another Century to an End, in the Concluſion of which we have been principally confin'd to the *ſacred Story*. The other Occurrences, which happen'd in the mean Time, are chiefly theſe:

Saophis ſucceeds *Biyris* in the Kingdom of *Upper-Egypt*, where he reigns 29 Years, and is ſucceeded by *Senſaophis*, who reigns 27 Years. *Miſphragmuthoſis* ſucceeds *Mephres* in the Kingdom of *Lower-Egypt*, where he reigns 25 Years and 10 Months, and is ſucceeded by *Thmoſis*, who reigns 9 Years and 8 Months, beginning his Reign the Year after *Jacob* came into *Egypt*. *Eratus* ſucceeds *Meſapus* in the Kingdom of *Sicyonia*, where he reigns 46 Years. *Cambrivius* ſucceeds *Marſus* in *Germany*, where he reigns 44 Years. *Saul* (*f*) ſucceeds *Samlah* in the Kingdom of the *Horites*, and is ſuppos'd to reign 42 Years. And *Altadus* ſucceeds *Balæus* as Emperor of the *Aſſyrian* Monarchy, where he reigns 32 Years. And *Amenophis* ſucceeds *Thmoſis* in the Kingdom of *Lower-Egypt*, where he reigns 30 Years and 10 Months.

	Anno Mundi
Saophis	2272.
Senſaophis	2301.
Miſphragmuthoſis	2273.
	2299.
	2296.
Eratus	
Cambrivius	Anno Mundi 2297.
Saul	2303.
	2311.
	2309.

132. In the ſixth Year of the Reign of this King, when *Jacob* was 147 Years of Age, he (*g*) knew that his Death was not far off, and therefore he made *Joſeph* ſwear, that he would bury

Anno Mundi 2315.

(*q*) Gen. 38. 12. (*r*) Gen. 38. 26. (*s*) Gen. 46. 12. (*t*) Gen. 46. 10. (*u*) Gen. 46. 12. (*x*) Gen. 46. 17. (*y*) Gen. 45. 4, *and* Gen. 47. 14, 15. (*z*) Gen. 47. 15, 16, 17. (*a*) Gen. 47. 18, 19, 20. (*b*) Gen. 47. 23. (*c*) Gen. 47. 22. (*d*) Diodorus Siculus *lib.* 1. *ſect.* 2. *pag.* 47. *Edit. Steph.* (*e*) Voſſius *de Idololatria, lib.* 1. *cap.* 29. (*f*) Gen. 36. 37. (*g*) Gen. 47. 27 *to the End.*

him

him in the Land of *Canaan*; and (*h*) in his Sickneſs *Joſeph* brought his two Sons to him, that he might bleſs them. *Jacob* was then ſo weak, that he could not ſit upright upon his Bed, and therefore (*i*) he ſupported himſelf, by Leaning upon his Staff. St. *Paul* (*k*) expounds it thus, *By faith Jacob, when he was dying, bleſſed both the ſons of Joſeph, and worſhipped upon the top of his ſtaff.* Our Tranſlation hath very judiciouſly added the Word *leaning*, that is, *He worſhipped* GOD, *leaning upon the top of his ſtaff.* The *Vulgar Latin* moſt ridiculouſly hath it, *he worſhipped the top of his ſtaff*; but all the other Tranſlations keep exactly to the Original. It is plain, that he repeated the Promiſes which GOD had formerly given him, and gave him the Glory of all his Succeſſes. In Bleſſing *Joſeph*'s two Sons, *Jacob* ſaith, that (*l*) *Ephraim* and *Manaſſeh* ſhould be his. That is, they ſhould be reckon'd as if he had begotten them; and accordingly they ſhould each of them have a diſtinct Inheritance with the reſt of his Sons, and be diſtinct Tribes. Thus they (*m*) were number'd diſtinctly by *Moſes*, and (*n*) St. *John* reckoning the twelve Tribes mentions both of them, tho' he omits another, leſt they ſhould be thirteen. He foretold, (*o*) that *Ephraim*, tho' he was the younger Brother, ſhould be more fruitful than *Manaſſeh*, and ſo (*p*) he appear'd to be at the Numbering of the People. And ſaith to *Joſeph*, (*q*) *The iſſue, which thou begetteſt after* theſe, *ſhall be thine.* He would make no diſtinct Proviſion for them, as he had done for theſe two; but *they ſhall be called after the name of their brethren in their inheritance.* They ſhould not make diſtinct Tribes like *Ephraim* and *Manaſſeh*, but be comprehended in them. This ſeems to be a Prophecy, that *Joſeph* ſhould have more Children, tho' we have not the leaſt mention of their Names; and if ſo, then we may the better account for (*r*) the vaſt Number of the Sons of *Joſeph*, and particularly of *Ephraim*, who came out of *Egypt* about two hundred Years after. At laſt *Jacob* concluded with (*s*) a ſolemn Benediction of them both: And when he pronounc'd it, he worſhipp'd GOD, leaning ſtill on the Top of his Staff. Thus he was ſupported from Falling, of which he would have been in Danger when he bow'd, if he had not reſted upon it.

133. Upon this (*t*) *Jacob* calls all his twelve Sons together to bleſs them, and tell them what ſhould happen in future Times, and very probably he uſeth the ſame Poſture and Geſtures as before with *Joſeph*. He (*u*) puts *Reuben* in Mind of his Inceſt with *Bilhah*, and ſaith, that for this Reaſon he ſhould *not excel*. He ſhould loſe all the Benefits of his Birthright. The double Portion ſhould be given to *Joſeph*, the kingly Power to *Judah*, and the Prieſthood to *Levi*. There ſhould be nothing great ſaid to be done by this Tribe in *Scripture*, but that (*x*) they ſhould be weaken'd by their own Diviſions. And (*y*) they were not ſo numerous by more than a third Part, as *Judah*, *Joſeph* or *Dan*, when *Moſes* took the Sum of all the Congregation, and allotted their Inheritance accordingly.

134. He reminds *Simeon* and *Levi* of (*z*) their Cruelty when they kill'd the *Shechemites*, and therefore he foretels, that they ſhould be diſperſed among the reſt of the Tribes. This was evidently accompliſh'd in *Levi*, who had no Inheritance allotted them among their Brethren, except eight and forty Cities with their Suburbs, ſcatter'd about in every Part of the Land of *Canaan*. As for *Simeon*, it is a conſtant Tradition among the *Jews*, that a great many of the Tribe wanting a Livelihood, applied themſelves to the Teaching of Children, and were diſpers'd as Schoolmaſters among the reſt of their Brethren. When they enter'd *Canaan*, they had not a ſeparate Inheritance for themſelves, but only (*a*) a Portion in the Midſt of the Tribe of *Judah*, or rather in the ſouthern Part adjoining to *Egypt*, and accordingly (*b*) they aſſiſted each other to enlarge their Border; and this being ſtill too ſtrait for them, they in after Times acquir'd Poſſeſſions for themſelves wherever they could, tho' at a great Diſtance from the reſt, and particularly (*c*) 500 of them under ſeveral Captains went to Mount *Seir*, and there ſettled themſelves among the *Idumæans*.

135. He alludes to the Name of (*d*) *Judah*, which ſignifies Praiſe, and tells him, that his Brethren ſhall praiſe him accordingly. His Name was (*e*) given him by his Mother in Thankfulneſs to GOD for him. And his Father gives another Reaſon for his Name; becauſe all his Brethren ſhould praiſe GOD for all the noble Acts perform'd by this Tribe. That he ſhould overthrow his Enemies, and bring them under, (*f*) which was eminently fulfilled in *David*; that the other Tribes ſhould acknowledge him their ſuperior, and their Kings ſhould be regularly of this Tribe. That he ſhould give an early Proof of his Valour when he was very young, or like a *lions whelp*: And thus he was the (*g*) firſt,

(*h*) Gen. *chap.* 48. 32 *to* 36. (*i*) Gen. 48. 2. (*k*) Heb. 11. 21. (*l*) Gen. 48. 5. (*m*) Num. 1. (*n*) Rev. 7. 6, 8. (*o*) Gen. 48. 19, 20. (*p*) Num. 1. 32 *to* 36. (*q*) Gen. 48. 6. (*r*) Num. 1. 32, 33. (*s*) Gen. 48. 15, *&c.* (*t*) Gen. 49. *throughout.* (*u*) Gen. 49. 3, 4. (*x*) Judg. 5. 15, 16. (*y*) Num. 1. 21, 27, 33, 35, 39. (*z*) Gen. 49. 5, 6. (*a*) Joſh. 19. 1, 9. (*b*) Judg. 1. 3, 17. (*c*) 1 Chron. 4. 39, 42. (*d*) Gen. 49. 8, *&c.* (*e*) Gen. 29. 35. (*f*) Pſal. 18. 40. 1 Sam. 18. 6, 7. (*g*) Judg. 1. 1, 2.

who

who went againſt the *Canaanites* after the Death of *Joſhua*. That he ſhould be like a Lion of a warlike Temper and undaunted Courage, and that having ſubdued his Enemies, he ſhould live in Peace, free from their Incurſions, when none ſhould dare to invade him, That his Country ſhould abound with Vineyards and Paſtures, That the Vine of *Sorek*, which was the moſt choice and noble Vine of all, ſhould be in their Country, it being but a Mile and an half from the Valley of *Eſhcol*, from whence the Spies brought the large Cluſter, which was carried on a Stick between two. And their Vines and Cattle ſhould be ſo fruitful, that they ſhould have great Plenty of Wine and Milk. And more particularly, that tho' the ten Tribes ſhould be carried away Captives, and their Names ſhould be extinct, yet *Judah* ſhould remain (*h*) as a Tribe, and the royal Power, which ſhould be eſtabliſh'd in their Poſterity, ſhould not be utterly taken from them, or at leaſt, that they ſhould not be deſtitute of Rulers and Governors, when they ſhould be in their declining Condition, until the Coming of the *Meſſiah*. And after that he was come, there ſhould be no Difference between the *Jews* and other Nations, who ſhould be obedient to him, but they ſhould be gather'd into one Church. But after that, the Poſterity of *Judah* ſhould have neither King nor Ruler of their own. But the whole Commonwealth of *Judah* ſhould loſe all Form, and never recover it again, until by their Converſion they ſhould be re-admitted into the Church of CHRIST.

136. He ſaith of (*i*) *Zebulun*, that he ſhould dwell near the Lake of *Tiberias*, which is call'd in *Scripture*, *The Sea of Galilee*, and ſhould extend to Mount *Carmel*, which border'd upon the *Zidonians*, and particularly ſhould trade with them by Sea, as (*k*) it was eaſy for them ſo to do.

137. He foretold of *Iſſachar*, that (*l*) he ſhould be like a ſtrong Aſs, very patient and unwearied in all ruſtical Employments. They ſubmitted to the moſt toilſome Labour, finding the Land which was allotted to them to be exceeding pleaſant and fruitful. In particular, (*m*) the famous Valley of *Jezreel* was in this Tribe, whoſe Border extended as far as *Jordan*. They took a great Deal of Pains to till the Land, and to carry in the Corn, and other Fruits of the Earth. They ſubmitted to the heavieſt Taxes rather than loſe their Repoſe, and were content to give any Money to redeem their Services in the Wars, or otherwiſe by large Contributions. And thus as (*n*) *Zebulun* did rejoice in their Ships, when they put out to Sea; ſo did *Iſſachar* in their Tents, when they ſtay'd at home.

138. He alludes to the Name of *Dan*, which ſignifies a Judge, and ſaith, (*o*) that tho' *Dan* was the Son of an Handmaid, whereas the reſt before-nam'd were the Sons of *Leah*; yet that ſhould not hinder him from the Privileges belonging to all the reſt, but he ſhould judge his People, like any other of the Tribes of *Iſrael*; and that (*p*) *Sampſon* of this Tribe ſhould be an eminent Judge and Deliverer of his People, and tho' he ſhould not overcome the *Philiſtines* with a numerous Army, and in pitch'd Battles, yet he ſhould deſtroy them ſubtilly, when they were leaſt aware of him, like a Serpent by the Way, or an Adder in the Path; and thus the whole Tribe did manage the Wars rather by Cunning and Craft than by open Hoſtility.

139. He (*q*) alludes to the Name *Gad*, which ſignifies a Troop, and ſaith, that a Troop ſhould invade him, but he ſhould overcome them. As they lay on the other Side of *Jordan*; ſo they were expos'd to the Incurſions of the *Ammonites* and *Moabites*, and the reſt of thoſe Neighbours, who dwelt in and near *Arabia*. But as the *Gadites* were a fierce and valiant People; ſo *Jephthah* the *Gileadite*, who was of this Tribe, (*r*) fought with the Children of *Ammon*, and ſubdued them before the Children of *Iſrael*. And at another Time this Tribe, (*s*) together with their Brethren of *Reuben* and *Manaſſeh*, made War with the *Hagarites*, ſubdued them with a great Slaughter, poſſeſs'd themſelves of the Country, and dwelt in it until the Captivity, becauſe *the War was of* GOD.

140. He (*t*) propheſies of *Aſher*, that in his Country there ſhould be excellent Proviſion of all Sorts for the Suſtenance of human Life. And (*u*) as Part of it lay about Mount *Carmel*, where there was a moſt delicious Valley; ſo it ſhould yield the choiceſt Fruits, fit to be ſerv'd up at a King's Table.

141. He ſaith of (*x*) *Naphtali*, that he ſhould be a People ready to encounter with others, like a *Hind let looſe*. They (*y*) *jeoparded their lives unto the death in the high places of the field*, when (*z*) *Barak* their Kinſman commanded them againſt *Jabin* King of *Canaan*. And as they were not raſh in making War, ſo they were tractable and willing to live at Peace, being (*a*) contented with their Lot, and ſo far from provoking others to quarrel, that they were courteous and civil in their Converſation. The *Septuagint* altering the Punctation of the *Hebrew* Words, render it thus, *Naphtali is a well-*

(*h*) The Word שבט *in* Hebrew *ſignifies not only a Scepter or a Rod, but frequently a* Tribe.
(*i*) Gen. 49. 13. (*k*) Joſh. 19. 10, *&c. and* Deut. 33. 18. (*l*) Gen. 49. 14. (*m*) Joſh. 19. 18, 22.
(*n*) Deut. 33. 18. (*o*) Gen. 49. 16. (*p*) Judg. 14. 15, 16. (*q*) Gen. 49. 19. (*r*) Judg. 10. 7, 8.
(*s*) 1 Chron. 5. 18, 19, 20, 21, 22. (*t*) Gen. 49. 20. (*u*) Joſh. 19. 26. (*x*) Gen. 49. 21.
(*y*) Judg. 5. 18. (*z*) Judg. *chap.* 4. (*a*) Deut. 33. 23.

ſpread

ſpread tree, which puts out beautiful Branches. And the Situation of this Tribe ſuits very well with this Compariſon. It was (*b*) ſituated upon the Waters of *Jordan*, and the Lake of *Genneſareth*, which Name hath been obſerv'd to be ſo call'd from Words in the *Hebrew*, which ſignify the *Gardens* of *Noblemen* or *Princes*.

142. He propheſies of *Joſeph*, that (*c*) he ſhould have a very fruitful Offspring, and they ſhould be ſeated in a very fruitful Country, and this we find to have been literally fulfill'd, even in (*d*) *Joſhua*'s Time. That from him ſhould come (*e*) many famous Men to rule, govern and protect the People of *Iſrael*, ſuch as (*f*) *Joſhua*, who ſucceeded *Moſes*, and *Abdon* one of the Judges of the Tribe of *Ephraim*, and *Gideon*, *Jair* and *Jephthah*, who were of the Tribe of *Manaſſeh*. And as his Sons ſhould be fruitful to increaſe their own Tribe; ſo their (*g*) Daughters ſhould go even to the Enemy, or to repair the hoſtile Tribe of *Benjamin*, who otherwiſe had decay'd for Want of Wives.

143. He alſo compares (*h*) *Benjamin* to a Wolf, for his warlike Courage and Succeſs againſt his Enemies, who in the Morning of their Commonwealth, or Beginning thereof, ſhould alone (*i*) maintain a War againſt all the other Tribes, in which they overcame them in two Battles, tho' they had ſixteen to one againſt them, and kill'd more Men of the *Iſraelites* than they had in their whole Army. Thus (*k*) *Ehud* deſtroy'd *Eglon* King of *Moab*. Thus *Saul* (*l*) deſtroy'd the *Ammonites*, the *Amalekites*, the *Philiſtines*, and (*m*) others, and (*n*) rag'd about like a Wolf in Purſuit of *David*, the great Shepherd of his Flock, and his little Company; and in the Evening, or (*o*) latter Part of their Polity, (*p*) *Mordecai* of this Tribe, and his Adherents, deſtroy'd *Haman* and all the Enemies of the *Jews*, like ſo many unſatiable Wolves, when beſet and ſtanding for their Lives.

144. Soon after this (*q*) *Jacob* dies, and *Joſeph* (*r*) cloſeth his Eyes as one of the neareſt, and deſervedly the beſt belov'd of the Family. And they who were uſually employ'd to embalm Bodies, (in which Art, (*s*) the *Egyptians* were moſt eminently famous) employ'd the beſt of their Skill about *Jacob*'s Body. *Herodotus* (*t*) gives us the Receipt, which they follow'd, thus, *They took out the Bowels of the dead, then they cleanſed them, and waſhed them with the Wine of Dates, and after that again with Odours. Then they fill'd the Bowels*, and perhaps all the hollow Parts of the Corps, *with pure Myrrh beaten and Caſſia, and other Odours, except Frankincenſe.* This Method, it is probable, might laſt (*u*) forty Days, and during this Time they took out the Spices, and added freſh, as they knew that there was Occaſion. *Then they ſewed up the Body, and after this they cover'd it with Nitre ſeventy Days, and not longer.* During thoſe ſeventy Days, the Children of *Iſrael* made a great Mourning for their Father, according to the Cuſtom in thoſe Times. *After ſeventy Days they waſh'd the Corps, and wrapp'd it in fine Linen Cloth gumm'd, which Gum the* Egyptians *often us'd inſtead of Glew.* And then they (*x*) deliver'd the Body to the Kindred of the Deceas'd, intire in all its Features, the very Hairs of the Eye-lids being preſerv'd. The Charge was uſually computed at a Talent of Silver, or in Value according to our Coin 187 Pounds and 10 Shillings. Several of ſuch Bodies remain to this Day, and are brought into this Kingdom under the Name of *Egyptian Mummies*. During thoſe laſt ſeventy Days, they made a great Mourning for their Father, according to the Cuſtom of the Country, which for a King was (*y*) ſeventy two Days. Thus as they gave to the King the fifth Part of the Increaſe of the Land, when he was alive; ſo they thought it requiſite to beſtow the fifth Part of the Year in Mourning for him, when he was dead. And as a Father was a King in his own Family; ſo the Sons of *Jacob* might the better join to ſhew this Reſpect to him; eſpecially as his Son *Joſeph* was next to the King, and the Governor over the whole Land. When this was ended, *Joſeph* by the Leave of *Pharaoh* went with a numerous Retinue to bury his Father in *Canaan* among his Anceſtors. It is generally allow'd, that he went thro' the Deſarts, which was very much round about, and ſo paſs'd over *Jordan* as the *Iſraelites* did afterwards; for which two Reaſons may be given, The firſt is the Danger of Wars, if they had gone the neareſt Way: For the *Canaanites* having been lately expell'd out of *Lower-Egypt*, had a violent Antipathy againſt all its Inhabitants, and the ſtouteſt Men among them liv'd in the ſouthern Parts. Thus it is expreſs'd in (*z*)

Anno Mundi 2315.

(*b*) Joſh. 19. 32, 33. (*c*) Gen. 49. 22. (*d*) Joſh. 17. 14 *to the End.* (*e*) Gen. 49. 24. (*f*) *Book of* Joſhua *throughout.* Judg. 12. 13, 14, 15. Judg. *chap.* 6, 7, 8. Judg. 10. 2, 3, 4, 5. Judg. 10. 6, *throughout, and Chap.* 11. (*g*) Gen. 49. 22. *The Word* בנות *which we render* Branches, *properly ſignifies* Daughters, *and the Word* שור *ſignifies not only a* Wall, *but alſo an* Enemy, *and ſo we tranſlate it* Pſal. 92 11. *which made Dr.* Lightfoot *give this Interpretation to the Text.* (*h*) Gen. 49. 27. (*i*) Judg. *chap.* 20 *and* 21. (*k*) Judg. 3. 12 *to* 29. (*l*) 1 Sam. *chap.* 11. *chap.* 15. 1 Sam. 14. 1 *to* 23. (*m*) 1 Sam. 14. 46, 47, 48. (*n*) 1 Sam. *chap.* 18, *to the End of the Book.* (*o*) Gen. 49. 27. (*p*) Eſther 2. 5, *and chap.* 9. (*q*) Gen. 49. 33. (*r*) Gen. 46. 4, *and* 50. 1. (*s*) Gen. 50. 2. (*t*) *Euterpe, cap.* 53. (*u*) Gen. 50. 3. (*x*) Diodorus Siculus, *pag.* 58. (*y*) *Ibid.* (*z*) Exod. 13. 17, 18.

another Caſe. *When Pharaoh let the people go,* GOD *led them not thro' the land of the Philiſtines, altho that was near, For* GOD *ſaid, Leſt peradventure the people repent, when they ſee war, and ſo return into Egypt.* Another Reaſon might alſo be, that they might have ſeveral others of *Jacob*'s Relations, as the *Idumæans*, the *Moabites*, the *Ammonites*, and the *Iſhmaelites* to accompany the Corps, and make the Solemnity ſo much the greater. When they came into *Canaan* on the weſt Side of *Jordan*, to a Place call'd, *The threſhing-floor of Atad*, ſo nam'd in *Hebrew*, either from the Number of Brambles, which grew in it, or from the Name of the Man, who was the Owner of it, they ſpent ſeven Days in a publick Mourning. Why they made it at this Place rather than at the Grave, is not eaſy to determine. Perhaps they might not think proper to march directly into the Country, leſt the Inhabitants might conclude, that they came to invade them; and therefore they were willing to ſtay, till by this Ceremony they might fully ſhew to the World their real Deſign. It was ſo exceeding great and publick, that the Inhabitants of the Land alter'd the Name of the Place, and call'd it *Abel Mizraim*, or *The Mourning of the Egyptians*, for this very Reaſon.

145. When the Funeral was over, *Joſeph*'s Brethren, being ſenſible of their former Guilt, ſend a ſubmiſſive Meſſage to him, and he returns an Anſwer full of Affection, and ſo they live peaceably together in the ſame Country. The *Scripture* tells us, (*a*) that he was an hundred and ten Years old when he died, and therefore he liv'd four and fifty Years after his Father. The *Scripture* gives no Account of any Tranſactions during this Time. The (*b*) *Arabick* Hiſtorians tell us, that *Joſeph* ſet up Stones for Way-marks, and made Contrivances to meaſure the River *Nile* at *Memphis*, and digg'd a River for that Purpoſe, which was call'd *Monha*. That (*c*) there is a Fabrick ſupported round with Pillars, and in the Middle of the Court there is a large deep Ciſtern, to which there is a Deſcent with marble Steps. In the Middle of this Ciſtern there is a marble Pillar, where there are plac'd the diſtinct Number of Cubits: That the Water comes into this Ciſtern by a large Channel, cut from the River *Nile*, and begins to enter, when the River is up to the Bank. Such a Contrivance as this muſt be of excellent Uſe, if, as *Pliny* ſaith, it could ſerve to foretel Dearth and Plenty. For (*d*) he obſerves, That when *Nile* roſe only *twelve* Cubits, a Famine follow'd; when *thirteen*, great Scarcity; when *fourteen*, they had a good Year; when *fifteen*, very good; and if it roſe to *ſixteen*, it made a luxuriant Plenty; and the greateſt Increaſe which they ever knew, was to eighteen Cubits. The *Arabick* Geographer adds, that (*e*) when it riſeth to eighteen Cubits, it overflows all the neighbouring Country, and if it increaſes more than eighteen Cubits, it brings Damage, becauſe it plucks up even the Trees by the Roots.

Anno Mundi 2369.

146. A little before the Death of *Joſeph*, he ſpoke of their Deliverance out of *Egypt*, and was ſo confident of it, that he deſir'd his Bones might remain in *Egypt* till that Time, upon Condition they ſhould be remov'd then, which (*f*) was perform'd accordingly; tho' *Joſephus* tells us, (*g*) that the Bodies of the other Patriarchs were buried ſoon after their Deaths in the Land of *Canaan*. It is ſaid, (*h*) that he liv'd to ſee the Great Grandchildren of his Son *Ephraim*, which was not improbable. For as *Ephraim* was born when *Joſeph* was at moſt but 37 Years old; ſo if we allow 20 Years to each Generation, in the Line of *Ephraim*, the firſt-born of the fourth Generation from *Joſeph* would have been thirteen Years of Age at his Death. Thus *Jacob*'s Prophecy of *Ephraim*'s Fruitfulneſs, (*i*) began to be fulfill'd in *Joſeph*'s Time. The *Arabian* Hiſtorian (*k*) tells us of a Report, that he was put into a marble Coffin, and laid in the River *Nile*. But that was very unlikely. We are (*l*) ſure, that he was embalm'd like his Father, and ſuch Bodies ought to be kept in the dry to ſecure them from Putrefaction. And it would have been impoſſible, in ſuch a Caſe, for the *Iſraelites* to have fetch'd his Body from the neareſt Branch thereof, when they march'd in haſte from *Rameſſes*, the contrary Way toward the Land of *Canaan*.

Anno Mundi 2296. 2316. 2336. 2356. 2369.

147. Among all the Sons of *Jacob*, *Moſes* only tells us the Age of *Joſeph* and *Levi*. *Joſeph* was 110 Years old when he died; ſo that *Levi* being about ten Years older than he, muſt be 120 Years old at that Time; and as he was (*m*) 137 Years of Age when he died, ſo he liv'd ſeventeen Years after *Joſeph*. Some of the *Jews* have thought, that *Joſeph* died the ſooneſt, and (*n*) *Levi* liv'd the longeſt of all the Patriarchs; and if ſo, the other ten died in a very little Compaſs of Time. That *Joſeph* died firſt, they conjecture from the Words of *Moſes*, (*o*) who puts *Joſeph* firſt when he ſaith, *And Joſeph died, and all his brethren, and all that generation.* But it is more proba-

Anno Mundi 2386.

(*a*) Gen. 50. 26. (*b*) Elmachini *Hiſtoria*, *pag.* 43. Eutychii *Annales*, *pag.* 89. (*c*) Abulphedæ *Geographia*, *pag.* 111. (*d*) Plinii *Nat. Hiſt. lib.* 5. *cap.* 9. (*e*) Abulpheda *ut prius*. (*f*) Gen. 50. 25. Exod. 13. 19. Joſh. 24. 32. (*g*) *Jewiſh Ant. Book.* 2. *chap.* 8. (*h*) Gen. 50. 23. (*i*) Gen. 48. 16 *to* 21. (*k*) Eutychii *Annales*, *pag.* 94. (*l*) Gen. 50. 26. (*m*) Exod. 6. 16. (*n*) Shalſheleth hakkabbala, *pag.* 11. *A*. (*o*) Exod. 2. 6.

ble,

ble, that his Name and Age is mention'd there, becauſe of his Authority and Pre-eminence in the Land, than for any other Reaſon. And the (*p*) Eaſtern Writers tell us, with greater Probability, that the Reaſon why the Age of *Levi* was mention'd, and not his Brethren, is becauſe *Moſes* and *Aaron* were deſcended from him, and the Prieſthood was continu'd in his Line. The *Jews* obſerve, that from the Death of (*q*) *Levi* the Servitude of the *Iſraelites* began; and they ground it from this (*r*) Text of *Moſes*, *Joſeph died, and all his brethren, and all that generation. And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them. Now there aroſe a new King over Egypt, who knew not Joſeph. And he ſaid unto his people, Behold, the people of the children of Iſrael are more, and more mightier than we, Come on, and let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they join alſo to our enemies, and fight againſt us*; and for this Reaſon *they did ſet over them task-maſters to afflict them with their burdens.* However the *Jews* allow, (*s*) that this Bondage might not begin immediately from the Death of *Levi*, They ſay, (*t*) that it could not laſt above 116 Years, which they reckon from the Death of *Levi*, nor be leſs than 87 Years, which they reckon from the Birth of *Miriam*, who, they ſay, was ſeven Years older than *Moſes*, and (*u*) big enough to watch what might happen to him, when he was laid in the Flags by the River Side. The Occaſion of this Cruelty ſeems to be this: The King of *Egypt* was very ſenſible, from the Records of this Country, what Miſchief the Wars occaſion'd by the *Canaaniti∫h* Paſtors had done in a former Century. He knew, that *Jacob* and all his Family came from *Canaan*, and might ſuppoſe them related to others, who were left behind. He knew, that what had happen'd once, might happen again; and therefore he reſolv'd to keep the *Iſraelites* low, that if another War ſhould break out, they might not be capable of doing much Miſchief.

148. But the Time when the Bondage of the *Iſraelites* began, may be the better gueſs'd at by two other Texts of *Scripture*. The firſt is (*x*) the Account of St. *Paul*, where he ſaith, that *when* GOD *had deſtroy'd ſeven nations in the land of Canaan, he divided their land unto the* Iſraelites *by lot*; *And after that* (as we tranſlate it) *he gave unto them judges for about the ſpace of four hundred and fifty Years, until Samuel the prophet.* If we begin to compute theſe four hundred and fifty Years, from the Time when *Joſhua* divided the Land by Lot, in the Year of the World 2560, it will bring us up to the Middle of *Solomon*'s Reign, and therefore we muſt begin this Date from ſome Time in *Samuel*'s Life. The laſt Action, which we hear of him, was, that (*y*) *he and* David *dwelt together at Najoth in Ramah*, Anno 2943, and he was dead before *Saul* (*z*) conſulted the Witch of *Endor*, Anno 2949. If then we count theſe Years backward, from the Time when the *Iſraelites* gather'd together at *Mizpeh*, and *Samuel* by his Prayer obtain'd a ſignal Victory (*a*) over the *Philiſtines* Anno 2908, it will bring us to the Year of the World 2458, which is 25 Years after the Birth of *Moſes*; ſo that we muſt begin it ſooner. The *Jews* reckon that *Samuel* liv'd 98 Years, and therefore might be born about the Year 2850, in the Beginning of the High Prieſthood of *Eli*. And therefore theſe 450 Years could not begin before the Year 2400, but might begin ſoon after. So that the Words of St. *Paul* may be thus render'd, (*b*) *The Children of* Iſrael *dwelt as ſtrangers in the land of Egypt*, and GOD *with an high arm brought them out of it*; *he ſuffered their manners in the wilderneſs, he divided the land of Canaan to them by lot.* Καὶ μετὰ ταῦτα, *and about the time of theſe things*, or whilſt theſe things were tranſacted, he ſet over them Officers, Taskmaſters and Judges, who continu'd four hundred and fifty Years until *Samuel* the Prophet. St. *Stephen* farther explains this in the other Text; (*c*) *When the time of the promiſe drew nigh, which* GOD *had ſworn unto Abraham, the people grew and multiplied in Egypt, till another king aroſe, who knew not Joſeph. The ſame dealt ſubtilly* with our Kindred, *and evil intreated our Fathers, ſo that they caſt out their young children, to the end they might not live*; *in which time Moſes was born.* From whence I think we may infer, that the King of *Egypt*, who knew not *Joſeph*, and began the Oppreſſion of the *Iſraelites*, was the King in whoſe Time *Moſes* was born. Now it appears from (*d*) *Manetho*'s Catalogue of the Kings of *Lower-Egypt*, that *Pharaoh Amenophis*, who was drown'd in the *Red-Sea* reign'd 19 Years and 6 Months, and his Predeceſſor *Rameſſes Miamun* reign'd 66 Years and 2 Months, ſo that both together might make near 86 Years; and therefore *Moſes* being 80 Years old when they paſs'd the *Red-Sea*, was born in the ſixth Year of this King's Reign, who immediately began to oppreſs the *Iſraelites*, and ſet the Officers over them for this Purpoſe. The *Scripture* ſeems

(*p*) Abul Pharagii *Hiſt. Dynaſt. pag.* 25. (*q*) Zemach David, *P.* 1. *pag.* 8. *B.* (*r*) Exod. 1. 6, 7, 8, 9, 10, 11. (*s*) Seder Olam, *cap.* 3. (*t*) *Ibid.* (*u*) Exod. 2. 4. (*x*) Act. 13. 20. (*y*) 1 Sam. 19. 18. (*z*) 1 Sam. 28. 3, 11. (*a*) 1 Sam. *chap.* 7. (*b*) Act. 13. 17, 18, 19, 20. (*c*) Act. 7. 17, 18, 19, 20. (*d*) *In the firſt Book of* Joſephus *againſt* Apion.

plainly

plainly to intimate the great Length of this King's Reign, and that his Succeſſor was as bad as he, in theſe Words, (*e*) *And it came to paſs in proceſs of time*, (or after a long Time, as the other Tranſlations do more fitly expreſs the Senſe of the *Hebrew* Language) *that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they cried, and their cry came up to* GOD *by reaſon of their bondage.* And therefore (*f*) the *Jew* was very near the Truth, who ſaid, that the Oppreſſion began at the Birth of *Miriam* 87 Years before the Deliverance out of *Egypt*, whereas it really began the Year following, *Anno Mundi* 2427. To this let us add the 450 Years mention'd by St. *Paul*, and the Total is 2877, or the 29th Year of *Eli*'s Prieſthood, when *Samuel*, as the *Jews* reckon, was about 27 Years old; and conſequently this might be the Time, when (*g*) *Samuel* prophely'd againſt *Eli*, and GOD directed him in other Predictions, inſomuch that *all Iſrael from Dan even to Beerſheba knew, that Samuel was eſtabliſhed to be a prophet of the* LORD. The Time of the Decree to deſtroy the *Iſraelitiſh* Children may be more nearly gueſs'd at. It is certain, that it was after the (*h*) firſt Setting the Task-maſters over them to afflict them with their Burdens, and we read nothing of it when *Aaron* was born, who (*i*) was but three Years older than *Moſes*, and therefore it ſeems to be order'd the Year after the Birth of *Aaron*, ſo that it was of full Force when *Moſes* was born, which occaſion'd his being plac'd in the River, if poſſible to preſerve him.

Anno Mundi 2431.

149. The *Arabick* Hiſtorians (*k*) tell us, that *Amram* was born to *Kohath* when he was ſixty Years of Age, and *Miriam* was born to *Amram* at 73, *Aaron* at 77, and *Moſes* at 80; and conſequently as *Moſes* was 80 Years old at the Deliverance of the *Iſraelites*, ſo *Kohath* muſt be born 220 Years before that, which was five Years before (*l*) *Jacob* went with him into *Egypt*, according to the *Scripture* Hiſtory. We are told alſo, that *Kohath* liv'd 133 Years, and *Amram* 130, which agrees well with the Ages of the Patriarchs, who were contemporary with them.

150. Another (*m*) *Arabick* Hiſtorian gives us a long Account of the Kings of the *Perſians* about that Time. This is an Argument, that the Feathers of the *Aſſyrian* Monarchy were alſo pluck'd from it on that Side, which ſtill made it ſo much the weaker. He tells us, that *Aphridoun* was made King of the *Perſians* about the Time of the Death of *Terah*, the Father of *Abraham*, and in the four hundredth Year of the Monarchy of *Nimrod*. Now as *Terah* really (*n*) died, when *Abraham* receiv'd the Promiſe in the Year of the World 2083, the ſubſtracting of 400 Years from thence will bring it to the Year 1683, which is but 15 Years after the Flood. To reconcile this Account, we muſt conſider, that this Author makes *Terah* to live (*o*) 265 Years, whereas the *Scripture* plainly ſaith, that he liv'd only 205 Years: So that he puts his Death 60 Years later. Secondly, the *Arabians* in their *Chronology* follow the *Septuagint*, and not the *Hebrew* Bible. Now the *Hebrew* Bible ſaith, (*p*) that *Nahor* was twenty nine Years of Age at the Birth of *Terah*, but the *Septuagint* ſaith, that he was 179 Years old at that Time. And conſequently, according to this Reckoning, the Monarchy of *Nimrod* began when *Nahor* was 44 Years of Age. The Account is thus:

From the Birth of *Nahor* to the Birth of *Terah*	179
Terah's Age at his Death	265
Total is	444
Duration of the *Aſſyrian* Monarchy ſubſtract.	400
The Age of *Nahor*	44

Which according to the *Hebrew* Account was the Year of the World 1894, and differs but ſeven Years from the Time where it is really plac'd.

Aphridoun reigns 95 Years, and dies at 140 Years old (*q*).
Shaharnaz, his Son, ſucceeds him, and reigns 93 Years (*r*).
Aſphidbaz, his Son, ſucceeds him, and reigns 71 Years (*s*).
Ruſtan, his Brother, ſucceeds him, and reigns 65 Years (*t*).
Waſhliman ſucceeds him, and reigns 77 Years (*u*).

In which Catalogue it is obſervable, that the Years of their Lives and of their Reigns do well agree with the Lives of the Patriarchs their Contemporaries, eſpecially if we only ſuppoſe, that they began to reign, when they were of a mature and an active Age.

151. Tho' *Joktan*, (*x*) of the fourth Generation from *Shem*, had formerly brought his numerous Family into *Arabia*, and the *Arabians* generally ſay, that *Joktan* founded that King-

Anno Mundi 2470.

(*e*) Exod. 2. 23. (*f*) Shalſheleth hakkabbala, *p.* 11. *A.* (*g*) 1 Sam. *chap.* 3, *particularly ver.* 20. (*h*) Exod. 1. 10, 11, 15, 16. (*i*) Exod. 7. 7. (*k*) Eutychii *Annales*, *pag.* 94. Elmachinus, *pag.* 45. (*l*) Gen. 46. 11. (*m*) Elmachini *Hiſtoria*, *pag.* 31, *ad pag.* 47. (*n*) Gen. 11. 32, *and* 12. 1. (*o*) Elmachinus, *pag.* 31. (*p*) Gen. 11. 24. (*q*) Anno Mundi 1989. (*r*) Anno Mundi 2082, *the Year before the Promiſe.* (*s*) Anno Mundi 2152. (*t*) Anno Mundi 2217. (*u*) Anno Mundi 2292. (*x*) Gen. 10. 22, 24, 25.

dom;

dom; yet we do not find, that they had a King over them till now. However they now (*y*) take their Advantage, and (*z*) pluck off more of the Feathers from the *Chaldean* Monarchy; ſo that having conquer'd them, they now ſet up a King of their own call'd *Mardocentes*, who reign'd 45 Years. Our (*a*) learned *Primate* ſuppoſes him to have been call'd *Merodach*, who was afterward accounted (*b*) as a GOD among the *Babylonians*, from whom alſo their Kings *Merodach-baladan* and *Evil-merodach* took their Names. This happen'd within fifty Years of the Departure of the *Iſraelites* out of *Egypt*, and was a particular Providence of GOD to weaken the Power of the *Babyloniſh* Monarchy, ſo that neither Kingdom was in a Condition to attack them in the Wilderneſs. Our learned (*c*) Countryman Dr. *Pocock* reckons 22 of theſe Kings until the Time of the Queen of *Sheba*, who came to hear the Wiſdom of *Solomon*: and as that was 550 Years after; ſo one with another each of them might reign about five and twenty Years. And therefore it is probable, that the *Arabians* might miſtake, who report, that *Yaarab*, who was their firſt King, was the immediate Son of *Joktan*; and that they take no notice of all the intermediate Space, only to raiſe the Antiquities of their Nation as high as poſſible.

152. Soon after the Death of *Joſeph*, a Misfortune befel the Poſterity of *Ephraim*. He muſt at that Time be above ſeventy Years of Age, and had a numerous Family, of whom there are nineteen Sons and a Daughter reckon'd up in (*d*) the ſacred *Scriptures*. The Text ſaith, (*e*) that *the men of Gath ſlew them, becauſe they came down to take away their battle*. The learned Dr. *Lightfoot* (*f*) ſuppoſes the Men of *Gath* to have been the Plunderers. But others (among whom is the (*g*) Author of the *Jewiſh Targum*) more juſtly lay the Blame on the Poſterity of *Ephraim*. The *Scripture* ſeems to me to determine the Caſe, which ſaith, that *the men of Gath, who were born in the land*, where the Battle happen'd, *ſlew them*. Had the Battle been in *Egypt*, the Men of *Gath* muſt have been the Invaders; but as *Gath* was in the Land of *Canaan*, and the Battle there, the *Ephraimites* were the firſt Aggreſſors. The *Jews* think, that (*h*) they miſtook their Computation of the End of the Years, in which they were to be Slaves in *Egypt*, and imagining them to be near expir'd, made an Inroad into the Land of *Canaan* to take Poſſeſſion of it before the Time. But as they liv'd in that Part of *Goſhen*, which border'd upon the Land of *Canaan*, and applied themſelves to Paſturage; ſo it might rather proceed from a Deſire of Prey and Spoil, which they thought they might lawfully get from thoſe, whoſe Country they were to poſſeſs: And they preſum'd the more to make this Attempt, becauſe they were valiant Men, and proud of the great Power and Authority, which their Grandfather *Joſeph* had in *Egypt*. And it is probable, that theſe *Philiſtines* had formerly infeſted them in the Land of *Goſhen*, which provok'd theſe Sons of *Ephraim* to break into their Country, and make Repriſals upon their Cattle. *Ephraim* their Father on this ſad Occaſion mourneth for them many Days; and the more, becauſe he might think, that it would fruſtrate the Prophecy of *Jacob* concerning his being more fruitful than his Brother. However he ſoon after had another Son, whom he call'd *Beriah*, that is, *In an ill State*, becauſe it went ill with his Houſe at that Time.

Anno Mundi 2370.

153. But the moſt remarkable Occurrence in this *Epocha* is that of *Job*, which takes up a whole Book in the ſacred Story. In the Account hereof, there are two things to be conſider'd, *viz.* the Place where, and the Time when he liv'd. The Place where he liv'd is generally ſuppos'd to be *Idumæa*; becauſe we meet with a Perſon (*i*) call'd *Uz* among the Sons of *Eſau*, from whom (*k*) a Part of *Idumæa* was antiently call'd, *The land of Uz*. We meet alſo with (*l*) *Eliphaz* the Son of *Eſau*, and (*m*) *Teman* his Son, and therefore it is probable that *Eliphaz* the *Temanite* the Friend of *Job*, might be the Son of this *Teman*, and Grandſon of the other *Eliphaz*; and therefore many think, that *Job* might be (*n*) *Jobab*, one of the Kings that reign'd in the Land of *Edom*. But in anſwer to all this, it may be conſider'd, that there is another (*o*) *Uz* the Son of *Nahor*, (*p*) *Abraham*'s Brother, who married (*q*) *Milcah* of the ſame Family, from (*r*) which Family *Iſaac* and *Jacob* took Wives by the Direction of their Parents, and conſequently moſt likely to be a Family, in which Religion might be kept up in that Purity, as we find it to be in *Job*. As to the Land of *Uz*, (*s*) the *Septuagint* calls it *Auſitis*, but never calls (*t*) that *Uz* in the Land of *Edom* by this Name. *Nahor* liv'd at *Haran* on the South of *Euphrates*, and no doubt his Son might live with him, and his Family give a Name to this Country. And we find in *Ptolomy* a People call'd *Aiſi-*

(*y*) Julius Africanus. (*z*) Dan. 7. 4. (*a*) Uſſerii *Annales Vol.* 1. *pag.* 19. (*b*) Jer. 50. 2. (*c*) *Specimen hiſtoriæ Arabicæ, a pag.* 55. *ad pag.* 60. (*d*) 1 Chron. 7. 20 *to* 28. (*e*) 1 Chron. 7. 21. (*f*) *In the Concluſion of his* Annotations on Geneſis. (*g*) *On* Cant. 2. 7. (*h*) *Ibid.* (*i*) Gen. 36. 28. (*k*) Lam. 4. 21. (*l*) Gen. 36. 16. (*m*) *Ibid.* (*n*) Gen. 36. 33. (*o*) Gen. 22. 21. (*p*) Gen. 22. 20. (*q*) *Ibid.* (*r*) Gen. 24, *eſpecially Verſe* 15, *and* Gen. 28. 1, 2. (*s*) Job 1. 1. (*t*) Lam. 4. 21, *and* Jer. 25. 20.

plainly to intimate the great Length of this King's Reign, and that his Succeſſor was as bad as he, in theſe Words, (*e*) *And it came to paſs in proceſs of time*, (or after a long Time, as the other Tranſlations do more fitly expreſs the Senſe of the *Hebrew* Language) *that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they cried, and their cry came up to* GOD *by reaſon of their bondage.* And therefore (*f*) the *Jew* was very near the Truth, who ſaid, that the Oppreſſion began at the Birth of *Miriam* 87 Years before the Deliverance out of *Egypt*, whereas it really began the Year following, *Anno Mundi* 2427. To this let us add the 450 Years mention'd by St. *Paul*, and the Total is 2877, or the 29th Year of *Eli*'s Prieſthood, when *Samuel*, as the *Jews* reckon, was about 27 Years old; and conſequently this might be the Time, when (*g*) *Samuel* prophely'd againſt *Eli*, and GOD directed him in other Predictions, inſomuch that *all Iſrael from Dan even to Beerſheba knew, that Samuel was eſtabliſhed to be a prophet of the* LORD. The Time of the Decree to deſtroy the *Iſraelitiſh* Children may be more nearly gueſs'd at. It is certain, that it was after the (*h*) firſt Setting the Task-maſters over them to afflict them with their Burdens, and we read nothing of it when *Aaron* was born, who (*i*) was but three Years older than *Moſes*, and therefore it ſeems to be order'd the Year after the Birth of *Aaron*, ſo that it was of full Force when *Moſes* was born, which occaſion'd his being plac'd in the River, if poſſible to preſerve him.

Anno Mundi 2431.

149. The *Arabick* Hiſtorians (*k*) tell us, that *Amram* was born to *Kohath* when he was ſixty Years of Age, and *Miriam* was born to *Amram* at 73, *Aaron* at 77, and *Moſes* at 80; and conſequently as *Moſes* was 80 Years old at the Deliverance of the *Iſraelites*, ſo *Kohath* muſt be born 220 Years before that, which was five Years before (*l*) *Jacob* went with him into *Egypt*, according to the *Scripture* Hiſtory. We are told alſo, that *Kohath* liv'd 133 Years, and *Amram* 130, which agrees well with the Ages of the Patriarchs, who were contemporary with them.

150. Another (*m*) *Arabick* Hiſtorian gives us a long Account of the Kings of the *Perſians* about that Time. This is an Argument, that the Feathers of the *Aſſyrian* Monarchy were alſo pluck'd from it on that Side, which ſtill made it ſo much the weaker. He tells us, that *Aphridoun* was made King of the *Perſians* about the Time of the Death of *Terah*, the Father of *Abraham*, and in the four hundredth Year of the Monarchy of *Nimrod*. Now as *Terah* really (*n*) died, when *Abraham* receiv'd the Promiſe in the Year of the World 2083, the ſubſtracting of 400 Years from thence will bring it to the Year 1683, which is but 15 Years after the Flood. To reconcile this Account, we muſt conſider, that this Author makes *Terah* to live (*o*) 265 Years, whereas the *Scripture* plainly ſaith, that he liv'd only 205 Years: So that he puts his Death 60 Years later. Secondly, the *Arabians* in their *Chronology* follow the *Septuagint*, and not the *Hebrew* Bible. Now the *Hebrew* Bible ſaith, (*p*) that *Nahor* was twenty nine Years of Age at the Birth of *Terah*, but the *Septuagint* ſaith, that he was 179 Years old at that Time. And conſequently, according to this Reckoning, the Monarchy of *Nimrod* began when *Nahor* was 44 Years of Age. The Account is thus:

From the Birth of *Nahor* to the Birth of *Terah*	179
Terah's Age at his Death	265
Total is	444
Duration of the *Aſſyrian* Monarchy ſubſtract.	400
The Age of *Nahor*	44

Which according to the *Hebrew* Account was the Year of the World 1894, and differs but ſeven Years from the Time where it is really plac'd.

Aphridoun reigns 95 Years, and dies at 140 Years old (*q*).
Shaharnaz, his Son, ſucceeds him, and reigns 93 Years (*r*).
Aſphidbaz, his Son, ſucceeds him, and reigns 71 Years (*s*).
Ruſtan, his Brother, ſucceeds him, and reigns 65 Years (*t*).
Waſhliman ſucceeds him, and reigns 77 Years (*u*).

In which Catalogue it is obſervable, that the Years of their Lives and of their Reigns do well agree with the Lives of the Patriarchs their Contemporaries, eſpecially if we only ſuppoſe, that they began to reign, when they were of a mature and an active Age.

151. Tho' *Joktan*, (*x*) of the fourth Generation from *Shem*, had formerly brought his numerous Family into *Arabia*, and the *Arabians* generally ſay, that *Joktan* founded that King- Anno Mundi 2470.

(*e*) Exod. 2. 23. (*f*) Shalſheleth hakkabbala, *p.* 11. *A.* (*g*) 1 Sam. *chap.* 3, *particularly ver.* 20. (*h*) Exod. 1. 10, 11, 15, 16. (*i*) Exod. 7. 7. (*k*) Eutychii *Annales*, *pag.* 94. Elmachinus, *pag.* 45. (*l*) Gen. 46. 11. (*m*) Elmachini *Hiſtoria*, *pag.* 31, *ad pag.* 47. (*n*) Gen. 11. 32, *and* 12. 1. (*o*) Elmachinus, *pag.* 31. (*p*) Gen. 11. 24. (*q*) Anno Mundi 1989. (*r*) Anno Mundi 2082, *the Year before the Promiſe.* (*s*) Anno Mundi 2152. (*t*) Anno Mundi 2217. (*u*) Anno Mundi 2292. (*x*) Gen. 10. 22, 24, 25.

dom;

dom; yet we do not find, that they had a King over them till now. However they now (*y*) take their Advantage, and (*z*) pluck off more of the Feathers from the *Chaldean* Monarchy; ſo that having conquer'd them, they now ſet up a King of their own call'd *Mardocentes*, who reign'd 45 Years. Our (*a*) learned *Primate* ſuppoſes him to have been call'd *Merodach*, who was afterward accounted (*b*) as a GOD among the *Babylonians*, from whom alſo their Kings *Merodach-baladan* and *Evil-merodach* took their Names. This happen'd within fifty Years of the Departure of the *Iſraelites* out of *Egypt*, and was a particular Providence of GOD to weaken the Power of the *Babyloniſh* Monarchy, ſo that neither Kingdom was in a Condition to attack them in the Wilderneſs. Our learned (*c*) Countryman Dr. *Pocock* reckons 22 of theſe Kings until the Time of the Queen of *Sheba*, who came to hear the Wiſdom of *Solomon*: and as that was 550 Years after; ſo one with another each of them might reign about five and twenty Years. And therefore it is probable, that the *Arabians* might miſtake, who report, that *Yaarab*, who was their firſt King, was the immediate Son of *Joktan*; and that they take no notice of all the intermediate Space, only to raiſe the Antiquities of their Nation as high as poſſible.

152. Soon after the Death of *Joſeph*, a Misfortune befel the Poſterity of *Ephraim*. He muſt at that Time be above ſeventy Years of Age, and had a numerous Family, of whom there are nineteen Sons and a Daughter reckon'd up in (*d*) the ſacred *Scriptures*. The Text ſaith, (*e*) that *the men of Gath ſlew them, becauſe they came down to take away their battle*. The learned Dr. *Lightfoot* (*f*) ſuppoſes the Men of *Gath* to have been the Plunderers. But others (among whom is the (*g*) Author of the *Jewiſh Targum*) more juſtly lay the Blame on the Poſterity of *Ephraim*. The *Scripture* ſeems to me to determine the Caſe, which ſaith, that *the men of Gath, who were born in the land*, where the Battle happen'd, *ſlew them*. Had the Battle been in *Egypt*, the Men of *Gath* muſt have been the Invaders; but as *Gath* was in the Land of *Canaan*, and the Battle there, the *Ephraimites* were the firſt Aggreſſors. The *Jews* think, that (*h*) they miſtook their Computation of the End of the Years, in which they were to be Slaves in *Egypt*, and imagining them to be near expir'd, made an Inroad into the Land of *Canaan* to take Poſſeſſion of it before the Time. But as they liv'd in that Part of *Goſhen*, which border'd upon the Land of *Canaan*, and applied themſelves to Paſturage; ſo it might rather proceed from a Deſire of Prey and Spoil, which they thought they might lawfully get from thoſe, whoſe Country they were to poſſeſs: And they preſum'd the more to make this Attempt, becauſe they were valiant Men, and proud of the great Power and Authority, which their Grandfather *Joſeph* had in *Egypt*. And it is probable, that theſe *Philiſtines* had formerly infeſted them in the Land of *Goſhen*, which provok'd theſe Sons of *Ephraim* to break into their Country, and make Repriſals upon their Cattle. *Ephraim* their Father on this ſad Occaſion mourneth for them many Days; and the more, becauſe he might think, that it would fruſtrate the Prophecy of *Jacob* concerning his being more fruitful than his Brother. However he ſoon after had another Son, whom he call'd *Beriah*, that is, *In an ill State*, becauſe it went ill with his Houſe at that Time.

Anno Mundi 2370.

153. But the moſt remarkable Occurrence in this *Epocha* is that of *Job*, which takes up a whole Book in the ſacred Story. In the Account hereof, there are two things to be conſider'd, *viz.* the Place where, and the Time when he liv'd. The Place where he liv'd is generally ſuppos'd to be *Idumæa*; becauſe we meet with a Perſon (*i*) call'd *Uz* among the Sons of *Eſau*, from whom (*k*) a Part of *Idumæa* was antiently call'd, *The land of Uz*. We meet alſo with (*l*) *Eliphaz* the Son of *Eſau*, and (*m*) *Teman* his Son, and therefore it is probable that *Eliphaz* the *Temanite* the Friend of *Job*, might be the Son of this *Teman*, and Grandſon of the other *Eliphaz*; and therefore many think, that *Job* might be (*n*) *Jobab*, one of the Kings that reign'd in the Land of *Edom*. But in anſwer to all this, it may be conſider'd, that there is another (*o*) *Uz* the Son of *Nahor*, (*p*) *Abraham*'s Brother, who married (*q*) *Milcah* of the ſame Family, from (*r*) which Family *Iſaac* and *Jacob* took Wives by the Direction of their Parents, and conſequently moſt likely to be a Family, in which Religion might be kept up in that Purity, as we find it to be in *Job*. As to the Land of *Uz*, (*s*) the *Septuagint* calls it *Auſitis*, but never calls (*t*) that *Uz* in the Land of *Edom* by this Name. *Nahor* liv'd at *Haran* on the South of *Euphrates*, and no doubt his Son might live with him, and his Family give a Name to this Country. And we find in *Ptolomy* a People call'd *Aiſi-*

(*y*) Julius Africanus. (*z*) Dan. 7. 4. (*a*) Uſſerii *Annales Vol.* 1. *pag.* 19. (*b*) Jer. 50. 2.
(*c*) *Specimen hiſtoriæ Arabicæ, a pag.* 55. *ad pag.* 60. (*d*) 1 Chron. 7. 20 *to* 28. (*e*) 1 Chron. 7. 21.
(*f*) *In the Concluſion of his* Annotations on Geneſis. (*g*) *On* Cant. 2. 7. (*h*) *Ibid.* (*i*) Gen. 36. 28.
(*k*) Lam. 4. 21. (*l*) Gen. 36. 16. (*m*) *Ibid.* (*n*) Gen. 36. 33. (*o*) Gen. 22. 21.
(*p*) Gen. 22. 20. (*q*) *Ibid.* (*r*) Gen. 24, *eſpecially Verſe* 15, *and* Gen. 28. 1, 2. (*s*) Job 1. 1.
(*t*) Lam. 4. 21, *and* Jer. 25. 20.

tæ, which the learned *Bochart* (*u*) ſuppoſes ſhould be written *Auſitæ*, who extended themſelves from the River *Euphrates*, ſouthward into *Arabia Deſerta*, and here both he, and Biſhop *Patrick* (*) our excellent Commentator, ſuppoſes *Job* to have been born. Beſides, *Job* is ſaid (*x*) to be *one of the greateſt of all the men of the eaſt*. Now the Land of *Uz* in *Idumæa* can in no Reſpect be call'd the eaſt. It lay almoſt north from *Egypt*, and ſouth from *Canaan*, and ſouthweſt from the Country of *Midian*, where *Jethro* the Father-in-Law of *Moſes* liv'd. But the ſouth Part of the Country of *Auſitis* or *Uz* lay not only eaſt from *Canaan*, but eaſtward from all the Countries in which the *Iſraelites* travell'd, whilſt they were in the Wilderneſs. As for the Name of *Eliphaz*, it is not impoſſible, but two Men in different Countries might have the ſame Name, and then *Eliphaz* the Friend of *Job* might not be the Son of *Eſau* from *Teman*, but the Son of *Iſhmael* from (*y*) *Tema*, whom *Abraham* (*z*) in his Lifetime *ſent eaſtward* to inhabit the *eaſt Country*, and where we find them in the neighbourhood of *Uz*. In theſe Parts it is probable, that *Bildad* (*a*) the *Shuhite*, or (*b*) Son of *Abraham* from *Shuah* by *Keturah*, might live, who was alſo (*c*) ſent thither with the reſt of his Brethren. And as (*d*) *Buz* was the Brother of *Uz*; ſo *Elihu* (*e*) the *Buzite* being of that Family might well live in thoſe Parts, eſpecially ſince he ſeems to be of a religious Family, the Son of *Barachel*, that is, *He bleſſeth* GOD, or GOD *bleſſeth*. Beſides, this *Elihu* was of (*f*) the Kindred of *Ram* or *Aram*, that is, a *Syrian*, as *Laban* (*g*) was alſo call'd, who dwelt with his Anceſtors in (*h*) *Padan Aram*, or the Country of *Aram*. To this may be added, that (*i*) the *Sabeans*, who took away *Job*'s Oxen, and (*k*) the *Chaldeans*, who took away his Cattle, were near Neighbours to this Part of the Country of *Uz* the Son of *Nahor*, but lay ſo remote from *Uz* in *Idumæa*, that they could not make an Excurſion thither. It is allow'd alſo that *Job* ſpoke the *Arabick* Language in Perfection, whence he is call'd, *The Divine of the Arabians*, and the Book which goes under his Name is full of *Arabick* Words and Phraſes, and we may more rationally expect this Language to be ſpoken in *Arabia* it ſelf than in *Idumæa*. And therefore there is little Reaſon to think, that *Moſes* would call him *Job* in one Place, and *Jobab* in another, where the Difference of Words is not only evident in every Tranſlation, but in (*l*) the *Hebrew* Language they do not begin with the ſame Letter.

154. As for the Time when *Job* labour'd under his ſevere Afflictions, it is impoſſible abſolutely to fix it. I have plac'd his Death in the Year before the *Departure* of the *Iſraelites* out of *Egypt*, and conſequently (*m*) his Troubles to be in *the hundred and forty firſt* Year before it, or in the 289th Year after the Promiſe; ſo that his Death about this Time might make his Story to be more freſh in the Memory of the *Iſraelites* in the Wilderneſs. His *Years* as well as his Subſtance are ſuppos'd to be doubled, and that (*n*) the *Hebrew Phraſe* doth plainly intimate the ſame. And if ſo, then as (*o*) he liv'd *an hundred and forty years* after his Troubles; ſo he muſt be *ſeventy years* old, when his Troubles began, and conſequently born in the 219th Year after the Promiſe, or four Years after *Jacob*'s Going down into *Egypt*: He died (*p*) at 210 Years of Age, the longeſt Liver born ſince *Terah*, whereas (*q*) a leſs Age was very old in the Time of the Patriarchs. Since this, in the Time of *Moſes*, (*r*) the Life of Man was ſhorten'd, to what it is in the preſent Age, and we read not of any one in *Scripture* born afterward, who liv'd an *hundred and forty* Years, and (*s*) but one who exceeded *an hundred*. It is evident, that *Job* was of a conſiderable Age when his Troubles happen'd, becauſe (*t*) he had *ſeven ſons and three daughters*, who (*u*) had Houſes to dwell in at that Time. It is plain, that theſe things happen'd before the Setting up of the *Arabian* Monarchy, and when (*x*) the *Chaldean* Monarchy was eſtabliſh'd in theſe Parts, and had extended its Conqueſt near to *the Land of Uz*, and when (*y*) they and the *Sabeans* and others plunder'd their Neighbours; and this in all Probability occaſion'd the Revolt of the *Arabians*. Such Practices were common in (*z*) the Time of *Ephraim* the Son of *Joſeph*, ſince ſome of his Sons (whom (*a*) *Joſeph* liv'd to ſee) were ſlain by the Men of *Gath* upon the Account of their Cattle. That *Job*'s Misfortunes happen'd before the Time of *Moſes* is evident, Firſt, becauſe (*b*) *he*, and (*c*) his *three Friends*, being the Fathers of their Families, offer'd Sacrifices as Prieſts for themſelves and their Families, which (*d*) was the *Antemoſaical* Method. Secondly, *Job* liv'd in the Middle of *Arabia Deſerta*, (*e*) among the Children of the Eaſt, and he alſo liv'd in a Time,

(*u*) Phaleg, *lib.* 2. *cap.* 8. *pag.* 81. (*) *On* Gen. 22. 21. (*x*) Job 1. 3. (*y*) Gen. 25. 13, 15. (*z*) Gen. 25. 6. (*a*) Job 2. 11. (*b*) Gen. 25. 1, 2. (*c*) Gen. 25. 6. (*d*) Gen. 22. 20, 21. (*e*) Job 32. 2. (*f*) *Per Aphæreſin literæ* א. (*g*) Gen. 28. 5. (*h*) Gen. 28. 7. (*i*) Job 1. 17. (*k*) Job 1. 15. (*l*) *The one is* איוב *and the other is* יובב. (*m*) Job 42. 16. (*n*) Job 42. 10, 12. Added all that he had unto *Job* unto the double; *or*, doubled all that belong'd to *Job*. (*o*) Job 42. 16. (*p*) Job 42. 17. (*q*) Gen. 25. 7, 8. Gen. 35. 28, 29. Gen. 47. 27, 28, *and* Gen. 48. 10. (*r*) Pſal. 90. 10. (*s*) Jehoiadah, 2 Chron. 24. 15. (*t*) Job 1. 2. (*u*) Job 1. 18. (*x*) Job 1. 17. (*y*) Job 1. 15, 17. (*z*) 1 Chron. 7. 20, 21, 22, 23. (*a*) Gen. 50. 25. (*b*) Job 1. 5. (*c*) Job 42. 8. (*d*) Gen. 8. 20. Gen. 15. 9, 10. Gen. 22. 2. Gen. 26. 25. Gen. 30. 20, *and* Gen. 35. 7. (*e*) Job 1. 3.

when

when Religion flouriſh'd there, as appears by the Diſcourſe of himſelf and all his Acquaintance, which was ſoon loſt in that Country, as lying ſo near to *Babylon*. Thirdly, The Land of (*f*) *Uz* is ſuppos'd to take its Name from (*g*) *Uz* the Son of *Nahor*, who was Brother to *Abraham*, and lying among the reſt of their Brethren, and the Sons of *Abraham*, the Name might be ſoon loſt; and yet *Job* liv'd, when it retain'd its firſt Name. Fourthly, *Eliphaz* the *Temanite* may be ſuppos'd to have come from (*h*) *Tema* the Son of *Iſhmael*, from whoſe Name (*i*) the Land which he poſſeſs'd was afterward call'd. *Bildad* the *Shuhite* is (*k*) ſuppos'd to be deſcended from *Shuah* the Son of *Abraham* by *Keturah*, whilſt the Name of *Shuah* continu'd freſh in Memory. *Elihu* the (*l*) *Buzite* was probably deſcended from (*m*) *Buz*, the Son of *Abraham*'s Brother, whoſe Name was ſoon extinct. Laſtly, The Matter contain'd in the Diſcourſe between *Job* and his Friends may help us to fix the Time. *Zophar* alludes to (*n*) *Iſhmael*'s ſavage Way of Living, as it was (*o*) propheſied of him. Others ſpeak (*p*) more plainly of the Creation of the World, and (*q*) of Man, and of (*r*) *Adam*'s Hiding himſelf after the Fall. They alſo ſpeak of (*s*) the Flood, of (*t*) Drying up of the Waters, with the Promiſe (*u*) that they ſhould return no more to deſtroy the World. Of (*x*) the Overthrow of *Sodom* and *Gomorrah*, and (*y*) the Death of the firſt Tyrants in the *Chaldean* or *Aſſyrian*, and perhaps in the *Perſian* Monarchy. They ſpeak of (*z*) the Dwelling in Tents and Tabernacles, as it was the (*a*) Cuſtom of the Patriarchs *Abraham*, *Iſaac*, and *Jacob*, and of (*b*) the Law being deliver'd by Revelation from GOD, as the only Way whereby they knew his Will. And in the whole Book there is not the leaſt Hint of the *Jewiſh* Religion, of the Law, or of the Prophets, of the Troubles of the *Iſraelites* in *Egypt*, or of their Wandering in the Wilderneſs, when the Mention thereof would have been ſo much to their Purpoſe, and they could not but have heard of it, had they liv'd either then or ſince, becauſe (*c*) their Neighbours traded into *Egypt*, and they were well acquainted with (*d*) *Jordan* and the Parts adjacent. Beſides, when *Job* vindicates his Innocency, he ſpeaks only of the Worſhipping of the (*e*) *Sun* and *Moon*, the firſt Method whereby they deny'd the true GOD *that is above*, and fell from his Service. But he ſaith not a Word of *Idolatry*, tho' (*f*) it was the conſtant Abomination of the *Canaanites*, and (*g*) of the *Egyptians*, and other Nations near them in the Time of *Moſes*. As therefore the Troubles of *Job* could not be much more or leſs than an hundred and forty Years before the Delivery of the *Iſraelites* out of *Egypt*; ſo they muſt be over before their extreme Servitude began, ſince *Joſeph* died but 144 Years before their Deliverance, and (*h*) their Bondage did not begin until a King reign'd, who knew not *Joſeph*, and the (*i*) Decree to deſtroy the Infants took Place but immediately before the Birth of *Moſes*, who (*k*) was but eighty Years old, when he was the Inſtrument to deliver them. Anno Mundi 2369.

155. It is probable, that when *Moſes* kept the Flock of *Jethro* the Prieſt of *Midian*, he might meet with this Book of *Job* written in *Arabick* Verſe, the Language of that Country, which he tranſlated into *Hebrew*, and added (*l*) the Hiſtorical Part, from what he had heard of the Story, to teach the *Iſraelites* Patience by ſo eminent an Example. The (*m*) poetical Part of the Book ſeems to have been penn'd by *Elihu* one of the Speakers in it, as may appear from theſe two Reaſons: Firſt, becauſe (*n*) when *Job*'s Friends, who came to lament with him, and to comfort him, are number'd by Name, *Elihu* is not nam'd among the Number, becauſe he himſelf was the Hiſtorian and Penman, who gave this Account; and therefore he nam'd not himſelf, when he nam'd the reſt. And as he probably liv'd near, ſo he could know more exactly the Certainty of what he wrote. And ſecondly, becauſe he ſeems to (*o*) ſpeak of himſelf as of the Hiſtorian, *They were amazed, they anſwered no more, they left off ſpeaking; when I had waited, for they ſpake not but ſtood ſtill, and anſwered no more; I ſaid, I will anſwer alſo, I alſo will ſhew my opinion.* Its being written originally in *Arabick* is the Reaſon, that the Style is not like to the reſt of the Books of *Moſes*, nor indeed to any other Parts of the *Old Teſta-*

(*f*) Job 1. 1. (*g*) Gen. 22. 21. (*h*) Gen. 25. 15. (*i*) Job 6. 19. Iſai. 21. 14. Jer. 25. 23. (*k*) Gen. 25. 2. (*l*) Job 32. 2. (*m*) Gen. 22. 21. (*n*) Job 11. 12. (*o*) Gen. 16. 12. פרא אדם Onager homo, *A Man like a wild Aſs.* (*p*) Job 9. 8, 9, 10. Job 38. 4, 5, 6, 7, 8. (*q*) Job 10. 9, 10, 11, 12. (*r*) Job 31. 33. (*s*) Job 15. 12. Job 37. 11, 12, 13. Job 22. 15, 16. Job 37. 6. *Heb.* The *common* ſhower of rain, and the *large* ſhowers of rain of his ſtrength. (*t*) Job 26. 7, 8, 9, 10. (*u*) Job 28. 11. *and* Job 38. 11. (*x*) Job 18. 15. (*y*) Job 21. 28. (*z*) Job 12. 12. Job 20. 26. Job 21. 28. *Hebrew* The Tents of the Tabernacles. Job 22. 23, *and* Job 31. 31. (*a*) Heb. 11. 9. Gen. 12. 8. Gen. 13. 3, 12, 18. Gen. 18. 1, 2, 6, 19, 20. Gen. 24. 67. Gen. 26. 17, 25, *and* Gen. 31. 25, 33. (*b*) Job 22. 22. (*c*) Gen. 37. 25. (*d*) Job 40. 23. (*e*) Job 31. 26, 27, 28. (*f*) Levit. 19. 4. *and* Levit. 26. 1, 30. (*g*) Deut. 29. 16, 17. (*h*) Exod. 1. 7, 8, 9, 10. Acts 7. 17, 18, 19. (*i*) Acts 7. 19. (*k*) Exod. 7. 7. (*l*) Job *chap.* 1. 2, *and* 42. 7 *to the End.* (*m*) Lightfoot, *Vol.* 1. *Page* 23. (*n*) Job 2. 11. (*o*) Job 32. 15, 16, 17.

ment,

ment, but more conciſe and obſcure, and that there are (*p*) ſuch a vaſt Number of *Arabick* Words and Phraſes to be found in it. Neither is it ſtrange, that the Language was not more alter'd from the Time of *Job* to the Time of *Mahomet*, it being an inland Country, ſubject to little Commerce, fully peopled, not capable to receive any new Inhabitants, and ſituated among other Languages of the greateſt Affinity to it. And tho' our *European* Languages have been vaſtly alter'd in a few Centuries; yet it was not ſo in theſe Parts. The *Greek* remain'd the ſame from the Time of *Homer* to the Time of St. *Chryſoſtom*. The *Hebrew* remain'd the ſame from the Time of *Moſes* to the Time of *Malachi*. And more particularly the *Chaldean* Language remain'd the ſame from the Time of (*q*) *Jacob* to the Date of the *Babyloniſh Talmud*.

156. There are ſome, who think, that the Troubles of *Job* laſted ſeven Years, and others, that they laſted but one; but it is not probable that they laſted ſo long. The News of the Misfortunes which attended his Goods and Family, came (*r*) immediately one after the other, and we cannot ſuppoſe a long Space before (*s*) he was afflicted in his Body. His three Friends ſeem to have been his near Neighbours, and (*t*) they came to viſit him, as ſoon as they heard of the ill News, which uſually flees apace. When they ſaw his Miſery, they (*u*) ſat with him ſeven Days in Silence. After this they enter'd into Diſcourſe with him, and at the End of this Diſcourſe, which could not well laſt above another Week, GOD heal'd his Sores, before (*x*) his three Friends were parted from him, who, we may ſuppoſe, were Men of great Authority in the Country, and had Buſineſs of their own to call them home, and therefore would not ſtay longer on ſo melancholy an Occaſion, after they had been tired with Arguing, and (as they thought) to little Purpoſe. And therefore it is probable, that all his Afflictions did not laſt above a Month: So long might be neceſſary to try his exemplary Patience, and ſhew, that GOD, who (*y*) *doth not afflict willingly, nor grieve the children of men*, would not ſuffer ſo faithful a Servant to be tormented much longer.

157. *Job*'s three Friends and *Elihu* ſeem to be Men of great Piety and Knowledge. They all ſpeak with the utmoſt Veneration of GOD and his Attributes, and advance many noble and uſeful Truths, as Occaſion offers; ſo that their only Miſtake was in the Application of them. They concluded that all Puniſhments in this World were for Sin; and therefore as *Job* was the greateſt of Sufferers, ſo he muſt have been the greateſt of Sinners. *Job*'s own Conſcience did not accuſe him of any ill Practice, and therefore he vindicates his own Innocency, which occaſion'd many ſharp Speeches and Anſwers between him and them. When he had (*z*) loſt his Goods and his Children, and four Meſſengers came immediately after one another to acquaint him with the ill News, he bore it patiently, and bleſſed GOD for the Proſperity which he had formerly enjoy'd. When he was ſmitten (*a*) with ſore Boils, he was ſubmiſſive for ſeven Days, from the Time that his three Friends came to viſit him. His Wife in the mean Time (*b*) perſuades him to lay aſide all Manner of Religion, *Doſt thou ſtill* (ſaith ſhe) *retain thine integrity?* And adds, as we tranſlate it, *Curſe* GOD, *and die*. That is, *Provoke him by the moſt flagrant Impieties to cut thee off*. The *Hebrew* Word having a contrary Signification hath been alſo render'd by ſome, *Bleſs* GOD *and die*; and then it is an Ironical Reflecting on his former Expreſſion, (*c*) *The* LORD *gave, and the* LORD *hath taken away; bleſſed be the name of the* LORD. And the Meaning is this, *Do as you did before, if you can, and ſee what will be the End of it.* This he ſeverely (*d*) reprov'd, and piouſly repreſented to her, that the more Good we have receiv'd from GOD, the leſs Cauſe we have to complain, when we ſuffer any Evil. And for theſe Reaſons St. *James* ſaith, (*e*) *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the* LORD; *that the* LORD *is very pitiful and of tender mercy.* At the End of theſe laſt ſeven Days, his Patience (*) was tired out, and then he bitterly curſes the Day that he was born, and in ſome Diſcourſes with his Friends is ſo outragious, as to (*f*) wiſh that he could come and plead before GOD himſelf, to ask him the Reaſon of ſuch Afflictions, declaring that in ſuch a Caſe he would vindicate his own Innocency, order his Cauſe before him, and fill his Mouth with Arguments for this Purpoſe. But when GOD in Reality appears to him, he is ſo far from juſtifying his Conduct, that he only ſaith, (*g*) *Behold, I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth. Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no farther.* And,

(*p*) Job 5. 5, 7, 26. Job 6. 6, 15, 18. Job 7. 6, 17. Job 8. 16. Job 9. 4. Job 38. 32. Job 41. 9. *Cum multis aliis. Vide* Hinkelmanni *in Alcoranum præfationem.* Hic autem liber *Jobi* (quem Arabum Theologum nominat *Bibliander*) perplurimis hujuſmodi ſcatet Arabiſmis. Beverigii *Grammat. Syriac. de linguarum orientalium præſtantia.* (*q*) Gen. 31. 47. Jegar Sahadutha. (*r*) Job 1. 16, 17, 18. (*s*) Job 2. 7. (*t*) Job 2. 11. (*u*) Job 2. 13. (*x*) Job 42. 7, 8, 9, 10. (*y*) Lam. 3. 33. (*z*) Job 1. 13 *to the End.* (*a*) Job 2. 7, 8, *and* 11 *to the End.* (*b*) Job 2. 9, 10. (*c*) Job 1. 21. (*d*) Job 2. 10. (*e*) James 5. 11. (*) Job *chap.* 3. (*f*) Job 23. 3, 4, 5. (*g*) Job 40. 4, 5.

(*b*) *I*

(*b*) *I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee. Wherefore I abhor my ſelf, and repent in duſt and aſhes.* In the (*i*) Concluſion GOD vindicates *Job* in all that he ſaid; he doth not blame *Elihu*, but ſeverely reproves his three Friends, for not ſpeaking of him the thing that was right. *Job*'s Innocency can be vindicated by conſidering, that GOD winks at, and takes no Notice of the Failings, which we are guilty of in deep Afflictions: (*k*) *He knoweth whereof we are made, and remembers* how weak and frail we are, and what ſtrong Temptations there are to ſuch Failings at ſuch Times. And ſecondly, let our Sins be ever ſo great; yet when we humble our ſelves for them, and repent of them, GOD pardons them all, and looks upon them, as if they had never been committed. *Eliphaz*, tho' he was juſtly provok'd at *Job*'s Curſing the Day of his Birth, and his impatient Deſire of Death, only to be eas'd of his Anguiſh; yet he was under a Miſtake in his Diſcourſe. He thought, that as Afflictions do not come by Chance, but by the Providence of GOD; ſo they are (*l*) only ſent for the Sins of Men: And therefore without Doubt *Job* was a very great Offender, which was the Cauſe that he was handled in this Manner; tho' in Concluſion he (*m*) owns, that all the Ways, whereby we deſerve Puniſhment, do not appear to Man. This is contrary to that great Law ſince reveal'd, (*n*) *Judge not, that ye be not judged*; and ſpeaks of GOD, as if he had but one Deſign in all his Afflictions. *Bildad* goes into the ſame Opinion; but adds, that (*o*) the Evils which *Job* endured here, ſhould, if he prov'd innocent, be chang'd into good things (as they really were) and in the End be highly ſerviceable to him in the other World, and be recompenſed there. This Doctrine, apply'd in this Manner, ſavour'd too much of Merit, which was afterward the Error of the *Jews*, and is the ſame at this Time in the Church of *Rome*. *Zophar* ſeems to advance another Notion, which was, (*p*) That GOD acts according to his own Pleaſure, and that we are not to ſearch for any Cauſe of his Actions except his own Will; nor to ask, Why he doth this, and not that? So that we are not to ſeek the Way of Equity, and the Decree of Wiſdom in his Doings; for it neceſſarily belongs to his Eſſence, that he may do what he will; and our Underſtanding is too ſhallow to comprehend the Secrets of his Wiſdom, whoſe Right and Property it is, that he may do according to his own Pleaſure. This was wrong, becauſe it was not qualified with this Expreſſion, That tho' GOD may do what he will; yet he only doth that which is juſt in it ſelf, and good for his Servants. *Elihu*, tho' he (*q*) blames *Job* as a Sinner like *Eliphaz*, and (*r*) carps at his former Words taken in the worſt Senſe; yet he was not reprov'd, becauſe his Advice to *Job* was good, which was, (*) to humble himſelf before GOD: For tho' he might be juſt in the Sight of the World, and in his own Conſcience; yet, (as (*s*) *Bildad* obſerv'd before, and (*t*) *David* ſince) *no fleſh* could *be juſtified in* the *ſight* of GOD. And when *Job* had taken (*u*) this Advice, GOD was appeas'd, and the Affliction remov'd. At the Healing of his Sores, GOD doubled to him all that he had before. Before he had (*x*) ſeven thouſand Sheep, now (*y*) he hath fourteen. Before he had three thouſand Camels, now he hath ſix. Before he had five hundred Yoak of Oxen, and five hundred She-Aſſes, and now he hath a thouſand of each. And as (*z*) he liv'd an hundred and forty Years after this; ſo it is probable, that he was ſeventy Years old when it began, and two hundred and ten when he died. His Wife (*a*) alſo became very fruitful, and brought him as many Children as (*b*) he had loſt; that is ſeven Sons and three Daughters. And to preſerve the Memory of ſo marvellous a Deliverance, and of which there were many living Monuments, he call'd the Name of the firſt *Jemima*, that is, *the Day*, becauſe of the Felicity in which he now ſhone, after the ſad Night of Affliction in which he had lain. He call'd the ſecond *Kezia*, that is, *A Spice* of an excellent Smell, becauſe GOD had heal'd his ſtinking Ulcers, which made even (*c*) his Wife refuſe to come near him. And the laſt he call'd *Kerenhappuch*, which the *Septuagint* calls *The Horn of Amalthæa*, and is in *Hebrew*, *The Horn of Plenty*, to ſhew the wonderful Increaſe of his Subſtance. So that the whole Scope of the Book is to teach us, that the Providence of GOD orders all things; that the Devil can do us no Harm, but when, and in ſuch a Manner, and as long as GOD gives Leave; that GOD hath ſeveral Deſigns in ſending Afflictions upon us, as particularly for Trial of our Faith, Patience and other Graces, and if we behave our ſelves well under them, he will in his due Time give us a happy Deliverance out of all. And that the Preſerving a good Conſcience in Time of Proſperity, is the beſt Method to enable us to bear Adverſity as we ought, and to cauſe GOD to be our Friend in the midſt of all. So that ſuch an Example, and ſuch Doctrines as theſe, were

(*b*) Job 42. 5, 6. (*i*) Job 42. 8. (*k*) Pſal. 103. 14. (*l*) Job 4. 6 *to* 10. Job 5. 3, 4, 5, *and* Job 22. 6 *to* 21, *&c.* (*m*) Job 5. 27. (*n*) Matth. 7. 1. (*o*) Job 8. 5, 6, 7. (*p*) Job 11. 7 *to* 13. (*q*) Job 36. 17. (*r*) Job 33. 8, 9, 10, 11. Job 34. 5 *to* 10. Job 35. 2, 3. (*) Gen. 33. 14, 15, 16, 17, 27, 28. Job 34. 31, 32. (*s*) Job 25. 4, 5, 6. (*t*) Pſal. 143. 2. (*u*) Job. 42. 5, 6. (*x*) Job 1. 3. (*y*) Job 42. 12. (*z*) Job 42. 16. (*a*) Job 42. 13. (*b*) Job 1. 2. (*c*) Job 19. 17.

of excellent Uſe to the *Iſraelites*, whilſt they travell'd in the Wilderneſs.

158. We cannot well return from the Land of *Uz* into *Egypt*, but we muſt take the Country of *Edom* in our Way, which we left govern'd by *Saul* of *Rehoboth* at that Time. He (*d*) was ſucceeded by *Baal-hanan* the Son of *Achbor*, and at his Death (*e*) *Hadar*, who was the laſt King of that Country, reign'd in his ſtead. During this Time the Country was call'd, *The Country of Seir*, from the People who poſſeſs'd it. In the *Samaritan* Verſion (*f*) it is call'd *Gablah*, in *Jonathan*'s *Targum Gebal*, and in *Joſephus Gobolitis*, which Words, being deriv'd from גבול *Geboul*, ſignifying a *Border*, ſhew us, that it lay as the Boundary of the Land of *Canaan* on the eaſtern and ſouthern Parts thereof. *Eſau* and his Poſterity had now no Share in the Government, which is the Reaſon, that neither he nor (*g*) his Sons *Eliphaz* and *Revel* are ever call'd Dukes, tho' the ſucceeding Generations have that Title given them by *Moſes*, they being dead before the Monarchy of theſe eight Kings were diſſolv'd, out of whoſe Reigns the *Ariſtocracy* under the Dukes began. During this Time, *Eſau* and his Poſterity dwelt in a (*h*) Part of this Country, which was call'd from him, *The Field of Edom*, and there they employ'd their Time in Feeding Cattle, as *Jacob* did in *Canaan*, and his Poſterity at firſt in *Egypt*; ſo that they dwelt as mere Sojourners in the Land. There is no Account, that *Eſau* or his Succeſſors as yet made the leaſt Diſturbance in *Seir*. And tho' he had 400 Men with him, when he met *Jacob*; yet it was not a Quarter Part more than his Grandfather *Abraham* had not long after his Entry into *Canaan*, who made no Conqueſt of the *Canaanites*, but liv'd among them by Permiſſion. However the two potent Families of *Eſau* and *Seir*, being link'd together by Intermarriages, agree to hinder the Election of another King. For upon the Review of the Succeſſion it appears, that no Son or near Kinſman came next to the preceding Monarch, but ſucceeded either by Election or a forcible Entry upon the Government. Thus they diſſolve the Government in the Vacancy, and alter it from a Monarchy to an Ariſtocracy, conſiſting of one and twenty Dukes, ſeven of (*i*) *Seir*'s Race, and (*k*) fourteen of *Eſau*'s; and theſe made the firſt Succeſſion of Dukes. But *Eſau*'s Dukes, like their (*l*) Father, living by the Sword, and being double in Number to thoſe of *Seir*, were eaſily tempted to graſp the whole Government of the Country into their own Hands, without any Aſſociates. Hence follow'd a Civil War, by which they diſpoſſeſs the ſeven Dukes of *Seir* of all their Authority, and choſe (*m*) eleven more Dukes to govern the Country, who were all of the Family of *Eſau*, and were therefore call'd by *Moſes* (*n*) the Dukes of *Edom*. Theſe getting the Power into their own Hands, (*o*) fall upon the *Horites* and utterly diſpoſſeſs them, and ſo become ſole Maſters of the Country. However at the Departure of the *Iſraelites* out of *Egypt*, they again alter'd their Form of Government, and ſet up a King over them of their own, who ſhould take Care of their Country, being apprehenſive of Danger from the Approach of ſo great a Body of Men as the *Iſraelites* were. And this was probably the nameleſs King of *Edom*, to whom *Moſes* ſent an Embaſſy, when he was near his Death, to deſire that (*p*) they might paſs thro' his Borders, which was refus'd, knowing by the late Hiſtory of the Country, how dangerous it was to admit of Strangers, eſpecially at a Time when their Conſtitution was ſo lately ſettled, and its Settlement in this Manner was occaſion'd by the Fear of the *Iſraelites*. And thus the Country of *Seir*, as it was formerly call'd, alter'd its Name with its Conſtitution, and was afterward only call'd the Land of *Edom*.

Anno Mundi 2303. 2345. 2387. Anno Mundi 2471. Anno Mundi 2553.

159. At this Time, and before it, the *Iſraelites* were under a moſt cruel Bondage and Oppreſſion in *Egypt*. *Joſephus* ſaith, (*q*) that the *Egyptians* forc'd them upon the learning of ſeveral painful Trades, and tied them up to a perpetual Reſtleſneſs of Labour. They put them upon Draining of Rivers into Channels, Walling of Towns, Caſting up of Ditches and Banks to keep off Inundations, and even to the erecting of fantaſtical Pyramids. There are other Authors, who make the Pyramids of a later Date, and ſay, that *Cheops* built one for his Sepulchre, *Cephron* builds a ſecond, and *Nitocris* finiſh'd a third. But all this may be eaſily reconcil'd with the other. There are ſeveral Pyramids great and ſmall, which ſome count to be about an hundred, and therefore moſt of theſe might be built at this Time, and ſome ſince. It is generally allow'd, that *Amenophis* built ſeveral, and (*r*) this according to *Manetho* in his Catalogue, is the Name of him who was drown'd in the *Red-Sea*, who reign'd nineteen Years and ſix Months, and is deſcrib'd by him as a Man eaſily and ſtrongly deluded

(*d*) Gen. 36. 38. *For this whole Paragraph ſee Biſhop* Cumberland's *Origines gentium antiquiſſimæ, from Page* 1 *to Page* 24. (*e*) Gen. 36. 39. (*f*) Gen 32. 3, *and* 33. 14, 16, *and* 36. 8, 9, 20, 30. (*g*) Gen. 36. 9, 10. (*h*) Gen. 36. 3, *and* 36. 16, 17, 21, 31. 1 Chron. 1. 43. (*i*) Gen. 36. 15 *to* 20. (*k*) Gen. 36. 29, 30. (*l*) Gen. 27. 40. (*m*) Gen. 36. 40 *to the End*. (*n*) Exod. 15. 15. (*o*) Deut. 2. 12. (*p*) Num. 20. 14 *to* 22. (*q*) *Jewiſh Ant. Book* 2. *Chap.* 9. (*r*) *Mention'd in* Joſephus *againſt* Apion *Book* 1.

by

by their ſuperſtitious Prieſts, even to his own Deſtruction. There are (*s*) three *Pyramids*, which are moſt remarkable, being much larger than the reſt, of whom two are ſhut, and the other, which is the biggeſt of all, is open, and is that which Travellers mount, and enter into. And it is a Tradition among (*t*) all the Inhabitants of the Country, that the King, who order'd that *Pyramid* to be built, was that *Pharaoh*, who by the juſt Judgment of God was drown'd in the *Red-Sea*, and ſo was never bury'd in it. *Pliny* ſaith, that (*u*) this *Pyramid* was built in twenty Years Time, which is near the Time of *Pharaoh Amenophis*'s Reign, and that 360000 Men were employ'd therein, which probably were as many *Iſraelites*, as could be ſpar'd from other Employments. *Diodorus Siculus* ſaith, that beſides theſe *there are other* Pyramids, *every Square of which are* 200 *Feet in the Baſis, and in all things like unto the other, except the Bigneſs.* And he adds, *It is ſaid, that theſe three laſt Kings built them for their Wives. Yet*, ſaith he, *concerning the firſt Builders of theſe Pyramids, there is no Conſent either among the Inhabitants or Hiſtorians; as that the greateſt was built by* Armeus, *the ſecond by* Amaſſis, *and the third by* Inaronas. And ſince in the Catalogue of (*x*) the Kings of *Lower-Egypt*, the Order of *Armais*, and his immediate Succeſſors, ſtands thus,

	Years.	*Months.*
Armais reign'd	04	01
Rameſſes reign'd	01	04
Rameſſes Miamun reign'd	66	02
Pharaoh Amenophis reign'd	19	06

who was drown'd in the *Red-Sea.*

I cannot but ſuppoſe, that *Diodorus Siculus* by *Armeus* means *Armais*, by *Amaſſis* he means *Rameſſes Miamun*, and by *Inaronas* he means *Pharaoh Amenophis*, becauſe it ſo well agrees with the *Scripture* Hiſtory. The *Scripture* ſaith, (*y*) that *the Egyptians made the children of Iſrael to ſerve with rigour. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of ſervice in the field:* and *all their ſervice, which they made them to ſerve, was with rigour.* And as the *Pyramids* were built with brick; ſo (*z*) the Working therein was the greateſt Part of the Slavery of the *Egyptians* at that Time, as (*a*) *Grotius* and other Commentators affirm. We are alſo told (*b*) that they *built for Pharaoh* two *treaſure cities* among the reſt, whoſe Names were *Pithom* and *Raamſes*. The Word *Pithom* among the *Rabbins* ſignifies *a familiar Spirit*, and ſeems to intimate, that this City was built for the Study of Magick and Sorcery, which made them ſo famous for theſe diabolical Arts in the next Century. And *Raamſes* (*c*) is call'd *Rameſſes*, which keeps up the Name of *Rameſſes Miamun*, in whoſe Reign it was built, and is a farther Proof of their Slavery at that Time.

160. But there was another Accident, which made the Malice of the *Egyptians* againſt the *Iſraelites* more implacable; ſo that they reſolv'd to root them out from the Face of the Earth. The *Jews* (*d*) ſay, that *Pharaoh* King of *Egypt* dream'd, that he ſaw an old Man ſtanding before him with a Pair of Scales in his Hand, who bound all the Elders of *Egypt*, and plac'd them in one Scale, and a Lamb in the other, which outweigh'd them all. And calling the Magicians to him in the Morning, he was told that it ſignify'd, that one ſhould be born, who ſhould deliver the *Iſraelites* from the *Egyptians*. *Joſephus* takes no Notice of this Dream, but ſaith, (*e*) There was a certain Scribe, a Man in great Credit for his Predictions, who told the King that there was a *Hebrew* Child to be born about that Time, who would live to be a Scourge to the *Egyptians*, and advance the Glory of his own Nation; and he would alſo be an eminent Man for Virtue and Courage, and make his Name famous to Poſterity. This did ſo ſtartle the King, that by the Counſel of the Scribe he order'd the *Egyptian* Midwives carefully and ſtrictly to attend the Labours of all the *Hebrew* Women, preſerving the Females, and caſting the Males into the River. He committed this Truſt to the *Egyptians* as the leaſt likely to be partial, and upon Pain of Death to them and their Family, who ſhould preſume to conceal any Child, or act contrary to this Command.

161. However the Midwives (*f*) *feared* GOD, and did not as they were commanded, and when queſtion'd for their Diſobedience, they made their Conſtancy more remarkable; which was ſo acceptable to GOD, that he preſerv'd the Midwives from their Enemies, gave them a numerous Iſſue, and bleſſed their Subſtance, and (*g*) in a moſt ſignal if not miraculous Manner, preſerv'd thoſe Children, whoſe Deaths were thus threatned; and a Child, which the Scribe had foretold, was born, and brought up privately and ſafe in Deſpight of all Precautions, and liv'd to make good the *Scribe*'s Predictions.

162. The Promiſes of a Deliverance were ſo (*h*) clearly reveal'd to *Abraham* and (*i*) *Jacob*, and mention'd by (*k*) *Joſeph* that it was the conſtant Belief of the *Iſraelites*

(*s*) Wells's Hiſtorical Geography, *Vol.* 2. *Page* 11, *&c.* (*t*) *Ibid. Page* 24. (*u*) *Nat. Hiſt. lib.* 30. *cap.* 12. (*x*) Manetho *as before.* (*y*) Exod. 1. 13, 14. (*z*) Exod. 1. 14, *and* 5. 7, 8, 16, 19. (*a*) *On* Exod. 1. 11. (*b*) Exod. 1. 11. (*c*) Gen. 47. 11. Exod. 12. 37. Num. 33. 3, 5. (*d*) Shalſheleth hakkabbala *p.* 11. *b.* (*e*) Joſephus *in his* Jewiſh Antiquities, *Book* 2. *Chap.* 9. (*f*) Exod. 1. 17. (*g*) Exod. 1. 21. (*h*) Gen. 15. 14. (*i*) Gen. 46. 4. (*k*) Gen. 50. 25.

during

during their Bondage. For this Reaſon *Kohath* the Son of *Levi* calls his Son *Amram*, that is, *A glorious People*. This *Amram*, (*l*) *Joſephus* ſaith, was a Man of eminent Quality and Credit, who found himſelf in a great Straight upon this Decree, both publick and private; one Way, out of Reſpect to a whole Nation, who was to be rooted out by it; and the other in Regard to his own particular Caſe, for his Wife was then with Child, and *Pharaoh* not being able to effect this by the Midwives, had newly commanded all his People to do the ſame, and appointed other Officers and Searchers to take Care of the Execution of this Command. In this Diſtreſs, *Amram* offer'd up a Prayer to Almighty GOD, that he would look down in Pity upon a People, which had never departed from his Worſhip; that he would guide and protect them, and in his good Time put an End to a Calamity, that ſtruck at no leſs than the Rooting out of the whole Stock. His Prayer was heard, and GOD appear'd to him in a Dream, telling him, that as he had not forgotten the Piety of his Predeceſſors, ſo neither would he fail to reward them, as he had done their Anceſtors, incouraging *Amram* to hope for better things. He had alſo an Aſſurance at the ſame Time, that GOD would provide for the common Good of the Nation in general, and his own Family in particular. And that the Child, which the *Egyptians* ſtood in ſuch Fear of, and for whoſe Sake all the *Hebrew* Males were to be put to Death, ſhould be born to him, come happily into the World, eſcape all Spies, have an Education provided for him, beyond what could be expected, and in good Time deliver the *Iſraelites* from the *Egyptian* Bondage, and make his Name famous to all Generations far and near. This and more (ſaid the Viſion) will I do for you and yours; and there ſhall be another Brother, whom I will honour with the High Prieſthood, and it ſhall deſcend from him to his Heirs for ever.

163. When *Amram* waked, he told (*m*) his Wife *Jochebed* the whole Viſion, which puts them both into a great Perplexity; for they were now not only ſollicitous for the Child, but alſo very incredulous of the wonderful good things, which were promis'd to the Family. However, ſoon after his Wife was ſafely deliver'd of a Son, before the *Egyptian* Midwives could have Notice of it; by which Providence they were brought to have more Faith in the Viſion, and (*n*) ſoon became leſs and leſs fearful of the King's Commandment. The (*o*) *Eaſtern* Writers repreſent him as of little Stature, of a lean Conſtitution, and a ruddy Complexion. However we are told by better Authority, (*p*) that in his Infancy he was a goodly Child, and (*q*) exceeding fair or beautiful; ſo that his Parents hid him in the Houſe three Months. After this *Amram* being afraid of a Diſcovery, that would deſtroy Father, Mother and Child at once, and alſo diſappoint the Prediction, reſolv'd to leave all to Providence, arguing in this Manner. If the Child could be conceal'd (as it was very difficult to do it, and very dangerous to attempt it) they muſt lie in Danger every Moment; but as to the Power and Veracity of GOD, they did not doubt of it, but were aſſured, that whatever he had promis'd he would certainly make good. Upon this Diſcourſe they came to a Reſolution, and procur'd a little Basket large enough for their Purpoſe, made of light Wood or Wicker, which is (*r*) the proper Meaning of the Word that we tranſlate Bulruſhes. One Author tells us, that (*s*) it was made of the Paper Reeds, which grew on the River *Nile*, and of which (*t*) Veſſels of ſmall Burden were often made; ſo that it is moſt probable, that when (*u*) they *daubed it with ſlime and with pitch*, they faſten'd the Paper round it, to keep it from Letting in the Water. However they put the Child in it, and the Mother laid it in the Flags by the River's Brink, and order'd *Miriam* his Siſter, then above ſeven Years of Age, to watch it at a conſiderable Diſtance.

164. *Thermuthis* the King's Daughter, who was of an advanc'd Age without any Child, and having now little Hope of one, came down at this Time to waſh her ſelf at the River, and happening to ſee this Basket among the Flags, ſhe ſent one of her Maids to fetch it. And when they had open'd it, they ſaw the Child, which immediately wept, and caus'd her to have the greater Compaſſion on him, and ſo ſhe became exceedingly delighted with him. Such (ſaith (*x*) *Joſephus*) was the Grace and Favour of GOD to *Moſes*, that he was preſerv'd, brought up and provided for by thoſe very Perſons, who were in the Plot of Cutting off the whole Race of the *Hebrews* for his Sake. Upon this *Thermuthis* orders a Woman to be call'd to give it ſuck, but ſeveral being brought and tried one after another, no one could make it take the Breaſt. The (*y*) Story goes, that *Miriam* being there preſent, and ſeemingly more out of Curioſity or Chance, than any thing of Concern or Buſineſs, ſhe told the Princeſs, that this would never do. For if the Child was of one Country, and the Nurſe of another, it is poſſible, that the Milk of a Stranger would not agree with it: but if there was a *Hebrew* Woman,

(*l*) *Jewiſh Hiſtory*, *Book* 2. *Chap.* 9. (*m*) *Ibid.* (*n*) Heb. 11. 23. (*o*) Keſſæus & Beidavius. (*p*) Heb. 11. 23. Exod. 2. 1. (*q*) Act. 7. 20. (*r*) Kimchi *on* Exod. 2. 3. (*s*) Eutychii *Annales*, *pag.* 97. (*t*) Plin. & Solin. Salmaſii *exercitationes in* Plinium, *pag.* 1003, 1115, 1116. Herodot. *Euterpe*, *cap.* 96. Iſai. 18. 2. (*u*) Exod. 2. 3. (*x*) *Jewiſh Ant. Book* 2. *Chap.* 9. (*y*) *Ibid.*

the

the Child would perhaps allow that to ſuckle it. And that which ſhe ſaid ſeem'd ſo reaſonable, that the Princeſs order'd her to try, if ſhe could get ſuch a Nurſe her ſelf. If this was true, ſhe muſt be of a greater Age, or had a Judgment far beyond what could have been expected. However ſhe went away immediately to look after a Nurſe, and call'd the Mother (*x*) her ſelf (whom no Body knew) and ſhe with good Succeſs made the former Experiment. The Princeſs obſerving it, order'd her to take Care and nurſe the Child, promiſing to give her Wages for it, which ſhe gladly perform'd, and in due Time brought him to *Thermuthis* the Daughter of *Pharaoh*, who adopted him for her own Child, and gave him a ſuitable Education. *Philo* the *Jew* (*y*) gives this Account thereof: That he ſhewed a Modeſty and Gravity beyond his Years, and chiefly applied himſelf to thoſe things which were profitable. And accordingly he had many Tutors, ſome coming of their own Accord out of the neighbouring Countries of *Egypt*, and others being hired with great Rewards from *Greece*, whom he excell'd in a little Time, having ſo great a Capacity to learn, that his Learning ſeem'd only to be a Remembrance of what he had learn'd before. Thus he learn'd from the *Egyptian* Maſters, Arithmetick, Geometry, and all ſorts of Muſick, Rhythme, Harmony and Metre, and the Speculative as well as the Practical Part. He learned alſo their occult Philoſophy contain'd in Hieroglyphick Characters, or Pictures of ſuch Animals, which they ador'd for Gods. The *Greeks* taught him all their liberal Arts and Sciences. The *Aſſyrians* taught him their Way of Writing, the *Chaldeans* taught him Aſtronomy, which alſo he learned of the *Egyptians*, who were very ſtudious in all the Mathematical Arts and Sciences. If this can be depended on, it is very evident, that (as (*z*) St. *Stephen* ſaith) *Moſes was learned in all the wiſdom of the Egyptians*. *Joſephus* ſaith, (*a*) that he had a Name given him according to the Event of the Providence, and was call'd *Mo-Yſes*; *Mo* in the *Egyptian* Language ſignifying *Water*, and *Yſes* being *Preſerv'd*, ſo that putting both together, *Mo-Yſes* is the ſame as *preſerv'd out of the Water*. The *Hebrew* Text only derives his (*b*) Name from (*c*) the Verb, which ſignifies *to draw out*. And *ſhe called his name Moſes*; *for ſhe ſaid, Becauſe I drew him out of the water*.

165. As (*d*) he grew up, he ſhew'd a Pregnancy of Underſtanding much above thoſe of his Years. Nay, the very Gaiety of his little Plays and Sports was not without ſomething ſerious and inſtructive in it: doing every thing with ſuch a Grace, that in his very Childhood he gave the World to underſtand, what might be expected from him in Time to come. After three Years of Age, he was ſuch a Miracle of a Child for Beauty and Comelineſs of Stature, that People would ſtop and ſtand gazing at him with Delight and Admiration, wherever they ſaw him; and his Way was ſo taking, that it wrought upon the moſt unſociable and moroſe Sort of Men: nor did he ſo much as move any where, but all Eyes were upon him: and let People be ever ſo buſy, or ſo much in haſte, yet they could hardly leave him.

166. *Thermuthis* being as much delighted with him as any other Perſon, wanting Iſſue of her own, and having reſolv'd to adopt him for her Son, brings him to her Father, and merrily tells him, that ſhe came to preſent him with a Succeſſor, in Caſe he ſhould want one. This, *ſaith ſhe*, is the ſweeteſt, prettieſt temper'd Child, that ever was born. I have brought him up my ſelf, and it was the Bounty of the River *Nile*, that deliver'd it into my Arms. This Child I do intend to adopt, and make you a Preſent of it for your Succeſſor. And with theſe Words ſhe gave the Child into the Hands of her Father. The King receiv'd him with an affectionate Tenderneſs, and preſſing him toward his Heart, took off his Crown to gratify his Daughter, and plac'd it upon the Child's Head, who wantonly turning it up and down, the Crown fell to the Ground, and after that the Child trampled upon it with his Feet. This Action was look'd upon to be an *ill Omen* to the King and his Government, inſomuch that the Scribe being then at Hand, cried out to have the Child kill'd. For this is the Child, *ſaith he to the King*, that I foretold to you, would be the Deſtruction of *Egypt*; and he hath now confirm'd the Prophecy, by the Affront which he hath put upon your Government, in Treading the Crown under his Feet. In ſhort, this is he, by whoſe Death alone you can promiſe your ſelf to be ſecure; and take but him out of the Way, the *Hebrews* ſhall have nothing more to hope for, and the *Egyptians* nothing more to fear. Another (*e*) *Jew* adds, that in the Midſt of this Outcry GOD ſent the Angel *Gabriel* in the Form of one of the Senators, who adviſed the King to take a Jewel and put it into one Veſſel, and put Fire into another, and lay both before the Child; adding that if the Child took the Jewel, it was a Sign that all which he did was knowingly, and then he ſhould die; but if he took the Fire, he ſhould be freed. They follow'd this Advice, and the Angel in an inviſible Manner ſo directed the Hand of *Moſes*, that he took the Fire, and put it to

(*x*) Joſephus *Jewiſh Ant. Book* 2. *Chap.* 9. *in the End.* (*y*) *Lib.* 1. *de vitâ* Moſis. (*z*) Acts 7. 22.
(*a*) *Jewiſh Ant. Book* 2. *Chap.* 9. (*b*) Exod. 2. 10. (*c*) משה. (*d*) Joſephus *as before*.
(*e*) Shalſheleth Hakkabbalah, *p.* 11. *b.*

his Mouth, and burnt his Tongue and his Lips, that it caus'd him to have (*f*) a ſtammering Speech for ever after, and upon this he was acquitted. *Thermuthis* being under a Concern, takes him immediately away out of the Company, without any Oppoſition from the King, it being GOD's Will for the Good of *Moſes*, that he ſhould not regard it. And the very great Advantages, which the Princeſs gave him of a generous and polite Education, put the *Hebrews* in Hope of ſome great Good to befal them; whilſt the *Egyptians* on the other Side were as jealous of Miſchief, but having then no Proſpect of any Succeſſor to the Crown that they could hope for, their bloody Deſign fell to the Ground.

167. The Birth of *Moſes*, according to *Manetho*'s Account of the Kings of *Lower-Egypt*, was in the ſixth Year of the Reign of *Rameſſes Miamun*, who reign'd ſixty ſix Years. At this Time Men liv'd uſually to be an hundred and twenty Years old. *Levi* was (*g*) 137 Years old at his Death; *Kohath* (*h*) was 127. *Amram* (*i*) was 136, and *Moſes* (*k*) was 120. So that if this King of *Egypt* died at 120 Years old, he muſt be 60 Years old at this Time, and his Daughter *Thermuthis* might be about 40, which well agrees with the Story, and the Length of human Life in that Age of the World, according to the ſacred *Scriptures*.

168. *Joſephus* (*l*) tells a very diverting Story of *Moſes*, which I cannot but relate, tho' the Credit of all doth only depend upon him. The Story is this: The *Ethiopians* made an Inroad upon the Borders of *Egypt*, rifling and ſpoiling that Part of the Country. The *Egyptians* reſented the Affront, and march'd out againſt them with an Army to take their Revenge, both for the Diſhonour and for the Injury. It came to a Battle, and the *Egyptians* were routed, ſome kill'd in the Action, and others forc'd ſhamefully to retreat. The *Ethiopians* were ſufficiently puffed up with this Succeſs, and follow'd the Blow ſo cloſely, that they were not without ſome Hope of Overunning even the whole Country. They burnt and ravag'd without Controul, took Booty in Abundance, and carried off all before them without Reſiſtance; inſomuch that they march'd to *Memphis* it ſelf, and ſo to the Sea, without any Oppoſition. The *Egyptians* were hard preſs'd, and in this Extremity had Recourſe to their Diviners and Oracles, what they had beſt to do. The Anſwer was, that they ſhould call in a certain *Hebrew* to their Aſſiſtance. Upon this the King tells his Daughter, that he was reſolv'd to levy an Army againſt the *Ethiopians* to revenge their Injuries, and he ſhould be glad to have *Moſes* at the Head of it. The Princeſs promiſed to do her Part toward the Engaging of him, as a thing of great Importance to her Father's Service, but binding him under a ſacred Oath before-hand, that no malicious Practice ſhould be attempted upon the Perſon of *Moſes*; caſting it in the Teeth of the Prieſts, how great a Shame it was firſt to contrive and adviſe his Death, and then moſt wretchedly to implore his Friendſhip.

169. *Moſes* was eaſily prevail'd upon both by *Thermuthis* and the King to undertake this Commiſſion, which was very pleaſing to the good Men of both Sides. The *Egyptians* flatter'd themſelves, firſt with the Hope of Victory under his Conduct, and then with the Likelihood of an Opportunity, when their own Work was done, to deſtroy *Moſes*. The *Hebrews*, on the other Side, delighted themſelves with the Thought, that under the Command of ſo great a General, they might one Day find themſelves in a Condition to ſhake off the *Egyptian* Yoke. In this Expedition *Moſes* was intent to ſurprize the Enemy. The Paſſage over the Land was horridly infeſted with Serpents, many of them fierce, venemous, and terrible to the Sight, and ſeveral of them are to be found no where elſe; ſome with Wings lying upon the Catch, and others as mortal in the Air as they are upon the Ground. This Way was ſo deadly hazardous, that all People were againſt the Adventuring an Army thro' it; ſo that for this Reaſon he rather choſe this Way than that by the *Nile*, upon a true Judgment that he might thereby ſurprize his Enemy. *Moſes* was in the firſt Place only to provide againſt the Dangers of this deſperate Paſſage, which he did by this wonderful Stratagem. The Bird *Ibis* is a mortal Enemy to all Sorts of Serpents, and they fly from the Purſuit of it like Deer from Dogs, till they are overtaken and devour'd. This Bird is only fierce to thoſe Inſects, and gentle to all other Creatures. (*m*) Now *Moſes*'s Invention to ſecure his Army againſt theſe Creatures, was to carry with him ſeveral of theſe Birds in Cages of Bulruſhes, to clear the Way before him.

170. *Moſes* was no ſooner advanc'd to this dangerous Quarter, but he let looſe his Birds upon the Serpents, as upon ſo many Enemies, and under their Protection he went forward without any Harm or Interruption. So that puſhing hard to overtake the *Ethiopians*, he came up with them, before they were aware, and utterly defeated them; and having cut off their Retreat into *Egypt* he forc'd them back again to their own Home, deſtroying a great many of their Towns and Cities, and committing a terrible Slaughter among their People. This Victory

(*f*) Exod. 2. 10. (*g*) Exod. 6. 16. (*h*) Eutychii *Annales*, *pag.* 97. (*i*) *Ibid.* *pag.* 94. (*k*) Deut. 34. 7. (*l*) *Jewiſh Ant. Book* 2. *Chap.* 10. (*m*) *Here* Joſephus *adds*, I ſhall have no need to ſay any more of it at preſent, for the *Greeks* are well acquainted with this Hiſtory.

of

of *Moſes* put new Life and Courage into the *Egyptians*, whilſt the *Ethiopians* on the other Hand had nothing but Death, Deſtruction and Slavery before their Eyes. They were at laſt driven into *Saba*, the Metropolis of *Ethiopia*, which *Cambyſes* afterward call'd by the Name of *Meroe*, having a Siſter of that Name. *Moſes* ſat down before this Place, tho' in all Appearance impregnable, being ſurrounded by the River *Nile*, and two other Rivers, *Aſtapus* and *Aſtabora*, falling in to ſtrengthen it; which made the Paſſage ſo much the more difficult: beſides, as it ſtood in an Iſland, and was encompaſs'd with a ſtrong Wall, it was alſo fortify'd with Ramparts, and other Works of Defence, to ſecure it from any Attacks or Inundations from the River.

171. *Moſes* was not at all pleas'd with this Siege; for the Army lay idle, and there was no Forcing the Enemy to fight. However there happen'd a very extraordinary Encounter of another Nature. The King of *Ethiopia* had a Daughter call'd *Tharbis*, who had the Fortune once to ſee and obſerve *Moſes* from the Walls of the Town with his Sword in his Hand, behaving himſelf with great Honour and Bravery. She was ſo infinitely taken with his Courage and Bravery, that ſhe look'd upon him as the Balance of the two Kingdoms, having recover'd the *Egyptians* when they were at the loweſt, and at the ſame Time humbled the *Ethiopians* in the very Height of their Victories. Upon all this put together, the Princeſs fell violently in Love with him; and her Affections ſtill growing upon her more and more, ſhe broke her Mind at laſt to ſome particular Confidents which ſhe had, and ſent them over to *Moſes* to offer her ſelf in Marriage to him. *Moſes* agreed to it, but upon this Condition (which was ratified with an Oath) that the Marriage ſhould be conſummated upon the Delivering up of the City, which happen'd very ſoon after upon a great Slaughter made of the Enemy. So that nothing more remain'd but to give GOD Thanks, and to ſolemnize the Wedding; which being done, the Army of the *Egyptians* return'd triumphantly into their own Land. I can only add, that no Countenance to this Story can be fetch'd from (*n*) what is ſaid in *Scripture*, that *Moſes married an Ethiopian woman*. For there the Word is a *Cuſhite*, from *Cuſh* another Son of *Ham*, who inherited a Part of *Aſia* near *Egypt* on the *Red-Sea*. From that Country came *Jethro*, who was afterward Prieſt of *Midian*, and *Moſes* (*o*) married *Zipporah* his Daughter; ſo that if he had married the other *Ethiopian*, it is probable, that ſhe died in ſome ſhort Time after.

172. The Life of *Moſes* is ſtuff'd ſo full of fabulous Legends by the *Eaſtern* and eſpecially the *Jewiſh* Writers, that there is nothing to be depended on, except what we find in the *Scriptures*; where we read, (*p*) that *when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael.* Anno Mundi 2473. Accordingly (*q*) when on a particular Day he beheld the hard Labours of the *Iſraelites*, *he ſaw an Egyptian ſmiting an Hebrew. And he looked this way, and that way, and when he ſaw that there was no man near, he ſlew the Egyptian, and hid him in the ſand.* St. *Stephen* gives (*r*) a particular Reaſon for this Action, *For he ſuppoſed, that his brethren would have underſtood, how that* GOD *by his hand would deliver them; but they underſtood not.* The next Day he went out to look upon his Brethren, and found two of them contending with one another. The *Jews* (†) give this Account of it, That *Dathan* and *Abiram*, two *Jews*, quarrel'd with each other, and *Dathan* lifted up his Hand to ſtrike *Abiram*. Upon this he (*s*) reproves *Dathan*, and ask'd him, Why he attempted to ſmite his Brother? eſpecially ſince their common Calamities ſhould teach them to love one another the more. But *Dathan* made this ſharp Reply, *Who made thee a prince and a judge over us? Intendeſt thou to kill me, as thou killedſt the Egyptian yeſterday?* This put *Moſes* into a terrible Fright, becauſe he concluded, that the Murder was diſcover'd. It was not long before this News was told to the King of *Egypt*, which probably brought into his Mind the former Preſages, that *Moſes* ſhould be a Scourge to the *Egyptians*, and this made him reſolve to kill *Moſes*, that he might effectually prevent it. Upon this *Moſes* fled out of the Land of *Egypt*, and that he might be more ſecure, goes as far as *Midian*, where he gets Acquaintance with *Jethro* the Prieſt of the Country. This Prieſt ſeems by Birth to be from (*t*) *Cuſh* the Son of *Ham*, whoſe original Settlement ſeems to be between the *Red* and the *Dead-Sea*, and therefore his Poſterity (*u*) were call'd *Kenites*, as belonging to that Country, which was (*x*) formerly promis'd to *Abraham*, and after that given to *Eſau*. When *Cuſh*, who was the Father of *Nimrod*, remov'd with his Family toward *Babylon*, he left ſome of his Poſterity behind him, who were the Anceſtors of this Prieſt. This Country had been ſubject to ſeveral Changes and Misfortunes. Firſt the (*y*) *Hivites* came and dwelt among them. Then the *Phœnician* Paſtors or (*z*) *Caphtorims*, who came from the *Egyptian* Wars, deſtroy'd

(*n*) Num. 12. 1. (*o*) Exod. 2. 21. (*p*) Act. 7. 23, *&c.* (*q*) Exod. 2. 11, *&c.* (*r*) Act. 7. 25.
(†) *Targum* Jonathan *in Exod.* 2. 13. (*s*) Act. 7. 26, 27. *and* Exod. 2. 13, 14. (*t*) Gen. 10. 6, 7.
(*u*) Judg. 4. 11. (*x*) Gen. 15. 19. (*y*) Deut. 2. 22. (*z*) *Ibid.*

them.

them. Then (*a*) the *Horites* came and dwelt there, and then the Children of *Eſau* ſettl'd there, deſtroy'd the *Horites*, and alter'd their Government from a Monarchy to an Ariſtocracy, not without much Bloodſhed and Diſturbance. *Jethro* being a good Man, removes from theſe Diſtractions to dwell quietly in *Midian*, where he had been ſettled about forty Years before *Moſes* came to him. And therefore he goes under two Names, *viz.* (*b*) *Reuel* or (*c*) *Raguel*, as he might be call'd in *Idumea*, and *Jethro*, or *The Remainder*, as he might be call'd in *Midian*, becauſe he was the only Remainder of the *Cuſhites*, who dwelt in that Country. *Jethro* hearing that *Moſes* was fled out of *Egypt*, having (*) learned by his own Misfortunes to pity thoſe who were under the like, takes him into his Houſe, employs him as a Shepherd, and gives him his own Daughter *Zipporah* for a Wife; which was a particular Reſpect, becauſe he was a Man in great Eſteem, and like *Melchiſedeck* in *Canaan* officiated as a Prieſt among thoſe few Families, who were not corrupted by *Idolatry*. By *Zipporah Moſes* had two Sons, the (*d*) firſt he calls *Gerſhom*; that is, *A ſtranger there*. For he ſaid, *I have been an alien in a ſtrange land*. And he call'd the ſecond *Eliezer*, that is, *My* GOD *is an help*. For, ſaith he, *The* GOD *of my father was my help, and delivered me from the ſword of Pharaoh*. *Zipporah* (*e*) ſeems to have been an affectionate Wife to *Moſes*, of which there is this Inſtance, That when *Moſes* too far complying with the Cuſtoms in his Father-in-Law's Family had neglected to circumciſe one of his Children, and GOD was angry at him for the Neglect, and appear'd in ſuch a Manner, as if he intended to deſtroy him for it, *Zipporah* circumcis'd her Son with her own Hands, to ſave her Husband's Life, without the leaſt Reflection (as is commonly thought) but only Uſing the common Form, (*f*) *By me thou art made a Son-in-Law to* GOD *by the Blood of the Circumciſion*, or *By me thou art eſpouſed to the Church of* GOD *by this Rite of Circumciſion*.

Anno Mundi 2429.

173. When *Moſes* had been (*g*) about twenty Years with his Father-in-Law, which the *Scripture* calls *In proceſs of time*, or *after many days*, *Rameſſes Miamun* the King of *Egypt* dies, and (*h*) the Enemies of *Moſes*, who ſought his Life, did not long ſurvive him. However he was ſucceeded by *Pharaoh Amenophis*, who reign'd nineteen Years and ſix Months, and was drown'd in the *Red-Sea*. His Cruelty to the *Iſraelites* exceeded all that went before him, ſo that it is ſaid, (*i*) that *the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto* GOD *by reaſon of the bondage*. *Moſes* was now fourſcore Years of Age, and (*k*) he (perhaps out of a Curioſity to inquire after the State of his Father-in-Law's Relations in thoſe Parts) *led the flock to the back* ſide of the Wilderneſs of *Edom*, not thinking it ſafe to go into the Country, and ſo *he came to the mountain of* GOD, *even to Horeb*. This *Horeb* was a Part of Mount *Sinai*, where GOD afterward appear'd. And indeed the upper Part was divided into two Parts, one of which was call'd *Horeb*, and the other *Sinai*. *Joſephus* tells us, that it was the higheſt Mountain in the whole Country; and that the People had an old Tradition, that GOD dwelt there; ſo that in antient Time, out of pure Reverence to it, they forbore either feeding or walking upon it. Here GOD appears to *Moſes* in a Flame of Fire in a Buſh; the Flame was fierce and violent, and yet neither the Leaves, Flowers, nor Branches, receiv'd the leaſt Damage. The (*l*) Flame (ſaith *Philo* the *Jew*) ſignify'd the Furiouſneſs of the *Egyptians* againſt the *Iſraelites*, and the Buſh the *Iſraelites* themſelves, and it repreſented, how they ſhould be ſurrounded with the utmoſt Dangers, and eſcape without the leaſt Hurt. Here GOD gives *Moſes* a Charge to deliver the *Iſraelites*, and promiſes to be with him in this Expedition, anſwers all his Objections to the contrary, confirms him by ſeveral Miracles, and joins *Aaron* with him for the Compleating of this Deſign. And after this he reveals himſelf by his incommunicable Name JEHOVAH, which comes from the *Hebrew* Verb, that ſignifies *to be*, and hath the Characters of all the Tenſes in it, ſo that it is fitly tranſlated by St. *John*, (*m*) *I am Alpha and Omega, the beginning and the end, the firſt and the laſt, ſaith the* LORD, *which was, and is, and is to come, the almighty*. It ſhews him to be the *eternal, unchangeable, and all-ſufficient* GOD, *who alone hath his Being in and of himſelf, and gives to all others the being, which they have*: So that *he was what he is, he is*

Anno Mundi 2513.

(*a*) Deut. 2. 12. (*b*) Exod. 2. 17. (*c*) Num. 10. 29. (*) *Thus* Virgil *in his ſecond* Æneid *brings in* Dido *ſaying to* Æneas, Non ignara mali miſeris ſuccurrere diſco.
(*d*) Exod. 2. 22, *and* 18. 3, 4. (*e*) Exod. 4. 24, 25, 26. (*f*) *This is the Opinion of Mr.* Mede, *Diſc.* 14. *Page* 52, *which he proves at large, where he obſerves, that the Word* חתן *in* Hebrew *comes from the* Arabick *Verb, which ſignifies* to circumciſe, *and will therefore moſt properly ſignify* a circumciſed Perſon, *or* a Perſon devoted to GOD by Circumciſion, *eſpecially ſince this was the Language that* Zipporah *ſpoke at that Time; and there is no Tranſlating of* Exod. 4. 26. *out of* Hebrew *into* Arabick, *but it muſt of Courſe put this Notion into our Minds*. (*g*) Exod. 2. 23. (*h*) Exod. 4. 19.
(*i*) Exod. 2. 23. (*k*) Exod. 7. 7. (*l*) *Lib.* 1. *de vita* Moſis. (*m*) Rev. 1. 8, 17, *and* 21. 6. *and* 22. 13.

what

what he was, and he ſhall be both what he was, and what he is from everlaſting to everlaſting, and all other Beings are dependent on him. It was never pronounc'd among the *Jews* but once a Year, which was by the High-Prieſt upon the ſolemn Bleſſing of the People, and it was Death for any other Perſon to ſpeak it. And therefore *Joſephus* ſaith, (*n*) *It was never known, nor heard of before, and I dare not ſo much as mention it.* *Moſes* returning from the Buſh acquaints his Father-in-Law with what had happen'd, and deſir'd Leave to return into *Egypt*, which was eaſily granted, with good Wiſhes of Succeſs. He (*o*) at firſt intended to have taken his Wife and Children with him, who accordingly went ſome Part of the Journey; but bethinking himſelf of the Danger, he ſent them back again, and ſo they (*p*) ſtay'd with her Father until his Return. In his Journey he meets *Aaron* at Mount *Horeb* or *Sinai*, where they diſcourſe together of all things which had happen'd, and concert Meaſures in what Manner they ſhould addreſs themſelves to *Pharaoh* on this Errand. And firſt, they tell the *Iſraelites* the Meſſage, which they were ſent about, and did the Miracles before them, which they were commiſſion'd to act for the Confirmation thereof, and which fill'd them with an univerſal Joy. This encourages them to go to *Pharaoh*, and demand the Releaſe of the *Iſraelites*, which hath a different Turn from what they expected; for *Pharaoh* is angry at them, gives them a flat Denial, and orders their Tasks to be increas'd, and that they ſhould make Brick without any Straw afforded them for ſuch a Purpoſe. Upon this the *Iſraelites* were ſcatter'd about in all the Land of *Egypt*, to gather Stubble inſtead of Straw, and beaten for not performing their Tasks, which was now an Impoſſibility. Accordingly the People complain to *Pharaoh*, but they had no Redreſs, and *Pharaoh* anſwers them in a tyrannical Manner. At their Coming from him they meet *Moſes* and *Aaron*, and complain bitterly to them of the Miſchief, which they had done. They complain to GOD, and GOD renews his Promiſe, and at this Time mentions his incommunicable and glorious Name, which when *Moſes* told the Children of *Iſrael*, they look'd upon him only as a Cheat and an Impoſtor, and (*q*) *hearkned not to him, becauſe of their anguiſh of ſpirit, and their cruel bondage.* However GOD encourageth *Moſes* to go again to *Pharaoh*, and to demand the Sending the *Iſraelites* out of the Land, and gave him Power to work a Miracle before him. When they were before *Pharaoh*, *Aaron* had the Rod of *Moſes* in his Hand, which he caſt upon the Ground, and it became a Serpent ſo great and terrible, that the firſt Time that (*r*) *Moſes* did this Miracle, he fled from before it. *Pharaoh* ſtartled at this Sight, and imputing it to the Art of *Magick*, ſends (*s*) for his Sorcerers and Magicians, the principal of which were (*t*) *Jannes* and *Jambres*, to confront *Moſes*; theſe, with ſeveral others, bring ſeeming Rods, which they caſt upon the Ground, and they appear'd like Serpents; however this Rod of *Moſes* and *Aaron* mov'd toward them, and ſwallow'd them up. This might have convinc'd *Pharaoh*, that *Moſes* would in the End be the Deſtruction of them all, and therefore it was high Time to ſend them out of the Country; but inſtead thereof, it had a contrary Effect. *Pharaoh* ſeeing the Magicians do ſomething, was in Hope that in Time they would do more, and ſo at laſt be able to prevail, and therefore he hardens his Heart, and refuſes to obey. This, according to the Computation of our *Learned Primate*, muſt be on *Saturday* the thirteenth Day of March, and on the ſixteenth Day of the ſixth Month.

174. The Day following being Sunday, or a Day of religious Worſhip throughout the whole World, we may be ſure, that *Pharaoh* would omit nothing, which might engage all his Idols to exert their utmoſt againſt theſe Deſigns of *Moſes* and *Aaron*. For this Reaſon ſome think, that he went to pay his Morning Devotions to the River *Nile*; for as (*u*) *Plutarch* obſerves, nothing was had in ſo much Honour among the *Egyptians* as that River. Others make *Pharaoh* to be a (*x*) Magician, and that he went to the River for ſuch a Purpoſe; and ſo the (*y*) *Chaldee* Paraphraſe adds, *Behold, he goeth out to obſerve Divinations upon the Water, as a Magician.* However (*z*) GOD commands *Moſes* to confront him there, and to let him ſee, that the River could not help him; the firſt Plague, which was threatned, was the Turning of all the Waters of the River into Blood, which was perform'd on the next Day, being the eighteenth Day of the ſixth Month. And here it is obſervable, that the Magicians, who could not prevent the Plague when fully threaten'd, nor remove it when inflicted, yet (*a*) they alſo brought forth Blood by their Inchantments; ſo that tho' they could not make it better, they could help to make it worſe. And the Miſchief, which they did, had a worſe Conſequence, becauſe it harden'd *Pharaoh*'s Heart. On the *Sunday* (*b*) following, or the twenty fourth Day of the ſame Month, *Pharaoh*

(*n*) *Jewiſh Ant. Book* 2. *Chap.* 12. (*o*) Exod. 5. 20 *to* 27. (*p*) Exod. 18. 1 *to* 7. (*q*) Exod. 6. 9. (*r*) Exod. 4. 3. (*s*) Exod. 7. 11, 12, 13. (*t*) *Targ.* Jonathan *in* Exod. 1. 15, *and* 7. 11. 2 Tim. 3. 8. Numenius *ab* Euſebio *citatus in lib.* 3. de bono, & Plin. *lib.* 30. *cap.* 1. (*u*) Plutarch. *de* Iſide & Oſiride. (*x*) *Tract.* Talmud. Moed katon. *fol.* 18. *a.* (*y*) *Targ.* Jonathan *in* Exod. 7. 15. (*z*) Exod. 7. 14 *to* 19. (*a*) Exod. 7. 22. (*b*) Exod. 7. 25, *and* 8. 1 *to* 5.

goes to the River again in the ſame Manner as before, and *Moſes* goes again to confront him, and threatens another Plague from the River, which was an offenſive Company of Frogs, and theſe were alſo ſent the next Day, and the Magicians did the ſame. There was now no Occaſion of Boaſting, or (*c*) Speaking in the Language of theſe Kings, *My river is my own, and I have made it for my ſelf*, ſince it was but the Cauſe of their Misfortunes. However *Pharaoh* ſues to *Moſes* to pray to GOD for him, with a Promiſe of ſending the *Iſraelites* away. Upon *Moſes*'s Prayer to GOD, the Frogs were all deſtroy'd the next Day; but *Pharaoh* returns to his former Temper, and abſolutely refuſes to perform his Promiſe.

175. The Day after, being the twenty ſeventh Day of the ſame Month, GOD ſends the Plague of Lice among them; a very inſignificant Animal, however ſufficient to be the Inſtrument of GOD's Juſtice upon an obſtinate People. And to ſhew that the Magicians could do nothing without his Permiſſion, he denied them the Power of Producing ſo ſmall a Creature; ſo that when they attempted by their Inchantments to bring forth Lice, they were not able to effect it; but were forc'd to confeſs to *Pharaoh*, That (*d*) *this was the finger of* GOD. The twenty eighth Day of the ſame Month *Moſes* threatens the fourth Plague, which was the Swarms of Flies, and other Inſects, and this was ſent on the next Day, and remov'd the Day following, or on the laſt Day of the Month, by the Prayer of *Moſes*. The firſt Day of the next Month being *Sunday*, GOD ſends *Moſes* again to *Pharaoh*, threatning a very grievous Murrain of the *Egyptian* Cattle, which was inflicted on the next Day, ſo that vaſt Numbers died of all ſorts, eſpecially thoſe which were in the Field, whilſt thoſe belonging to the *Iſraelites* were preſerv'd. Upon the third Day of the Month GOD ſent the ſixth Plague, which was that of ſore Boils breaking forth upon Man and upon Beaſt, to which the Magicians were equally liable with other People, and were ſo far from Curing others, that they could not heal themſelves. About the fifth Day of the Month *Moſes* threatens the Plague of Thunder, Lightning and Hail, which he ſends upon the ſixth Day, and removes upon the ſeventh. Upon the eighth Day being *Sunday*, GOD ſends *Moſes* again with a particular Meſſage to *Pharaoh*, threatning that unleſs he ſent away the *Iſraelites*, the Country ſhould be ſo afflicted with Locuſts, that they ſhould even darken the Air, and devour the Fruits of the Earth. His Officers being met together, probably for the Worſhipping of their Gods, perſuade him to comply, and had almoſt prevail'd; tho' he afterward rejected their Advice with Scorn, and drove *Moſes* and *Aaron* out of his Preſence. So that the Locuſts were ſent on the ninth, and remov'd on the tenth Day. On the tenth Day of this Month *Moſes*, by the Appointment of GOD, commands the *Iſraelites* to ſeparate a Lamb out of the Flock, and to keep it up for four Days, to be kill'd and eaten in Token of their approaching Deliverance. On the eleventh, twelfth, and thirteenth Days of the Month there was a total Darkneſs in the Land of *Egypt*, except in *Goſhen*, where the *Iſraelites* were; ſo that the *Egyptians* ſaw not one another, neither did any one of them riſe out of his Bed for three Days. On the fourteenth Day of this Month, or on *Saturday* in the Afternoon, (*e*) *between the two evenings*, as the *Hebrew* expreſſeth it, that is, *In the middle Space*, between the Declining and Setting of the Sun, or as we ſay, *About three of the Clock in the Afternoon*, the *Iſraelites* kill the Paſſover, ſprinkle the Blood upon the Door Poſts, and eat it in their Families, as ſoon as it could be got ready, and ſo lay themſelves down to ſleep.

176. It may here be obſerv'd, that the four former Days of the Antemoſaical *Sabbath*, GOD ſent *Moſes* and *Aaron* with particular Meſſages to *Pharaoh*, threatning to turn the River into Blood, to ſend Frogs into their Houſes, a Murrain among their Cattle, and the Locuſts in the Fields; ſo that they could not obſerve this Day as a Day of Reſt, according to the firſt Command: and this was without Doubt to wean them by Degrees from the Obſervation of the old Sabbath, becauſe the new one was ſo ſoon to ſucceed in the Place thereof. But now the Providence of GOD ſo order'd it, that none of the *Iſraelites* could obſerve this *Sabbath* as a Day of Reſt. For (*f*) at Midnight GOD *deſtroy'd all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh, who ſat on the throne, to the firſt-born of the captive, which was in the dungeon, and all the firſt-born of the cattle.* Their dying Groans wak'd thoſe of the ſame Family, and when they ſent to their Neighbours for Aſſiſtance, they ſoon found, that they were all afflicted in the ſame Manner, and that the Calamity was univerſal. Upon this there was a lamentable Outcry in *Egypt*, there being not an Houſe, in which there was not one Dead. This oblig'd the *Egyptians* to hurry the *Iſraelites* out of their Country, being under an Apprehenſion that if they ſtaid longer, the whole Nation would have been deſtroy'd; for there was hardly any other Judgment left but this. This caus'd the *Iſraelites* to be driven out with the utmoſt Haſte, and inſtead of reſt-

(*c*) Ezek. 29. 3, 9. (*d*) Exod. 8. 19. (*e*) Exod. 12. 6. (*f*) Exod. 12. 29, 30.

ing

ing on this Sabbath Day, according to the Commandment, they travell'd (*g*) from *Rameſes* to *Succoth*, which could not be leſs than thirty Miles. Here they ſpend the ſixteenth Day of this Month in Making Booths, and ſo they refreſh themſelves a little while under the Shade, and therefore they call'd the Name of the Place (*h*) *Succoth*, or Booths, and ſo in the Evening they go to *Etham*, which lay near the *Red-Sea* in the direct Road to *Canaan*. The ſeventeenth Day of this Month GOD (*i*) gives an expreſs Command, that they ſhould turn and encamp before *Pihahiroth*, between *Migdol* or *the Tower*, and the Sea over againſt *Baal-Zephon*. This was ſuch a Situation, that in all human Probability they muſt have been infatuated to have choſen it. When they march'd out of *Egypt*, *Moſes* acted the Part of an experienc'd General, by (*k*) Dividing the whole Company into five Parts, ſo that there was the Advanc'd Guard, the right Wing, the left Wing, the main Body, and the Rear, according to the *Arabian* Method of Marching with their Armies. And this was the Method which he afterward us'd in the Wilderneſs, when he had one Standard in the Eaſt, another in the Weſt, another in the North, and another in the South, and the Tribe of *Levi*, with the Tabernacle, and all its Appurtenances, in the Center. However *Moſes* pitches his Camp here, where he had the *Red-Sea* to the Eaſt, the River *Ptolomeus*, which comes from the Lake *Amari* to the *Red-Sea*, on the South, a ſtrong Gariſon, or *Migdol*, on the Weſt, and liable to be attack'd by the *Egyptians* from the North without any Poſſibility of Eſcaping. Beſides this, they encamp'd over againſt *Baal-Zephon*, or *Baal the Watchman*. This was an Idol ſet up as the Guardian of their Country, and ſome think, that it was ſet up by the Magicians of *Egypt*, and by *Pharaoh*'s Order, to hinder the *Iſraelites* in their Paſſage. And therefore *Pharaoh* hearing of this Situation of the *Iſraelites*, ſo apparently void of any good Conduct, might well ſay, (*l*) *They are entangled in the land, the wilderneſs hath ſhut them in*; or (*m*) as the *Philiſtines* did in the Caſe of *Sampſon*, *Our God hath delivered our enemy into our hand.* On the eighteenth Day of the Month it was told *Pharaoh*, where the *Iſraelites* were, who thinking them to be really bewitch'd (as well he might) gathers his whole Army together, and follows after them on the nineteenth. On the twentieth he comes up in Sight of the *Iſraelites*, which made them murmur againſt *Moſes*. On the twentieth in the Evening (*n*) *Moſes* ſtretch'd out his Rod toward the Sea, and the Waters were divided, ſo that the *Iſraelites* paſſed over on dry Ground, and the Waters were a Wall unto them upon their *Right Hand* and upon their *Left*. The *Egyptians* then move forward, and march after them into the Place where the Sea had been. And then (*o*) *the pillar of the cloud*, which (*p*) formerly had led them in the Way, *went from before their face, and ſtood behind them: And it came between the camp of the Egyptians, and the camp of Iſrael, and it was a cloud and darkneſs to the one, but it gave light to the other*; ſo that the one knew which way to go, but the other could not ſee where to follow. When the *Iſraelites* were ſafe on the Shore, *Moſes* ſtretch'd out his Hand toward the Sea, and the Sea returned, and drowned the *Egyptians*; inſomuch that in the Morning, they ſaw their Enemies dead upon the Sea-Shore, and, as the *Jews* tell us, they took their Arms and their Armour, by which they were enabled to fight with their Enemies during all their future Expeditions. The *Iſraelites* being tired with ſuch a ſtrange March in the Night, and finding themſelves ſafe, and their Enemies deſtroy'd, ſpend this Day, being *Saturday*, or their new *Sabbath*, in an holy Reſt, in Praiſing GOD for his Mercies, and Uſing that (*q*) Song, which *Moſes* hath recorded. From this Time they began the Obſervation of the ſeventh Day of the Week as a Sabbath, inſtead of the firſt; and *Moſes* gives them a Command for the ſame in (*r*) theſe Words, *Remember, that thou waſt a ſtranger in the land of Egypt, and that the* LORD *thy* GOD *brought thee out hence by a mighty Hand, and by a ſtretched out arm, therefore the* LORD *thy* GOD *commanded thee to keep the Sabbath-day.* So that the Reaſon, why this Day was obſerv'd, was peculiar to the *Iſraelites*, and conſequently no other Parts of the World were ever under any Obligation to obſerve the ſame.

177. There have been ſeveral Writers, who have affirm'd, that this Paſſage over the *Red-Sea* was not miraculous, but that *Moſes* being skill'd in *Aſtronomy*, and *Natural Philoſophy*, took the Advantage of a low Ebb upon a great Spring-Tide, and that *Pharaoh* conducted more by Fury than Conduct, purſued him ſo far, that before he could recover the *Egyptian* Shore, he and his Army were overtaken by the Flood, and ſo deſtroy'd. By this we may ſee what Objections Malice and

(*g*) Exod. 12. 37, 38. Num. 33. 3. (*h*) *The Reaſon of this Name appears from another Town of the ſame Name.* Gen. 33. 17. (*i*) Gen. 14. 2, 3. (*k*) *This is the Meaning of the Word*, Exod. 13. 18. *which we tranſlate* harneſſed, *as Dr.* Pocock *obſerves from the Cuſtom of the* Arabians *in his* Miſcellaneous *Notes added to his* Porta Moſis, *Page* 54. (*l*) Exod. 14. 3. (*m*) Judg. 17. 23. (*n*) Exod. 14. 16, 22, 23. (*o*) Exod. 15. 19, 20. (*p*) Exod. 13. 21, 22. (*q*) Exod. 15. 1 *to* 22. (*r*) Deut. 5. 15.

Spite,

Spite aſſiſted by the Devil, will raiſe againſt the *Scriptures* without the leaſt Shadow of Reaſon. For firſt, the greateſt Springs and loweſt Ebbs are about two or three Days after the Full and Change of the Moon; but this happen'd about two or three Days after the laſt Quarter, when the Ebbing and Flowing was the leaſt of all. Secondly, It is againſt all Senſe and Reaſon, that when *Moſes* was *Etham*, and in Effect clear of *Egypt*, he ſhould (without a divine Command) turn back again into the Mouths of his Enemies, when he could not know the Time that they would come upon him, and they might have attack'd him, when the Waters were at the higheſt. So that *Moſes* had not the leaſt viſible Neceſſity for this hazardous March; and it is abſurd to think, that the *Egyptians* did not know the Nature of the *Red-Sea* as well as he. The *Egyptians* at that Time were well skill'd in the Obſervations of the heavenly Motions, and of the Fluxes, and Refluxes of the Sea in their own Country, upon their own Coaſt, and in their moſt frequented Ports and Havens, where they might have had five hundred Years Experience of the Tides. So that it is ridiculous to think, that *Moſes* could preſume upon their Ignorance in a Caſe of this Conſequence, or that he, who had been employ'd forty Years in Keeping Sheep in another Country, could underſtand it better than they. Beſides, where there is any Ebbing of the Sea in any Gulf or Indraught of Water, there the Waters fall away from the Land, leaving all that Part toward the Land to be dry. So that if a Paſſage had been made by the Falling away of the Water ten or twelve Miles below *Poſidium*, where *Moſes* paſs'd it, then when *Pharaoh* had found the Flood increaſing, he needed not to have return'd the ſame Way toward the *Egyptian* Shore, but he might have kept before it on his right Hand, till he came to the northern Shore, and ſo have eſcap'd. Or if the Sea had drown'd them in this Manner, the Tide muſt have carried them to the northern Coaſt, and ſo the *Iſraelites* could never have ſeen one of them upon the Shore. Beſides, it is certain, that *Pharaoh* did not come upon them at the Ebb, but at the Flood, and had deſtroy'd them all, if the Pillar of the Cloud and thick Darkneſs had not miraculouſly interpos'd, and prevented his Overtaking them. So that the People beholding *Pharaoh*'s Approach cried out againſt *Moſes*, and altogether deſpair'd of their Safety. And when *Moſes* pray'd to GOD for Help, he was anſwer'd by GOD, (*s*) *Wherefore crieſt thou to me? Speak unto the children of Iſrael, that they go forward. But lift thou up thy rod, and ſtretch out thy hand over the ſea, and divide it.* And it was ſo contrary to all their Expectations, that (*t*) *when Iſrael ſaw that great work, which the* LORD *did upon the Egyptians, the people feared the* LORD, *and believed the* LORD *and his ſervant Moſes.* And therefore the Account which *Moſes* gives us will ſtand the Teſt, if we only conſider the Situation of the River. The Courſe below where the *Iſraelites* paſs'd was from Eaſt to Weſt, and the River large; where they paſs'd the Courſe was northward, and then it turn'd toward the Northweſt for between twenty and thirty Miles, where it ended, and was encompaſs'd with the Shore. Now *Moſes* ſaith, (*u*) that *the* LORD *cauſed the ſea to go back by a ſtrong eaſt wind all that night, and made the ſea dry land, and the waters were divided.* As (*x*) a Space of two Miles was ſufficient to open a Paſſage for the *Iſraelites*; ſo it is probable, that this violent Wind extended it ſelf no farther, but it was perfectly calm on both Sides thereof, and blew from the main Land of *Arabia*. Had it extended it ſelf to the North, it would have brought down the Waters from the Tongue of the *Red-Sea* to the Shore where the *Iſraelites* lay. Had it extended it ſelf South to the *Red-Sea*, it would have driven up the Waters, and made it more unpaſſable. Beſides, no other Wind could have ſerv'd ſo well for this Purpoſe. A north Wind would have driven all the Waters downward, and left none behind. A ſouth Wind would have fill'd the Sea higher inſtead of Falling it. A weſt Wind might have dried the Shore, where the *Iſraelites* were; but then they would be apprehenſive that the Waters lay on the oppoſite Shore, which muſt have prevented their Paſſing over. And therefore when they ſaw the Shore next them dried by a ſtrong eaſt Wind, it was a convincing Argument, that the oppoſite Shore muſt be dry, from whence the Wind blew, and therefore they could ſafely paſs over. *Moſes* therefore rightly tells us, (*y*) that the *Waters were divided*, and *were* as *a wall to the Iſraelites on their right hand and on their left* at a due Diſtance. The Waters caſt on the others raiſed them higher; and the *Iſraelites* being in the Bottom were ſo much the lower. So that when

(*s*) Exod. 14. 15, 16. (*t*) Exod. 14. 30, 31. (*u*) Exod. 14. 21, 22. (*x*) *Let us ſuppoſe, that there were* 600000 *Men,* 600000 *Women, and* 300000 *Children, the total would be* 1500000. *Now in a Mile there are* 1760 *Yards, which multiplied by it ſelf, ſhews that there are* 3097600 *Yards in a ſquare Mile, which doubled is* 6195200 *Yards in all, and this is above four Times the Number of the Men, Women and Children, according to the largeſt Computation. So that a Space of one Mile broad, and two Miles long, would have held the whole Company, and have allowed a Square of ſix Feet, or two Yards to each of them, which is much more than would be ſufficient for their Marching.* (*y*) Exod. 14. 21.

the

the *Egyptians* found their Error, they ſaid, (z) *Let us flee from the face of Iſrael; for the* LORD *fighteth for them againſt the Egyptians:* and then they fled back toward the Shore, where they enter'd; and before they came thither, the Waters were join'd near the Shore, ſo that (a) *the Egyptians fled* directly to them, and ſo they were all overwhelm'd. Thus the Waters came rolling from the one Shore to the other, and drove the dead Bodies along to the oppoſite Shore, and afterward ebb'd away and left them there, in the ſight of the *Iſraelites*. So that notwithſtanding all the Cavils which have been rais'd, their Paſſage happen'd to be truly miraculous, and exactly as *Moſes* hath deſcrib'd it.

(z) Exod. 14. 25. (a) Exod. 14. 27.

TABLE *the Thirty First.*

A Chronological Account from the Year of the Promise given to *Abraham*, to the Year of the Departure of the *Israelites* out of *Egypt*.

Col. 1. Year of the World.	Col. 2. Year before *Christ*.	Col. 3. Year of the *Julian Period*.	Col. 4 Year after the *Flood*.	Year of *Shem*.	Year of *Arphaxad*.	Year of *Salah*.	Year of *Eber*.	Year of *Terah*.	Year of *Haran*.	Year of *Abraham*.	Year of *Sarah*.	Year after the Promise.	Year of *Ishmael*.	Year of *Isaac*.	Year of the *Egyptians* Oppressing the *Israelites*.	Year of *Jacob* and *Esau*.	Col. 5. The History and Texts of Scripture.
2083	1925	2788	426	524	424	389	359	204	134	74	64	0					The Promise is given, and *Abraham* departs from *Chaldea*, *Gen.* 11.31. *Gen.* 12. 1,2,3,4. *Act.* 7. 2,3.
2084	1924	2789	427	525	425	390	360	205		75	65	1					*Terah* dies, *Gen.* 11. 32. and *Abraham* goes from *Haran* to *Canaan*, *Gen.* 12. 4, 5. *Act.* 7. 4.
2084	1924	2789	427	525	425	390	360			75	65	1					*Abraham* and *Lot* go into *Egypt*, return again and separate from each other, *Gen.* 12. 10 *to the End, and Chap.* 13.
2091	1917	2796	434	532	432	397	367			82	72	8					*Berah* the King of *Sodom*, and others, rebel against the *Assyrians*, *Gen.* 14. 1, 4.
2092	1916	2797	435	533	433	398	368			83	73	9					*Chedarlaomer* conquers them, and takes *Lot* Prisoner, *Gen.* 14. 5 *to the End.*
2093	1915	2798	436	534	434	399	369			84	74	10					*Sarah* gives *Hagar* as a Concubine to *Abraham*, *Gen.* 16. 1 *to* 15, *compar'd with Gen.* 17. 24, 25.
2095	1913	2800	438	536	436	401	371			86	76	12					*Ishmael* is born, *Gen.* 16. 15, 16. *and* 17. 24, 25.
2097	1911	2802	440	538	438	403	373			88	78	14	2				*Arphaxad* dies, *Gen.* 11. 13.
2108	1900	2813	451	549		414	384			99	89	25	13				*Isaac is* promis'd, and Circumcision instituted, *Gen.* 17. 1, 21, 23, 24, 25, 26.
2109	1899	2814	452	550		415	385			100	90	26	14				*Isaac* is born, *Gen.* 17. 17, 21, *and* 21. 1 *to* 7. *Moab* and *Ammon* born to *Lot*, *Gen.* 19. 36, 37, 38.
2114	1894	2819	457	555		420	390			105	95	31	19	5	1		*Isaac* is wean'd, and persecuted by *Ishmael*, *Gen.* 21. 8, 9, 10. from whence the four hundred Years of Oppression begin, *Gen.* 15. 13. *Act.* 7. 6. in which the Seed of *Abraham* began to be ill treated by an *Egyptian*, Gal. 4. 29, 30, 31.
2127	1881	2832	470	568			403			118	108	44	32	18	14		*Salah* dies, *Gen.* 11. 14, 15.
2145	1863	2850	488	586			421			136	126	62	50	36	32		*Abraham* offers up *Isaac*, *Gen. chap.* 22.
2146	1862	2851	489	587			422			137	127	63	51	37	33		*Sarah* dies, *Gen.* 23.
2149	1859	2854	492	590			425			140		66	54	40	36		*Isaac* is married to *Rebeccah*, *Gen.* 24. 67. *and Gen.* 25. 20.
2159	1849	2864	502	600			435			150		76	64	50	46		*Shem* dies, *Gen.* 11. 11.
2168	1840	2873	511				444			159		85	73	59	55		*Rebeccah* being barren prays for Children, *Gen.* 25. 21.
2169	1839	2874	512				445			160		86	74	60	56		*Jacob* and *Esau* are born, *Gen.* 25. 22 *to* 27.
2184	1824	2889	527				460			175		101	89	75	71	15	*Abraham* dies, *Gen.* 25. 7 *to* 11.
2188	1820	2893	531				464					105	93	79	75	19	*Eber* dies, *Gen.* 11. 17.
2200	1808	2905	543									117	105	91	87	31	GOD promises *Isaac* to multiply his Seed, *Gen.* 26. 2, 3, 4.
2209	1799	2914	552									126	114	100	96	40	*Esau* marries *Canaanitish* Wives, *Gen.* 26. 34, 35, *and* 27. 46, *and* 28. 8.
2232	1776	2937	575									149	137	123	119	63	*Ishmael* dies being 137 Years old, *Gen.* 25. 17.

A Continuation of TABLE *the Thirty First.*

Col. 1. Year of the World.	Col. 2. Year before *Christ.*	Col. 3. Year of the *Julian Period.*	Col. 4. Year after the *Flood.*	Year after the Promise.	Year of *Isaac.*	Year of the *Egyptians* Oppressing the *Israelites.*	Year of *Jacob* and *Esau.*	Year of *Reuben.*	Year of *Simeon.*	Year of *Levi.*	Year of *Judah.*	Year of *Dan.*	Year of *Naphtali.*	Year of *Gad.*	Year of *Asher.*	Year of *Issachar.*	Year of *Zebulun.*	Year of *Joseph.*	Year of *Benjamin.*	Year of *Er.*	*Jacob*'s Year of Servitude.	Year of *Onan.*	Year of *Shelah.*	Col. 5. The History and Texts of Scripture.
2246	1762	2951	589	163	137	133	77																	*Jacob* gets the Blessing, flees to *Haran*, begins to serve two Apprenticeships for two Wives, and marries them both, *Gen.* 27. 28, 29, *and Gen.* 29. 15 *to* 31.
2247	1761	2952	590	164	138	134	78														1			*Reuben* is born, *Gen.* 29. 31, 32.
2248	1760	2953	591	165	139	135	79	1													2			*Simeon* is born, *Gen.* 29. 33.
2250	1758	2955	593	167	141	137	81	3	2												4			*Levi* is born, *Gen.* 29. 34.
2252	1756	2957	595	169	143	139	83	5	4	2											6			*Judah* is born, *Gen.* 29. 35.
2253	1755	2958	596	170	144	140	84	7	5	3	1										7			*Dan* is born, *Gen.* 30. 1, 2, 3, 4, 5, 6.
2254	1754	2959	597	171	145	141	85	8	6	4	2	1									8			*Naphtali* is born, *Gen.* 30. 7, 8.
2255	1753	2960	598	172	146	142	86	9	7	5	3	2	1								9			*Gad* is born, *Gen.* 30. 10, 11.
2256	1752	2961	599	173	147	143	87	10	8	6	4	3	2	1							10			*Asher* is born, *Gen.* 30. 12, 13.
2257	1751	2962	600	174	148	144	88	11	9	7	5	4	3	2	1						11			*Issachar* is born, *Gen.* 30. 14, 15, 16, 17, 18.
2258	1750	2963	601	175	149	145	89	12	10	8	6	5	4	3	2	1					12			*Zebulun* is born, *Gen.* 30. 19, 20.
2259	1749	2964	602	176	150	146	90	13	11	9	7	6	5	4	3	2	1				13			*Dinah* is born, *Gen.* 30. 21.
2260	1748	2965	603	177	151	147	91	14	12	10	8	7	6	5	4	3	2				14			*Joseph* is born, *Gen.* 30. 22, 23, 24. *Jacob* makes a new Bargain with *Laban*, *Gen.* 30. 25 *to the End.* *Gen.* 31. 41.
2266	1742	2971	609	183	157	153	97	20	18	16	14	13	12	11	10	9	8	6			20			*Jacob* departs privately from *Laban*, *Gen.* 31. 38. meets *Esau*, *Gen. chap.* 32 *and* 33. comes to *Sychem* or *Shechem* and dwells there, *Gen.* 33. 18, 19, 20. And *Judah* marries about this Time, *Gen.* 38. 1, 2.
2267	1741	2972	610	184	158	154	98	21	19	17	15	14	13	12	11	10	9	7						*Er* is born, *Gen.* 38. 3.
2268	1740	2973	611	185	159	155	99	22	20	18	16	15	14	13	12	11	10	8		1				*Onan* is born, *Gen.* 38. 4.
2269	1739	2974	612	186	160	156	100	23	21	19	17	16	15	14	13	12	11	9		2		1		*Shelah* is born, *Gen.* 38. 5.
2275	1733	2980	618	192	166	162	106	29	27	25	23	22	21	20	19	18	17	15		8		7	6	*Dinah* is ravish'd, being about sixteen Years of Age, and reveng'd, which makes *Jacob* depart for *Hebron*, *Gen.* 34. He purges his House from their Idols, *Gen.* 35. 1 *to* 6.
2276	1732	2981	619	193	167	163	107	30	28	26	24	23	22	21	20	19	18	16		9		8	7	*Benjamin* is born, and *Rachel* dies, *Gen.* 35. 16 *to* 21.
2277	1731	2982	620	194	168	164	108	31	29	27	25	24	23	22	21	20	19	17	1	10		9	8	*Joseph* is sold into *Egypt*, *Gen. chap.* 37.
2281	1727	2986	624	198	172	168	112	35	33	31	29	28	27	26	25	24	23	21	5	14		13	12	*Er* dies, *Gen.* 38. 7.
2282	1726	2987	625	199	173	169	113	36	34	32	30	29	28	27	26	25	24	22	6			14	13	*Onan* dies, *Gen.* 38. 9.

A Continuation of TABLE *the Thirty First.*

Col. 1. Year of the World.	Col. 2. Year before *Christ*.	Col. 3. Year of the *Julian Period*.	Col. 4. Year after the *Flood*.	Year after the Promise.	Year of *Isaac*.	Year of the *Egyptians* Oppressing the *Israelites*.	Year of *Jacob* and *Esau*.	Year of *Reuben*.	Year of *Simeon*.	Year of *Levi*.	Year of *Judah*.	Year of *Dan*.	Year of *Naphtali*.	Year of *Gad*.	Year of *Asher*.	Year of *Issachar*.	Year of *Zebulun*.	Year of *Joseph*.	Year of *Benjamin*.	Year of *Shelah*.	Year of *Pharez* and *Zarah*.	Year of *Manasseh*.	Year of *Ephraim*.	Year of Plenty.	Year of Famine.	Year of *Jacob*'s Going into *Egypt*.	Col. 5. The History and Texts of Scripture.
2283	1725	2988	626	200	174	170	114	37	35	33	31	30	29	28	27	26	25	23	7	—	14	—	—	—	—	—	*Pharez* is born, *Gen.* 38. 11, 14, 29.
2288	1720	2993	631	205	179	175	1 1	42	40	38	36	35	34	33	32	31	30	28	12		19						*Joseph* expounds his Fellow-Prisoners Dreams, *Gen. chap.* 40, *and* 41. 1.
2289	1719	2994	632	206	180		120	43	41	39	37	36	35	34	33	32	31	29	13								*Isaac* dies, *Gen.* 35. 28, 29.
2290	1718	2995	633	207			121	44	42	40	38	37	36	35	34	33	32	30	14								*Joseph* interprets *Pharaoh*'s Dreams, *Gen.* 41. 1, *&c.*
2292	1716	2997	635	209			123	46	44	42	40	39	38	37	36	35	34	32	16					2			*Joseph* marries, *Gen.* 41. 45.
2293	1715	2998	636	210		180	124	47	45	43	41	40	39	38	37	36	35	33	17								*Kohath* is born to *Levi*, *Gen.* 46. 11, 26. *Exod.* 6. 16. *Eutychii Annales*, *pag.* 94 *&* 97.
2294	1714	2999	637	211		181	125	48	46	44	42	41	40	39	38	37	36	34	18					3			*Manasseh* is born, *Gen.* 41. 51.
2296	1712	3001	639	213		183	127	50	48	46	44	43	42	41	40	39	38	36	20					4			*Ephraim* is born, *Gen.* 41. 52.
2297	1711	3002	640	214		184	128	51	49	47	45	44	43	42	41	40	39	37	21					6			The last Year of Plenty, *Gen. chap.* 41. *particularly Verse* 50.
2298	1710	3003	641	215		185	129	52	50	48	46	45	44	43	42	41	40	38	22					7	1		The first Year of Famine, *Jacob*'s Sons go down into *Egypt* to buy Corn, *Gen.* 41. 53, *&c. and Gen.* 42. 1, *&c. Hezron* is born to *Pharez* the Son of *Judah*, *Gen.* 46. 12.
2299	1709	3004	642	216		186	130	53	51	49	47	46	45	44	43	42	41	39	23						2		The second Year of Famine, *Hamul* is born to *Pharez*, *Benjamin* is brought into *Egypt* at the Middle of the Year, and *Jacob* goes thither in the End of it, and is presented to *Pharaoh*, *Gen.* 45. 6, *and* 43. 29, *and* 47. 8, 9.
2300	1708	3005	643	217		187	131	54	52	50	48	47	46	45	44	43	42	40	24						3	1	The *Egyptians* buy Corn of *Joseph* for Money, *Gen.* 45. 4, *and* 47. 14, 15. which lasts for three Years.
2302	1706	3007	645	219			133	56	54	52	50	49	48	47	46	45	44	43	26						5	3	*Job* born about this Time, *Job* 1. 1. *and* 42. 10, 16, 17.
2303	1705	3008	646	220			134	57	55	53	51	50	49	48	47	46	45	44	27						6	4	The *Egyptians* sell their Cattle, *Gen.* 47. 15, 16, 17.
2304	1704	3009	647	221			135	58	56	54	52	51	50	49	48	47	46	45	28						7	5	The *Egyptians* sell their Lands, and *Joseph* gives them Corn to sow the Land, the Famine being now at an End, *Gen.* 47. 18, *&c.*
2316	1692	3021	659	233			147	70	68	66	64	63	62	61	60	59	58	57	40	—	33	22	20	—	—	17	*Jacob* dies, *Gen.* 47. 27, 28.
2353	1655	3058	696	270				107	105	103	101	100	99	98	97	96	95	94	77	48	70	59	57	54	54	54	*Amram* is born, *Eutychii Annales*, *pag.* 94.
2353	1655	3058	696	270				107	105	103	101	100	99	98	97	96	95	94	77	85	85	59	57	57	73	70	*Aaron* is born, *Ruth* 4. 19. 1 *Chron.* 2. 9. *Matth.* 1. 3.
2369	1639	3074	712	286				123	121	119	117	116	115	114	113	112	111	110	93	101	86	75	73	73	89	86	*Joseph* dies, *Gen.* 50. 26.

A Continuation of TABLE *the Thirty First.*

Col. 1. Year of the World.	Col. 2. Year before *Christ.*	Col. 3. Year of the *Julian Period.*	Col. 4. Year after the *Flood.*	Year after the Promise.	Year of the *Egyptians* Oppreſſing the *Iſraelites.*	Year of *Levi.*	Year of *Benjamin.*	Year of *Shelah.*	Year of *Pharez* and *Zvrah.*	Year of *Manaſſeh.*	Year of *Ephraim.*	Year of *Jacob's* Going into *Egypt.*	Year from the Death of *Joſeph.*	Year from the Death of *Levi.*	Year of *Aaron.*	Year of *Moſes.*	Year of *Caleb.*	Year of *Joſhua.*	Col. 5. The Hiſtory and Texts of Scripture.
2371	1637	3076	714	288	258	121	95	103	88	77	75	72	2						The Sons of *Ephraim* were ſlain by the Men of *Gath*, 1 *Chron.* 7. 21,22,23.
2372	1636	3077	715	289	259	122	96	104	89	78	76	73	3						*Job*'s Troubles about this Time, *Job chap.* 1, 2, and 42.
2373	1635	3078	716	290	260	123	97	105	90	79	77	74	4						*Beriah* was born to *Ephraim*, 1 *Chron.* 7. 23.
2387	1621	3092	730	304	274	137				93	91	88	18						*Levi* dies, *Exod.* 6. 16.
2413	1595	3118	756	330	300							114	44	26					*Aminadab* is born, *Ruth.* 1. 19. 1 *Chron.* 2. 10. *Matth.* 1. 4.
2426	1582	3131	769	343	313							127	57	39					*Miriam* is born, *Eutychii Annales, pag.* 94.
2427	1581	3132	770	344	314							128	58	40					*Rameſſes Miamun* is made King of *Egypt*, and oppreſſes the *Iſraelites*, *Exod.* 1. 8, 9, 10, 11.
2430	1578	3135	773	347	317							131	61	43					*Aaron* is born, *Exod.* 7. 7. *Compar'd with the Departure from* Egypt.
2430	1578	3135	773	347	317							131	61	43					*Kohath* dies, *Eutychii Annales, pag.* 97.
2433	1575	3138	776	350	320							134	64	46	3				*Moſes* is born, *Exod.* 7. 7. *Compar'd with the Departure from* Egypt.
2473	1535	3178	816	360	360							174	104	86	43	40			*Moſes* refuſes the Court, viſits his Brethren, kills the *Egyptian*, and flees to *Midian*, *Act.* 7. 23 *to* 31. *Heb.* 11. 24, 25, 26. *Exod.* 2. 11 *to* 16.
2473	1535	3178	816	390	360							174	104	86	43	40			*Naaſſon* is born, *Ruth* 1. 20. 1 *Chron.* 2. 10. *Matth.* 1. 4.
2474	1534	3179	817	391	361							175	105	87	44	41			*Caleb* is born, *Joſh.* 14. 6, 7, *Compar'd with the Year* 2514.
2481	1527	3186	824	398	368	—	—	—	—	—	—	182	112	94	51	48	7		*Joſhua* is born, *Exod.* 33. 11. *Joſh.* 24. 29. *Num.* 24. 29, 30.
2489	1519	3194	832	406	376							190	120	102	59	56	15	8	*Amram* dies, *Eutychii Annales, pag.* 94.
2512	1496	3217	855	429	399							213	143	125	82	79	38	31	*Job* dies, *Job* 42. 16, 17.
2513	1495	3218	856	430	400							214	144	126	83	80	39	32	The Departure of the *Iſraelites* out of *Egypt*, *Gen.* 12. 1, 2, 3, 4. *Gen.* 15. 13. *Act.* 7. 6, 7. *Exod.* 12. 40, 41. *Gal.* 3. 17.

A Continuation of TABLE *the Thirty First.*

Col. 6.

The History of *Esau*'s Posterity, or the *Edomites*, and their Predecessors the *Horites*.

Year of the World.	Year before *Christ*.	Year of the *Julian Period*.	Year after the *Flood*.	
2088	1920	2793	431	The *Philistines* or *Caphtorims*, coming from the *Egyptian* Wars, fall upon the *Hivites*, and seize on their Country, *Deut.* 2. 23.
2092	1916	2797	435	*Chedarlaomer* King of *Elam* or *Persia*, and three other Kings with him, conquer the *Hivites*, who are also call'd *Horites* from Mount *Hor*, the Place of their Settlement.
2093	1915	2798	436	The *Horites* to defend themselves make *Bela* their 1st King, *Gen.* 36. 31, 32.
2113	1895	2818	456	*Hagar* and *Ishmael* are turn'd out by *Abraham*, and settle in the Neighbourhood of the *Horites*, *Gen.* 21. 9 *to* 22.
2135	1873	2840	478	*Jobab* is made 2d King of the *Horites*, *Gen.* 36. 33.
2177	1831	2882	520	*Husham* is made 3d King of the *Horites*, *Gen.* 36. 34.
2180	1828	2885	523	The Country being full of Inhabitants, *Ishmael* removes, with Part of his Family, into *Arabia deserta*, *Gen.* 25. 6, *and* v. 12 *to* v. 19.
2219	1789	2924	562	*Hadad* is made 4th King of the *Horites*, *Gen.* 36. 35.
2231	1777	2936	574	*Hadad* kills *Midian*, Son of *Abraham* by *Keturah*, in a Battle, *Gen.* 25. 1, 2, *and* 36. 35.
2245	1763	2950	588	*Esau* marries a Daughter of *Ishmael*, *Gen.* 28. 6, 7, 8, 9.
2260	1748	2265	603	*Esau* removes from his Father, and dwells among the *Ishmaelites* and *Horites*, near Mount *Seir*, *Gen.* 32. 3, *and* 33. 14, 15, 16.
2261	1747	2966	604	*Samlah* is made the fifth King of the *Horites*, *Gen.* 36. 36.
2303	1705	3008	646	*Saul* is made the sixth King of the *Horites*, *Gen.* 36. 37.
2345	1663	3050	688	*Baal-hanan* is made the 7th King of the *Horites*, *Gen.* 36. 38.
2387	1621	3092	730	*Hadar* is made the 8th King of the *Horites*, *Gen.* 36. 39.
2429	1579	3134	772	The first Succession of Dukes, fourteen of the Posterity of *Esau*, and seven of the *Horites*, *Gen.* 36. 15 *to* 20, *and verse* 29, 30.
2471	1537	3176	814	The second Succession of eleven Dukes, all of the Posterity of *Esau*, *Gen.* 36. 40 *to the End*.

Col. 7.

A Table of the Emperors in the *Assyrian* Monarchy.

Year of the World.	Year before *Christ*.	Year of the *Julian Period*.	Year after the Flood.	
2112	1896	2817	455	*Aralius* is made Emperor, and reigns 40 Years.
2152	1856	2857	495	*Xerxes* is made Emperor, and reigns 30 Years.
2182	1826	2887	525	*Armamitres* is made Emperor, and reigns 38 Years.
2220	1788	2925	563	*Belochus* is made Emperor, and reigns 35 Years.
2255	1753	2960	598	*Balæus* is made Emperor, and reigns 52 Years.
2307	1701	3012	650	*Altadas* is made Emperor, and reigns 32 Years.
2339	1669	3044	682	*Mamitus* I. is made Emperor, and reigns 30 Years.
2369	1639	3074	712	*Manchaleus* is made Emperor, and reigns 30 Years.
2399	1608	3104	742	*Spherus* is made Emperor, and reigns 20 Years.
2419	1588	3124	762	*Mamitus* II. is made Emperor, and reigns 30 Years.
2449	1558	3154	792	*Sparetus* is made Emperor, and reigns 40 Years.
2470	1538	3175	813	*Mardocentes* rebels against *Sparetus*, and sets up a Kingdom in *Arabia*, where he reigns 45 Years.
2489	1518	3194	832	*Ascatades* is made Emperor, and reigns 40 Years.

Col. 8.

A Table of the *Sicyonian* Kings.

Year of the World.	Year before *Christ*.	Year of the *Julian Period*.	Year after the Flood.	
2113	1895	2818	456	*Ægydrus* is made King, and reigns 34 Years.
2147	1861	2852	490	*Thurimachus* is made King, and reigns 45 Years.
2192	1816	2897	535	*Leucippus* is made King, and reigns 53 Years.
2245	1763	2950	588	*Mesapus* is made King, and reigns 47 Years.
2292	1716	2997	635	*Eratus* is made King, and reigns 46 Years.
2338	1670	3043	681	*Plemneus* is made King, and reigns 48 Years.
2386	1622	3091	729	*Orthopolis* is made King, and reigns 63 Years.
2449	1559	3154	792	*Marathus* is made King, and reigns 30 Years.
479	1529	3184	812	*Marathus* the Second is made King, and reigns 20 Years.
2499	1509	3204	832	*Echyreus* is made King, and reigns 24 Years.

Col. 9.

A Table of the Kings of *Troy*.

Year of the World.	Year before *Christ*.	Year of the *Julian Period*.	Year after the Flood.	
2463	1545	3168	806	*Scamander* comes from *Greece* to *Phrygia*, where he is made King, and reigns 44 Years.
2507	1501	3212	850	*Teucer* is made King, and reigns 22 Years, from whom the *Trojans* were call'd *Teucri*.

A Continuation of TABLE *the Thirty First.*

Col. 10.
A Table of the Kings of *Athens* and *Argos.*

Year of the World	Year before *Christ.*	Year of the *Julian Period.*	Year after the Flood.
2152	1856	2857	495

Inachus founds the Kingdom of *Argos*, where he reigns 50 Years.

2202 1806 2907 545
Phoroneus is made King of *Argos*, where he reigns 60 Years.

2212 1796 2217 555
The *Ogygian* Flood happens about this Time.

2262 1746 2967 605
Apis is made King of *Argos*, where he reigns 35 Years.

2297 1711 3002 640
Argus Braneiges is made King of *Argos*, and reigns 70 Years.

2367 1641 3072 710
Criasus is made King of *Argos*, and reigns 54 Years.

2421 1587 3126 764
Phorbas is made King of *Argos*, where he reigns 35 Years.

2452 1556 3157 795
Cecrops founds the Kingdom of *Athens*, where he reigns 50 Years.

2456 1552 3161 799
Triopus is made King of *Argos*, where he reigns 46 Years.

2479 1529 3184 822
About this Time *Deucalion*'s Flood happens in *Theſſaly*.

2502 1506 3207 845
Cranaus is made King of *Athens*, where he reigns 9 Years. At the ſame Time *Crotopus* is made King of *Argos*, where he reigns 21 Years.

2511 1497 3216 854
Amphiction is made King of *Athens*, where he reigns 50 Years.

Col. 11.
A Table of the Kings of *Upper-Egypt.*

Year of the World.	Year before *Chriſt.*	Year of the *Julian Period.*	Year after the Flood.
2122	1886	2827	455

Stoechus is made King of *Upper-Egypt*, and reigns 6 Years.

2128 1880 2833 461
Gormies ſucceeds, and reigns 30 Years.

2158 1850 2863 491
Maves ſucceeds, and reigns 26 Years.

2184 1824 2889 517
Anoyphes ſucceeds, and reigns 20 Years.

2204 1804 2909 537
Sirius ſucceeds, and reigns 18 Years.

2222 1786 2927 555
Chnubus Gneurus ſucceeds, and reigns 27 Years.

2249 1759 2954 582
Rayoſis ſucceeds, and reigns 13 Years.

2262 1746 2967 595
Biyris ſucceeds, and reigns 10 Years.

2272 1736 2977 605
Saophis ſucceeds, and reigns 29 Years.

2301 1707 3006 634
Senſaophis ſucceeds, and reigns 27 Years.

2328 1680 3033 661
Moſcheris ſucceeds, and reigns 31 Years.

2359 1649 3064 692
Mſthis ſucceeds, and reigns 33 Years.

2392 1616 3097 725
Pammus Archondes ſucceeds, and reigns 35 Years.

2427 1581 3132 760
Apappus Maximus ſucceeds, and reigns 100 Years.

Col. 12.
A Table of the Kings of *Lower-Egypt.*

Year of the World.	Year before *Chriſt.*	Year of the *Julian Period.*	Year after the Flood.
2131	1877	2836	464

Hercules Aſſis ſucceeds *Janias* King of *Lower-Egypt*, and reigns 49 Years.

2180 1828 2885 513
Hercules Aſſis is driven out of *Lower-Egypt* into *Canaan*, and *Tethmoſis* ſucceeds him, who begins the *Theban* Dynaſty in that Country, and reigns 25 Years and 4 Months.

2185 1823 2890 518
Hercules goes to *Tangier*, takes Poſſeſſion of Part of that Country and leads a Colony to *Cadiz*.

2190 1818 2895 523
Sardys the Son of *Hercules* leads a Colony into *Sardinia*.

2205 1803 2910 538
Chebron ſucceeds *Tethmoſis* as King of *Lower-Egypt*, where he reigns 13 Years.

2218 1790 2923 551 *Amenophis* the Firſt ſucceeds, and reigns 20 Years 7 Months.

2239 1769 2944 572 *Ameſſes* ſucceeds, and reigns 21 Years 9 Months.

2261 1747 2966 594 *Mephres* ſucceeds, and reigns 12 Years 9 Months.

2273 1735 2978 606 *Miſphragmuthoſis* ſucceeds, and reigns 25 Years 10 Months.

2299 1709 3004 632 *Thmoſis* ſucceeds, and reigns 9 Years 8 Months.

2309 1699 3014 642 *Amenophis* the Second ſucceeds, and reigns 30 Years 10 Months.

2340 1668 3045 673 *Orus* ſucceeds, and reigns 36 Years 5 Months.

2376 1632 3081 709 *Acencheres* ſucceeds, reigns 12 Years 1 Month.

2388 1620 3093 721 *Rathoſis* ſucceeds, and reigns 9 Years.

2397 1611 3102 730 *Achoncherres* ſucceeds, and reigns 12 Years 5 Months.

2410 1598 3115 743 *Achoncherres* the Second ſucceeds, and reigns 12 Years 3 Months.

2422 1586 3127 755 *Armais* ſucceeds, and reigns 4 Years 1 Month.

2426 1582 3131 759 *Rameſſes* ſucceeds, and reigns 1 Year 4 Months.

2427 1581 3132 760 *Rameſſes Miamun* the King, who knew not *Joſeph*, *Exod.* 1. 8. ſucceeds, and reigns 66 Years 2 Months.

2493 1515 3198 826 *Pharaoh Amenophis* the third ſucceeds, and reigns 19 Years 6 Months.

2513 1495 3218 846 *Pharaoh Amenophis*, with all his Army, is drown'd in the *Red-Sea.*

Col. 13.
A Table of the Emperors of *China.*

Year of the World.	Year before *Chriſt.*	Year of the *Julian Period.*	Year after the Flood.
2147	1861	2852	490

Hoamti ſucceeds *Xinum*, and reigns 100 Years.

2247 1761 2952 590
Xaohao ſucceeds, and reigns 84 Years.

2331 1677 3036 674
Chuenhio ſucceeds, and reigns 78 Years.

2409 1599 3114 752
Cous ſucceeds, and reigns 70 Years.

2479 1529 3184 822
Yao ſucceeds, and reigns 90 Years.

Col. 14.
A Table of the Emperors of *Germany.*

Year of the World	Year before *Chriſt.*	Year of the *Julian Period.*	Year after the Flood.
2089	1919	2794	432

Ingævon the Brother of *Mannus* ſucceeds, and reigns 45 Years.

2134 1874 2839 477
Iſtævon ſucceeds, and reigns 50 Years.

2184 1824 2889 527
Hermion ſucceeds, and reigns 63 Years.

2247 1761 2952 590
Marſus ſucceeds, and reigns 46 Years.

2293 1715 2298 636
Cambrivius ſucceeds, and reigns 44 Years.

2337 1671 3042 680
Suevus ſucceeds, and reigns 48 Years.

2385 1623 3090 728
Vandalus ſucceeds, and reigns 41 Years.

2426 1582 3131 769
Teuto ſucceeds, and reigns 27 Years.

2453 1555 3158 786
Alman ſucceeds, and reigns 64 Years.

CHAP. V.

The Concluſion.

IN Reading the Hiſtorical Part of this Book, there are ſeveral things occurring, which may ſuggeſt to us the divine Authority of the ſacred *Scriptures*, from whence we originally have it. The hiſtorical Part was never juſtly excepted againſt, and it hath ſtood the Teſt of the greateſt Criticks in all Ages. Many heathen Writers give an Account of moſt of theſe Facts, as may be fully ſeen in ſeveral of our learned Commentators, and others, who have written on theſe Subjects. Here is nothing trifling or romancing, but the whole is ſolid, and cloſe to the Purpoſe. The uninſpir'd *Jews*, who write of theſe things, fill their Writings with ſo many Fables, as do juſtly call in Queſtion the Truths, which they mention; and the *Arabians* generally follow the ſame Method. *Mahomet* in his *Alcoran* hath ſtudiouſly endeavour'd to add to the ſacred Story many Inventions of his own Brain, that ſo he might paſs for a divinely inſpir'd Writer; but his Additions are ſo trifling and impertinent, as do plainly betray the Impoſtor to any unprejudic'd Reader, and of this his (*a*) Hiſtory of *Joſeph* (to omit all other Inſtances) is ſufficient to detect him. In *Scripture* where any thing is miraculous, it is plainly related as ſuch, and appears ſo to be; and all the other Parts ſhew their own Probability. Here we find how the Ages of Men gradually declin'd. From the Beginning of the World to the Flood Men lived above nine hundred Years, after that it was ſhortned to five hundred, and then to three hundred. *Terah* the Father of *Abraham* was (*b*) two hundred and five Years old when he died; and (*c*) the Patriarchs *Abraham*, *Iſaac* and *Jacob* were about an hundred and eighty. *Joſeph*, *Levi*, *Moſes*, and *Joſhua*, were (*d*) about an hundred and twenty Years of Age at their Deaths, and after that the Age of Man ſeems to be ſhortned, to what it is at this Time. Now no other Book gives us ſuch an Account, and it was the Effect of an infinite Wiſdom to tranſmit it to us, that we might know the Method whereby GOD's Providence peopled the World ſo ſoon after the Flood; and how it came afterward not to increaſe ſo faſt, as it did at firſt. And it will ſerve as a Guide to the true Antiquities of other Nations, by Comparing the Ages of their Lives with thoſe which are mention'd in *Scripture*, as is plain from the Examples of the *Egyptians*, *Chineſe*, *Babylonians*, *Germans* and others. The Account which (*e*) *Moſes* gives, when the *Canaanite* was alone in the Land of *Canaan*, and when the *Perizzite* was alſo there, ſhews us the Time when ſome of them firſt return'd from the *Egyptian* Wars, and conſequently is a corroborating Circumſtance to fix the Hiſtory of that Nation according to the *Tables* of *Eratoſthenes* and *Manetho*, and the Obſervations of our Learned *Archbiſhop Uſher*, and *Biſhop Cumberland*. And it is alſo obſervable, that every Age makes freſh Diſcoveries, and every Diſcovery does farther confirm to us, that ſuch Texts were written by divine Inſpiration. Beſides, the (*f*) Propheſies of *Jacob*, as recorded by *Moſes*, could be dictated by none but him, who knew all things before they came to paſs. *Jacob* ſpoke of them above two hundred Years before *Moſes* wrote them down, and *Moſes* wrote them down before they were accompliſh'd. Some of them tell the conſtant State of each Tribe from their firſt Settlement to the End. Others tell us what ſoon happen'd, as the Settlement of the Tribes; others what happen'd later, as in the Days of *Jephthah* and *Sampſon*, the early Battles of *Benjamin*, and what they did in the Time of the *Perſian* Monarchy; the Valour of the Tribe of *Judah* in their firſt Conqueſts, and that the MESSIAH ſhould be of that Tribe in the latter Days. It was impoſſible to foretel, without a divine Spirit, that one Part of the Tribe of *Zabulon* ſhould lie on the Lake of *Tiberias*, and the other Part near *Zidon*, eſpecially ſince the Direction was (*g*) to divide the Land by Lot, which (*h*) was done accordingly. And tho' it might have been foreſeen, that the (*i*) Tribe of *Levi*, to whom the Prieſthood was annexed, ſhould have no diſtinct Inheritance, but be ſcatter'd among the reſt of the Tribes; yet it was impoſſible for human Underſtanding to foreſee, that this would be the Caſe of *Simeon*, who had (*k*) a Lot, and conſequently an equal Title with the reſt of his Brethren, to that which was allotted for him. And therefore the Accompliſhment of theſe things cannot but force a Confeſſion from the moſt obſtinate, That GOD *was the immediate Author of theſe* Writings.

(*a*) Alcoran *chap.* 12. (*b*) Gen. 11. 32. (*c*) Gen. 25. 7. Gen. 35. 28, *and* Gen. 47. 28. (*d*) Gen. 50. 26. Exod. 6. 16. Deut. 34. 7. Joſh. 24. 29. (*e*) Gen. 12. 6, *and* 13. 7. (*f*) Gen. 49. (*g*) Num. 26. 55, 56, *and* 33. 54, *and* 34. 13, *and* 36. 2, 3. (*h*) Joſ. *chap.* 13 *to chap.* 21. (*i*) Num. 10. 20. Deut. 10. 9. (*k*) Joſh. 19. 1 *to* 10.

2. Beſides,

2. Beſides, When we rightly conſider it, we ſhall find, that no one but an all-knowing Being could inſtitute either the Sabbath, or the *Paſſover*, in ſuch a Manner, as it was inſtituted in the Writings of *Moſes*. As the *Sabbath* was appointed at the Creation to be obſerv'd on the firſt Day of *Adam*'s Life, or the firſt Day of the Week; ſo far it was a Commemoration of what was paſt, or GOD's Reſting after the Creation, and a Sign of what was to come, or of the *Chriſtian* Sabbath, and therefore appointed by that GOD, who not only knew that CHRIST ſhould riſe from the Dead, but alſo knew that it ſhould be on this Day of the Week, above four thouſand Years before it happen'd, and alſo that thereby he ſhould ſet apart this Day to be obſerv'd in all *Chriſtian* Congregations to the End of the World. As the *Sabbath* was given to the Children of *Iſrael*, and obſerv'd on *Saturday* the twenty-firſt Day of the firſt Month, when they ſaw their Enemies dead upon the Sea-Shore; ſo it was appointed as a Day of Praiſe and Thankſgiving in Commemoration of their Deliverance out of *Egypt*. But as it was a Day of extraordinary Reſt from all ſorts of Labours; ſo far it was a Type of CHRIST's Reſting in the Grave. This is plain from what the *Apoſtle* ſaith, (*m*) *Let no man judge you in reſpect of the ſabbath days, which are a ſhadow of things to come, but the body is of* CHRIST. And there were two Ceremonies in it, which made it more reaſonable for this Purpoſe; The one is (*n*) the ſtrict Reſt, which they were commanded to obſerve in theſe Words, *Abide ye every man in his place*; *let no man go out of his place on the ſabbath-day*. And *ſo the people reſted upon* this *day*, which look'd as if all were dead. The other is (*o*) the Prohibition, that they ſhould *kindle no fire throughout* their *habitations upon the ſabbath-day*, becauſe this look'd like a Raiſing of ſomething from the Dead, and therefore muſt be deferr'd until the Day following, ſo that it could not be inſtituted but by him, who knew at ſuch a Diſtance of Time, that this was to be the Day of the Week; in which CHRIST ſhould reſt in the Grave, and that the Day following he ſhould be raiſed to Life again.

3. And ſecondly, The *Paſſover* could not be inſtituted but by an all-knowing GOD. As it related to things paſt, it was an evident Commemoration of the Deliverance of the *Iſraelites* out of *Egypt*. And as it related to things to come, it was an evident Type of the Death of CHRIST; and therefore St. *Paul* ſaith, (*p*) that CHRIST *our paſſover is ſacrificed for us*. Thus to inſtance in Particulars, (*q*) a Lamb was to be taken out of the Flock; ſo was CHRIST true and very Man like unto us. This Lamb (*r*) was to be ſet apart for this Purpoſe; and CHRIST alone was appointed for our Mediator. The Lamb (*s*) was to be without Blemiſh; and CHRIST alone was without Sin. The Lamb (*t*) was to be ſlain and roaſted; and CHRIST ſuffer'd and died. They (*u*) were not to break any Bone of it; and the ſame was fulfill'd in CHRIST. The Lamb was to be (*x*) ſlain *in the Evening*, *Between the two Evenings*, or the firſt Declining and Setting of the Sun, that is, at three of the Clock in the Afternoon, or as the *Jews* expreſs it, *about the ninth hour*; and this was the preciſe Time when CHRIST died. The Poſts were to be ſprinkled with (*y*) the Blood of the Lamb; and the Satisfaction of CHRIST muſt be imputed to us. The (*z*) Deſign of the Paſſover was, that the Deſtroyer might paſs over the *Iſraelites* Houſes, and not hurt them; and the Deſign of CHRIST's Death was, that we might be deliver'd from everlaſting Death. The Lamb (*a*) was to be eaten in every Family; and there muſt be in every Man an Application of the Death of CHRIST to himſelf by Faith. The Lamb (*b*) was to be eaten all; and we muſt take CHRIST for our *Saviour* upon all the Terms, upon which he is pleas'd to offer himſelf to us. The Lamb (*c*) was to be eaten without leavened Bread, and what we do muſt be done without Pride and Hypocriſy. The Lamb (*d*) was to be eaten with bitter Herbs; and we muſt be patient and expect Afflictions. The Lamb (*e*) was to be eaten haſtily in the Habit of Travellers; and we muſt live, as if we had here no abiding City, and did ſeek for one that is to come. The Lamb was to (*f*) be eaten only by circumciſed Perſons; and they alone who are baptized, have a Right to the Privileges of the Goſpel, or to receive the LORD's Supper. He therefore who appointed this Ordinance under the Law, well knew all thoſe Circumſtances which happen'd at the Death of CHRIST, and all the Conditions of (*g*) the new Covenant, which he would make with his People under the Goſpel, and therefore he muſt be GOD. Theſe Inſtitutions alſo ſhew, that the Appointer of

(*m*) Coloſſ. 2. 16, 17. (*n*) Exod. 16. 29, 30. (*o*) Exod. 35. 2, 3. (*p*) 2 Cor. 5. 7. (*q*) Exod. 12. 5. Heb. 2. 14, 15, 16, 17. (*r*) Exod. 12. 6. 1 Pet. 1. 18, 19, 20. (*s*) Exod. 12. 5. Heb. 7. 26, 27, 28. (*t*) Exod. 12. 6, 9. 1 Cor. 5. 7, 8. (*u*) Exod. 12. 46. Num. 9. 12. John 19. 36. (*x*) Exod. 12. 6. Matth. 27. 45, 46. Mark 15. 33, 34. Luke 23. 44, 45, 46. (*y*) Exod. 12. 7, 13, 21. Heb. 10. 19, 20, 21, 22. (*z*) Exod. 12. 13. Heb. 12. 24. 1 Pet. 1. 2. (*a*) Exod. 12. 3, 4, 21. John 6. 29 *to* 59. (*b*) Exod. 12. 10. Gal. 2. 16, 19, 20, 21. (*c*) Exod. 12. 8. 1 Cor. 5. 7, 8. (*d*) Exod. 12. 8. Matth. 10. 16, 17, 21, 22, 24, 25, *and* 32 *to* 40. (*e*) Exod. 12. 11, 12. Heb. 11. 14, 15, 16, *and* 13. 14. (*f*) Exod. 12. 43, 44, 45. Act. 2. *Verſe* 38, *compar'd with Verſe* 46. (*g*) Heb. 7. 5 *to the End*, *and* Jer. 31. 32, 33, 34.

them knew, that CHRIST ſhould riſe again on the third Day from the Dead, which being to be the *Chriſtian* Sabbath, was to be on a Sunday, and conſequently that he was to be crucify'd on a Friday. Thus (*b*) in the Sacrifice of the Peace-Offering, which was a Type of the ſame Nature with the other, the Offerer was to *eat* of it on *the ſame day that it was offered*, and *on the morrow the remainder of it* was to be eaten, and ſo long it was a Type of CHRIST, who was on thoſe two Days ſubject to the Power of Death. *But if any of the ſacrifice of* the *peace-offerings was eaten at all on the third Day, it* ſhould *not be accepted, neither* ſhould *it be imputed to him that offered it*; becauſe it was no longer a Type of him, who was on this Day perfectly freed from Death: and therefore *it* was to *be an abomination, and the ſoul that eat of it* muſt *bear his* iniquity. And as the Author of theſe Books knew that CHRIST was to die on a *Friday*, to reſt in the Grave on a *Saturday*, and to riſe from the Dead on a *Sunday*; ſo he alſo knew, that this very *Friday* would happen (*i*) *on the fourteenth day of the firſt Month*, or the fourteenth Day after the firſt Appearance of the Moon at the Change; which depending on many minute Circumſtances, could not be known at ſuch a Diſtance in the Days of *Moſes*, but by the *Creator of Heaven and Earth*, who at the Beginning gave to the Sun and Moon thoſe Laws of Motion which they were to obſerve to the End of the World, and who alone knew them at that Time, and therefore theſe Books of *Moſes* could be dictated by none but GOD alone.

4. It might be a Satisfaction to ſuch, who ſcruple the Taking of an Oath before a Magiſtrate in ſerious and weighty Matters, to conſider, that (*k*) *Abraham* requir'd it of his Servant, and (*l*) *Jacob* of his Son, and *Abraham* (*m*) alſo ſwore unto *Abimelech*; from which Oath the Place was call'd *Beerſheba*, which was alſo a Place, where *Abraham* planted a Grove for religious Worſhip, and where he call'd on the Name of the LORD the everlaſting GOD; and if we conſider how readily the Ceremony of *Putting the Hand under the Thigh* was comply'd with in thoſe Days, it may teach us more readily to comply with thoſe innocent Ceremonies, which are now us'd according to the Cuſtom of the Country wherein we live.

5. The (*n*) *Planting of Groves*, *Building of Altars*, and *Dedicating of Pillars* is an Argument, that in thoſe early Times they had not only ſet Days and Seaſons, but alſo ſet Places dedicated to the Worſhip of GOD; and tho' the Time is in a great Meaſure by divine Inſtitution, yet the Place cannot be appointed but by human Authority, and ought to be ſuch a Place, as is in all Reſpects convenient for ſuch a Purpoſe. And we may obſerve from (*o*) *Abraham*'s Purchaſing the Cave of *Machpelah* from *Ephron* the Hittite for a Poſſeſſion of a Burying-Place; and from (*p*) *Abraham* and *Sarah*, *Iſaac* and *Rebeccah*, *Jacob*, *Leah* and *Joſeph* being bury'd there by the expreſs Deſire of (*q*) ſome of them; that there ought to be Burying-Places ſet apart, where People may be decently interred, and alſo in ſuch a Manner, that the neareſt Relations may lie near to each other.

6. There are but two *Chronological Diſlocations* in all this ſacred Hiſtory, which is (*r*) the Account of *Judah* and his Family, the (*s*) Beginning whereof happen'd a little before (*t*) the Defilement of *Dinah*, and (*u*) the other Part ſoon after (*x*) the Selling of *Joſeph* into *Egypt*. However it is all laid together, that the whole Story may be related at once: And tho' ſome things contain'd in it did not happen until after the Story mention'd in the next Chapter; yet it was very proper to place it where it is, that *Judah*'s Misfortune in his Family being mention'd immediately after the Sale of *Joſeph* (for (*y*) he was the chief Adviſer in it) may teach us, that GOD puniſheth us for our Sins in ſuch a Manner, as we leaſt can foreſee. *Judah* had occaſion'd Trouble to his Father for the ſuppos'd Loſs of his Son *Joſeph*, and now he is troubled with the real Loſs of his own Children. And he was unfortunate as a Father, who had been ſo unnatural as a Brother. And we may add to this, that *Judah*'s Sinning with his Daughter-in-Law, and *Joſeph*'s not Sinning with his Miſtreſs, being plac'd together in the two (*z*) ſucceſſive Chapters, may teach us, how juſt it is with GOD, when we tranſgreſs his Laws, to leave us to our ſelves, and ſuffer us to fall from one Sin to another; but if like *Joſeph* (*a*) we ſet GOD before our Eyes, he will preſerve us under the ſtrongeſt Temptations, that none ſhall hurt us.

7. Tho' the Story of the Inſtitution of the Paſſover is mention'd after the three Days Darkneſs, yet it was inſtituted before; and perhaps before the Plague of the Hail or of the Locuſts came. For as ſoon as the Plague of Darkneſs was over, and any *Egyp-*

(*b*) Levit. 7. 16, 17, 18. (*i*) Exod. 12. 14, 24, 42. Matth. 26. 17, 18, 19. Luke 22. 1, 7, 8, 11, 13, 15. John 18. 28, 39, *and* John 19. 14. (*k*) Gen. 24. 1 *to* 10. (*l*) Gen. 47. 29, 30, 31. (*m*) Gen. 21. 22, 23, 31, 32, 33, 34. (*n*) Gen. 21. 33, 34. Gen. 28. 16, 17, 18, 19. Gen. 35. 14, 15. Gen. 31. 13. Gen. 13. 4. Gen. 33. 20, *and* Gen. 35. 1, 2, 3. (*o*) Gen. *chap.* 23. (*p*) *Ibid. and* Gen. 49. 31. (*q*) Gen. 47. 29, 30, 31. Gen. 49. 29 *to the End.* Gen. 50. 25. (*r*) Gen. *chap.* 38. (*s*) *Ibid. Verſe* 1 *to* 6. (*t*) Gen. *chap.* 34. (*u*) Gen. 38. 6 *to the End.* (*x*) Gen. *chap.* 39. (*y*) Gen. 37. 26, 27. (*z*) Gen. *chap.* 38, *and* 39. (*a*) Gen. 39. 9.

tian

tian could ſtir, *Pharaoh* (*b*) ſends for *Moſes*, and after ſome ſmart Speeches between them, *Moſes* tells him of the Slaughter of the firſt-born, and (*c*) that it ſhould be the very next Night. So that the Darkneſs did but end on the Morning of the *Paſſover*-Day, or the fourteenth Day of the Month, and it had been on the *Egyptians* the eleventh, twelfth and thirteenth Days. Now the Command for Obſerving the *Paſſover* was (*d*) given to *Moſes* on or before the tenth Day of the Month; and ſome think on the firſt Day, when the Year was alſo chang'd. So that the Reaſon why the Account of the Inſtitution of the *Paſſover* is laid after this Plague, is, becauſe the HOLY GHOST was willing to place the whole Story of it together. And tho' the Command for it, and the Obſervation of it, were at ſome Days Diſtance; yet the Account of its Inſtitution is very properly mention'd at the Time of its Obſervation, which was on *Saturday* the fourteenth Day of the firſt Month.

8. The true Chronological Reading therefore of the *Scriptures*, which relate to the Times between the Promiſe given to *Abraham*, and the Departure out of *Egypt*, is thus, Gen. *chap.* 12. *to the End of chap.* 24. Gen. 25. 1, 2, 3, 4 *to* 11. *with* 1 Chron. 1. 32, 33, 34. Gen. 25. 11 *to* 19, *with* 1 Chron. 1. 28, 29, 30, 31. Gen. 25. 19 *to the End of chap.* 33. Gen. 38. 1, 2, 3, 4, 5. Gen. *chap.* 34, 35. Gen. *chap.* 36, *with* 1 Chron 35 *to the End.* Gen. *chap.* 37, *and* 39. Gen. *chap.* 38. 6 *to the End.* Gen. *chap.* 40, *to the End of the Book.* 1 Chron. 7. 20, 21, 22, 23, 24. Job *throughout.* Exod. 1. 1 *to* 10. 21. Exod. 12. 1 *to* 21. Exod. 10 21 *the End, and chap.* 11 *throughout, and* 12. 21 *to the End, and chap.* 13. 1, *to* 15. 22.

(*b*) Exod. 10. 24. (*c*) Exod. 11. 4, 8. (*d*) Exod. 12. 3.

BOOK

BOOK IV.

From the Departure of the Iſraelites *out of* Egypt, *to their Entrance into the Land of* Canaan.

CHAP. I.

From the Departure of the Iſraelites *out of* Egypt, *to the Birth and Crucifixion of our* SAVIOUR.

FROM the Departure of the Children of *Iſrael* out of *Egypt*, to the Year of the real Birth of CHRIST, or Year 00, were 1491 Years; to the Year of his Birth according to the vulgar Computation were 1495 Years; and to the Year of his Crucifixion were 1528 Years.

The Proof of this will be the Subject of the remaining Part of this Treatiſe in the Beginning of each reſpective Book, according to the following Method.

From the Departure of the Children of *Iſrael* out of *Egypt*, to the (*a*) Laying of *Solomon*'s Temple in the fourth Year of his Reign, were 480 Years.

From whence ſubtract 4 Years.

And conſequently from the Departure of the *Iſraelites* out of *Egypt*, to the Beginning of *Solomon*'s Reign, were 476 Years.

The *Iſraelites* wander'd in the (*b*) Wilderneſs 40 Years.

Therefore from the *Iſraelites* Entrance into *Canaan*, to the Beginning of *Solomon*'s Reign, were 436 Years.

Solomon reign'd (*c*) 40 Years.

From the Beginning of his Reign, to the Foundation of the Temple, were 4 Years.

Therefore from the Foundation of the Temple, to the End of his Reign, were 36 Years.

From the (*d*) firſt Taking of *Jeruſalem* in the fourth Year of *Jehoiakim*, and the Captivity of the *Jews*, which follow'd thereupon, until their Return in the firſt Year of *Cyrus* were 70 Years.

(*a*) 1 Kings 6. 1. (*b*) Exod. 16. 35. Num. 14. 32, 33, *and* 32. 13. Deut. 2. 7, *and* 8. 2, 4. *and* 29. 5. Joſh. 5. 6, *and* 14. 7. Neh. 9. 21. Pſal. 95. 10. Amos 2. 10, *and* 5. 25. Act. 7. 36. 42, *and* 13. 18. Heb. 3. 9. 17. (*c*) 1 Kings 11. 42, *and* 2 Chron. 9. 30. (*d*) Jer. 25. 11, 12, *and* 29. 10. Dan. 9. 2. Zech. 7. 5.

But

But from the laſt Taking of *Jeruſalem* in the eleventh Year of *Zedekiah*, and the Captivity of the *Jews*, which follow'd thereupon, and when (*e*) *Ezekiel*'s 390 Years were accompliſh'd from the Setting up of the golden Calves by *Jeroboam*, until their Return in the firſt Year of *Cyrus* were only 50 Years.

So that theſe things conſider'd, the remaining *Epochas* may ſtand thus:

From the Departure of the Children of *Iſrael* out of *Egypt*, to their Entrance into the Land of *Canaan*, were 40 Years.

From the *Iſraelites* Entring into the Land of *Canaan*, to the Beginning of *Solomon*'s Reign, were 436 Years.

From the Beginning of *Solomon*'s Reign, to the Laying the Foundation of the Temple, were 4 Years.

From the Laying of the Foundation of the Temple, to the Death of *Solomon*, were 36 Years.

From the Death of *Solomon*, to the Setting up of the Golden Calves, was 1 Year.

From the Setting up of the Golden Calves, to the firſt Captivity of the *Jews*, from whence the ſeventy Years were computed, were 370 Years.

From the firſt Captivity of the *Jews* to the laſt, where *Ezekiel*'s 390 Years ended, were 20 Years.

From the laſt Captivity of the *Jews*, to their Return out of *Babylon*, were 50 Years.

From their Return out of *Babylon* to the Birth of CHRIST, according to the vulgar Account, were 535 Years.

And therefore from the Departure out of *Egypt*, to the Birth of CHRIST, according to the vulgar Account, were 1495 Years.

But as our SAVIOUR was born four Years ſooner than the vulgar Account; ſo ſubtract 4 Years,

And then from the Departure of the *Iſraelites* out of *Egypt*, to the Time of his real Birth, were 1491 Years.

And as he was crucify'd in the thirty third Year of his Age according to the vulgar Computation; ſo to 1495 Years

Add 33 Years.

And then the Total, from the Departure out of *Egypt* to the Time of our SAVIOUR's Crucifixion, were 1528 Years.

The vulgar Year of CHRIST 1495, being added to that in the former *Table* of 2513 Years, proves, that the vulgar Year of CHRIST's Birth was in the Year of the World 4008, and conſequently that there were 4007 Years between the Day, in which the World was created *Anno Mundi* 1. and the ſame Day of the Year in the Year of the Birth of CHRIST, according to the common Computation, and as it is plac'd in all theſe Tables.

And as the vulgar Year of our SAVIOUR's Birth was in the Year of the *Julian Period* 4713;

So from thence ſubſtract 4307 Years,

The Remainder is 706, which is the Year of the *Julian Period*, in which the World was created, *Anno Mundi* 1.

(*e*) Ezek. 4. 1, 2, 3, 4, 5, 6, 7, 8.

CHAP. II.

From the Departure of the Iſraelites *out of* Egypt, *to their Paſſing over* Jordan.

FROM the Departure of the *Iſraelites* out of *Egypt*, to their Paſſing over *Jordan*, were *forty Years*; which (*a*) Space of Time is ſo frequently mention'd in the *Scriptures*, that it will admit of no Diſpute. That theſe *forty Years* do not begin from (*b*) the Time, when the Threatning was given, or about a Year and an half after their Departure out of *Egypt*, but from the very Time of their Departure, will be evident, Firſt, becauſe they (*c*) went out of *Egypt* on the fifteenth Day of the firſt Month, after they had kept the *Paſſover*, and (*d*) at the ſame Time of the Year they enter'd into *Canaan*. Secondly, The (*e*) Children of *Iſrael* were fed with *Manna* forty Years. This (*f*) was from their Coming into the Wilderneſs on the fifteenth Day of the ſecond Month after their Departure out of *Egypt*, until (*g*) their firſt *Paſſover* in *Canaan*. Thirdly, *Moſes* was (*h*) eighty Years of Age, when he deliver'd GOD's Meſſage to *Pharaoh*, and (*i*) at the End of the fortieth Year, even (*k*) when he died, he was but *an hundred and twenty Years old*.

(*a*) Exod. 16. 35. Num. 14. 33, 34. Num. 32. 13. Deut. 2. 7. Deut. 8. 2, 4. Deut. 29. 5. Joſh. 5. 6. Nehem. 9. 21. Pſal. 95. 10. Amos 2. 10, *and* 5. 25. Acts 7. 36, 42. Acts 13. 18, *and* Heb. 3. 9, 17. (*b*) Num. *chap.* 13 *and* 14, *particularly* 14. 26 *to* 36. (*c*) Exod. 12. 37. Num. 33. 3. (*d*) Joſh. 5. 10, 11, 12. (*e*) Exod. 16. 35. Neh. 9. 21. Act. 13. 18. Heb. 3. 9. (*f*) Exod. 16. 1, 11, 12, 13, 14, 15. (*g*) Joſh. 5. 10, 11, 12. (*h*) Exod. 7. 7. (*i*) Deut. 1. 3. (*k*) Deut. 34. 7.

2. This Sum of forty Years being added to that of 2513, in the End of the former Table, makes 2553 Years; which proves, that the Children of *Iſrael* enter'd into the Land of *Canaan* in the 2553d Year from the Creation.

3. There are three Perſons, the Fixing of whoſe Births will explain ſome Paſſages in the preſent and future Hiſtory. The firſt is *Caleb* the Son of *Jephunneh*. Of this there is no Difficulty. He tells us, (*l*) that he *was forty years old, when Moſes ſent him to ſpy out the land of Canaan.* This being in the Year 2514, he muſt be born in the Year 2474. And as he was (*m*) *fourſcore and five Years* old, when *Joſhua* began to conſider of Dividing the Land, ſo it is plain, that (*n*) they did not conquer it at once, but it took up the Space of about ſix Years.

4. The ſecond is *Joſhua* the Son of *Nun*. It is probable, that he died in the Beginning of the ſame Year, when *Cuſhan Riſhathaim* the *Aſſyrian* Emperor (*o*) began to oppreſs the *Iſraelites*, which our *Learned Prelate* makes to be in the Year 2591, ſo that as he was (*p*) 110 Years of Age when he died, he muſt be born in the Year 2481, and conſequently muſt be about 32 Years of Age, when he came out of *Egypt*, and therefore (*q*) he is call'd *a young man* about the Middle of the ſame Year, which is the utmoſt Age, in which any one was call'd by this Name in thoſe Times, and he could not be leſs, becauſe he was (*) the General of the *Iſraelitiſh* Army againſt the *Amalekites* at the ſame Time. He was therefore about three and thirty Years of Age when he went to ſpy out the Land, and 78 Years of Age when their (*r*) Wars were ended, and GOD gave them Reſt from all their Enemies, and they began to divide the Land when he is ſaid to *be old*, and *ſtriken in Years*. And the (*s*) Exhortation of *Joſhua* to the People immediately before his Death was thirty two Years after that, which is ſaid to happen *a long time after the* LORD *had given reſt unto Iſrael from all their enemies round about.* And therefore tho' the *Iſraelites* grew worſe and worſe; yet it is probable, that they corrupted themſelves in the Time of *Joſhua*, when he was old, and not ſo capable of Governing; which made him not only to admoniſh them ſo ſeriouſly to *cleave unto the* LORD, by a Repetition of former Benefits, and by Promiſes and Threatnings, but alſo (*t*) to make a Covenant with them, and ſet up a Stone for a Witneſs. And therefore tho' *Judah* headed (*u*) the twelve Tribes againſt the *Canaanites*, and (*x*) the Tribe of *Joſeph* acted bravely, yet (*y*) they could not drive out the Inhabitants of the Land, becauſe at the Death of *Joſhua*, *Cuſhan Riſhathaim* invaded them, aſſiſted their Enemies, and even (*z*) brought them into Subjection for ſome Time.

5. The third is (*a*) *Nahſhon*. He was (*b*) a principal Perſon in the Tribe of *Judah*, and their Standard Bearer in the ſecond Year after their Coming out of *Egypt*; and therefore we may ſuppoſe him to be at that Time about forty Years of Age, which was the Age of *Caleb*, and a fit Age for ſuch an Employment, and therefore might be born about the Year 2475. His Great Grandfather *Hezron* (*c*) was born about three Years before the Going down into *Egypt*, in the Year 2295; ſo that there is the Space of 180 Years for three Generations, or 60 for one. And conſequently his Grandfather *Aram* might be born about the Year 2355, and his Father *Aminadab* about the Year 2415. His Son *Salmon* (*d*) was in all Probability born in the Wilderneſs, and enter'd into the Land of *Canaan*, where he married *Rahab*, (who (*e*) hid the Spies) after the Taking of *Jericho*, by whom he is ſuppos'd to (*f*) have been the Father of *Boaz* mention'd ſo much in the Book of *Ruth*, about two and forty Years after the Paſſage over *Jordan*, or in the Year of the World 2595; all which Accounts have nothing of Improbability in them, and therefore may ſerve for a farther Confirmation of the *Scripture Chronology*.

6. The *Tabernacle* being ſet up on the firſt Day of the ſecond Year after the Departure of the *Iſraelites* out of *Egypt*, namely, on the firſt Day of the Month *Niſan*, the Orders and Rules were given concerning the Sacrifices, and the Conſecration of the Prieſts; and the eight Days of their Conſecration and Sacrifices were accompliſh'd before the Time came, when the Paſſover was to be kept by a former Command given in *Egypt*, and by a ſecond Command given in the Wilderneſs. On this fourteenth Day of the firſt Month, which was the proper Day for the *Paſſover*, ſome Men, becauſe they were unclean, could not obſerve it; and upon their Acquainting *Moſes* with their Caſe, he preſently brings them an Order (*g*) to keep it on the fourteenth Day of the next Month, and we have no Reaſon to doubt, but they obſerv'd it accordingly, even as (*h*) it was afterward obſerv'd in the Time of *Hezekiah*. Thus the Tranſlation of this Feaſt a Month beyond its proper Time, did rather enforce the Sig-

(*l*) Joſh. 14. 6, 7. (*m*) Joſh. 14. 10. (*n*) Deut. 7. 22. (*o*) Judg. 3. 8. (*p*) Joſh. 24. 29. (*q*) Exod. 33. 11. (*) Exod. 17. 8 *to* 14. (*r*) Joſh. 13. 1. (*s*) Joſh. 23. 1. (*t*) Joſh. *chap.* 23, *and* 24 *from Verſe* 1 *to* 29. (*u*) Judg. 1. 1 *to* 21. (*x*) Judg. 1. 22 *to* 27. (*y*) Judg. 1. 21, *and* 27 *to the End, and* 3. 1 *to* 6. (*z*) Judg. 3. 8. (*a*) Ruth 4. 20. (*b*) Num. 1. 7, *and* 2. 3, *and* 7. 10, *and* 10. 14. 1 Chron. 2. 10. (*c*) Gen. 46. 12. (*d*) 1 Chron. 2. 11. Matth. 1. 4. Luke 3. 32. (*e*) Joſh. *chap.* 2, *and* 6. 22, 23, 24, 25. (*f*) Matth. 1. 5. (*g*) Num. 9. 6 *to* 12. (*h*) 2 Chron. 30. 1, 2, 3, 4, *and* 13 *to* 23.

nificancy

nificancy of things to come than of things paſt, as rather commemorating the Death of CHRIST than their Deliverance out of *Egypt*, when it happen'd not to be on that very Night.

7. When GOD had poſitively declar'd, that (*i*) the *Iſraelites* ſhould wander forty Years in the Wilderneſs, and that all of them, except *Joſhua* and *Caleb*, ſhould die there, and when he did thus cut ſhort the Age of Man, to what it is at this Time, then *Moſes* (*k*) penn'd a melancholy Pſalm, in which he tells us, how they were conſum'd by GOD's Anger for their Impieties. And now Man's Age is come to *ſeventy* or *eighty* Years (after which there is only Labour and Sorrow) inſtead of thoſe Hundreds, which they liv'd before.

8. Here we may obſerve, that as Sin at firſt brought Death into the World; ſo Sin did afterward ſhorten the Age of Man. Before (*l*) the Flood the *Patriarchs* liv'd almoſt to a *thouſand* Years. But the Sin, which brought the Flood, took away one half of Man's Age, ſo that they, who were born afterward, (*m*) never attain'd to the Age of five hundred. At the Confuſion of *Babylon* it was ſhortned again in the ſame Manner; ſo that (*n*) none born after that Time liv'd up to *two hundred and fifty*, as it is eaſy to obſerve by Computing thoſe Ages. After the Death of the Patriarchs, when the true Worſhip of GOD was very much declin'd in their Families, and the reſt of Mankind were overrun with Superſtition and Idolatry, the Life of Man was ſhortned again; ſo that we read of none born ſince, who exceeded an hundred and five and twenty. Neither did the Ages of Men ſtand at that Meaſure; but at the frequent Murmurings and Provokings of GOD in the Wilderneſs, a third Part more, or thereabout was cut off from the Age of Man, and the common Stint of Man's Life was brought to ſeventy or eighty Years, or thereabout, or more particularly to 83 or 84 Years, which very few exceeded, and which *Moſes* ſpeaks of in the before-mention'd *Pſalm*, compos'd upon that Occaſion. And tho' the Sins of Mankind have been very great and univerſal ſince that Time; yet the Age of Man's Life hath not been ſhortned any more; becauſe a ſhorter Space would hardly have been ſufficient for the Finding out and Improvement of Arts and Sciences, as well as for other Reaſons.

(*i*) Num. 14. 33, 34. (*k*) Pſal. 90. (*l*) Gen. *chap.* 5. (*m*) Gen. 11. 12, 13, 14, 15, 16, 17. (*n*) Gen. 11. 18 *to the End.*

CHAP. III.

Of the Sabbatical Year.

AND now, as we have brought the Children of *Iſrael* out of *Egypt* into the Wilderneſs under the Conduct of *Moſes*, who afterward deliver'd to them not only the Moral, but alſo the Judicial and Ceremonial Law, which laſt conſiſted in ſeveral Types and Repreſentations of their MESSIAH or our JESUS, who was then to come; ſo it will be requiſite to conſider, what Types they had, which could point out unto us not only in general the Tranſactions of his Life, but alſo by a conſtant *Chronological* Revolution, could foreſhew the Years in which ſome of the moſt remarkable Paſſages ſhould happen; and among them there are two, which will deſerve our Thoughts, namely, their *Sabbatical* Year, or Year of Reſt, and their Year of *Jubilee*, or Year of Rejoicing.

2. The *Sabbatical Year* being appointed once in ſeven Years, and the Year of *Jubilee* being appointed to be the fiftieth Year, it hath made moſt Commentators incline to this Opinion, that the *Sabbatical* Years were included in the Years of *Jubilee*, as Parts in the whole, and that they did always begin and end together. According to this Account, the Year of *Jubilee* happen'd once in every forty nine Years, and both the Years of *Jubilee*, or the firſt and the laſt, were included in the fifty, according to a Way of Speaking very common among the *Jews*. If this is the true Account, then as (*a*) both the *Sabbatical* Year and (*b*) the Year of *Jubilee* were Years, in which they were neither to reap their Corn, nor gather in their Grapes; it would be impoſſible, that two ſuch Years ſhould come together, and yet (*c*) the contrary is plainly intimated, where GOD having injoin'd theſe two Reſts, promiſeth a Bleſſing upon the Obſervance of them. If they did *obſerve* his *Statutes*, and *keep* his *judgments, and do them*, then they ſhould *dwell in the land in ſafety*. But leſt when two ſuch Years did come together, they ſhould doubt the Providence of GOD to provide for them, he promiſeth, that he would preſerve them by a more immediate Care.

(*a*) Lev. 25. 5. (*b*) Lev. 25. 11. (*c*) Lev. 25. 20, 21, 22.

For

For then (ſaith he) *I will command my bleſſing on the ſixth year, and it ſhall bring forth fruit for three years.* And if he did thus provide for them in extraordinary Caſes, which could happen but (*d*) twice in three hundred and fifty Years, they might certainly depend upon him in the ordinary Courſes, when they had Liberty to ſow in the eighth Year, as well as when they were forc'd to *eat of* the *old fruit until the ninth Year*; for in all theſe Caſes, *until the fruits came in*, they ſhould *eat of the old ſtore*. Beſides, whilſt the Notion of the *Sabbatical Years* being included in the Year of *Jubilee* laſted, there was no Uſe made of theſe *Epochas* in *Chronology*; and the Learned Dr. *Prideaux*, in his *Preface* to his *Hiſtorical Connexion of the Writings of the Old and New Teſtament*, plainly affirms, that it was beyond his Skill. But this is in Effect to render thoſe divine Inſtitutions wholly needleſs, as if they had not been communicated to us by one, who is infinite in Wiſdom. Whereas, by Fixing theſe different *Epochas* in different Years, and Carrying on both diſtinctly, I hope to make it evident, that even thoſe Times and Seaſons, being Part of the *Ceremonial* Law, ſerve with the reſt, as (*e*) *Schoolmaſters to bring us to* CHRIST; That they are of excellent Uſe in *Chronology*, and worthy of the Appointment of him who hath plac'd the Times and Seaſons in his own Power, and that they do directly point out unto us the Years of our SAVIOUR's Nativity and Crucifixion.

3. To begin therefore with the *Sabbatical Year*. It is very evident, that among the *Jews* the ſeventh Day was a Day of Reſt, and alſo that the ſeventh Year was a Year of Reſt. One Day in ſeven took its Riſe from the Creation of the World, according to the Example of GOD himſelf, who *in ſix days made heaven and earth, the ſea and all that therein is, and reſted the ſeventh day. Wherefore the* LORD *bleſſed a ſeventh day* (for ſo I ſhall venture to tranſlate it) *and hallowed it*. But as the Year was alter'd, when the (*f*) *Iſraelites* came out of *Egypt*, from one Month to another; ſo the Sabbath was likewiſe alter'd from one Day to another. This is plain from what hath been already mention'd, more particularly from (*g*) the ſecond Repetition of the Law by *Moſes*, *And remember, that thou waſt a ſervant in the land of Egypt, and that the* LORD *thy* GOD *brought thee out thence by a mighty hand, and by an out-ſtretched arm, therefore the* LORD *thy* GOD *commanded thee to keep the ſabbath day*. But as the Paſſover did not only look back to the Deliverance of the *Iſraelites* out of *Egypt*, but alſo directed them to look forward to CHRIST our Paſſover, who at that Time was alſo crucify'd for us; ſo the *Sabbath* was not only a Memorial of Things paſt, but alſo a Sign of Things to come, and directed them to look to CHRIST, who on this Day reſted in the Grave. It is particularly ſaid of him in the Articles of our Creed, That *the third day he roſe again from the dead*. This Day, as all the four *Evangeliſts* tell us, was the Day after the *Sabbath*, or the firſt Day of the Week. On this Day he (*h*) appear'd to the two Diſciples going to *Emmaus*. On (*i*) the ſame Day of the Week he appear'd again to his Diſciples, and on that Day ſevennight he (*k*) confirm'd St. *Thomas* in the Faith of his Reſurrection. On the ſame Day of the Week the Apoſtles were (*l*) inſpir'd by the HOLY GHOST. This Day was call'd (*m*) the LORD's Day. And *Athanaſius* obſerves, that the Sabbath was chang'd by our LORD himſelf, and therefore all *Chriſtians* obſerve that Day, in which he their Maſter roſe from the Dead. It is very evident, that (*n*) CHRIST was crucify'd on the Day before the *Jewiſh Sabbath*, even *the day of the preparation*. That he (*o*) reſted in the Grave on the Day of the *Jewiſh Sabbath*, which was alſo a celebrated Feaſt, and (*p*) was particularly obſerv'd by the Diſciples. Thus the *Jewiſh Sabbath* was a Type of CHRIST's Reſting in the Grave on that Day, who accordingly by his Death fulfill'd the ſame, as it was typical, and by his Reſurrection he eſtabliſh'd another, which was to be of a perpetual Obligation. If then the *Sabbath* Day was typical, why not alſo the *Sabbatical* Year? If the one directed us to the Day of the ſeven, in which CHRIST was to reſt in the Grave, why may we not as well ſuppoſe, that the other might direct us to the Year of the ſeven, in which this happen'd. As therefore he reſted in the Grave on the *Sabbath* Day; ſo he reſted in the Grave on the *Sabbatical* Year, and thus he put an End to both theſe Types at once.

4. For the Proof of this we muſt inquire, when the *Sabbatical* Year began, and how long it was from thence unto the Death of CHRIST. As for the firſt Inquiry, we muſt take Notice, that the Command for Obſerving (*q*) a *Sabbatical Year* was given (*r*) with the reſt of the *Levitical Law*, at

(*d*) *That is, at the End of the fifth* Jubilee, *when the* Sabbatical *Year was the Year before it, and at the End of the ſeventh* Jubilee, *when the* Sabbatical Year *was the Year after it.* (*e*) Gal. 3. 24. (*f*) Exod. 12. 2. (*g*) Deut. 5. 15. (*h*) Luke 24. 13. (*i*) Luke 24. 33, 34, 35, 36. John 20. 19, 20. (*k*) John 20. 26, 27, 28, 29. (*l*) Act. 2. 1, 2, 3, 4. (*m*) Rev. 1. 10. (*n*) Matth. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 42. (*o*) John 19. 31. (*p*) Luke 23. 54, 55, 56. (*q*) Levit. 25. (*r*) Exod. 40. 1, 2, 17, *and* Levit. 1. 1. *See the following Journal for that Month.*

the

the Beginning of the ſecond Year after their Departure out of *Egypt*, or at the *Vernal Equinox* in the Year of the World 2514. The Obſervation of this Reſt conſiſted chiefly in two things, Firſt, in their not Tilling their Ground, nor Pruning their Vineyards, and not Gathering in the Fruits of the Earth, whence it was call'd (*s*) *the Sabbath of the land*. This could not be obſerv'd, until the *Iſraelites* (*t*) came into the Land of *Canaan*. Secondly, It conſiſted in the Creditors freely Diſcharging their Debtors, and Releaſing their Debts, *even* (*u*) *as* GOD *for* CHRIST's *ſake hath forgiven us*, and hence it was call'd, (*x*) *The* LORD's *Releaſe*, and was a Type of the full and free Forgiveneſs of Sins, and the Liberty which we obtain for the Sake of CHRIST our LORD, who on ſuch a Year as this made a full Satisfaction for all. And thus it might be obſerv'd (as no Doubt it was) as ſoon as the Command was given. The Reaſon of its Inſtitution was in Commemoration of their Deliverance *out of the land of Egypt, and out of the houſe of bondage*, and that (*y*) they might learn to do to others, even as GOD had done to them. And as this might be obſerv'd immediately; ſo they had greater Reaſon to obſerve it, when their own Deliverance was ſo freſh in their Memory. And therefore as the *Jewiſh Sabbath* was kept ſoon after their Departure out of *Egypt*; ſo the firſt *Jewiſh Sabbatical* Year was kept ſoon after the ſaid Departure. As to the Year, there are two things to be conſider'd, either the Time of the Year when it began, or the Year it ſelf. As to the *Jewiſh* Year, it is certain that it began at the *Vernal Equinox* in Reference to all things ſacred, by an expreſs (*z*) Command from GOD himſelf; but in civil Matters the former Method of Beginning at the *Autumnal Equinox* is ſuppos'd to have ſtill continu'd. And there is great Reaſon to think, that their *Sabbatical* Year began at that Time, when all their Harveſt was over, which began at the other *Equinox*. Then they were not to ſow, as they uſually did in *October* and the following Months, but to ſtay till the Return of the Seaſon the next Year. For if this Year had began in *March*, they could not have reaped that which they had ſown the Year before. But how to fix the Year it ſelf is a greater Difficulty, and can (I think) no otherwiſe be determin'd than by Conſidering, that as in *Canaan* it was a Reſt from Tilling, ſo in the Wilderneſs it muſt be a Reſt from Travelling and Working. Now the *Iſraelites* came out of *Egypt* in the Spring, and in the Year of the World 2513. Their firſt Year was (*a*) a Year of Travel to *Succoth*, to *Etham*, to *Pihahiroth*, to *Marah*, to *Elim*, to the *Red-Sea*, to *Sin*, to *Dophkah*, to *Aluſh*, and to *Sinai*. And tho' they continu'd there for ſome Time; yet they were conſtantly imploy'd in making the Tabernacle to the End of that Year. Their ſecond Year was alſo a Year of Travel (*b*) to *Kibrothhattaavah*, to *Hazeroth*, and to *Rithmah*, or *Kadeſhbarnea*, where they arrive about (*c*) the latter End of *July*, in the Year of the World 2514, and here they tarry (*d*) *many Days*, even a full Year, in the ſame Manner as they had tarried at *Sinai*, but without any Work to do. So that here was properly a *Sabbatical Year* to the *Iſraelites* in the Wilderneſs. And as their Year of *Jubilee*, and their *Sabbatical* Year, being both of the ſame Nature, began in the ſeventh Month, or at Autumn; ſo this began not far from the ſame Time, and particularly continu'd at the Paſſover in the Year 2515. And it is difficult to aſſign any other Reaſon, why the *Scripture* is ſo poſitive in Mentioning this Year only, as a certain Year of Reſt to the *Iſraelites*, but that we ſhould take Notice of it as a *Sabbatical Year*, and compute from thence accordingly. Now from the Year 4041, when (as it will appear by theſe *Tables*) our SAVIOUR was crucify'd, let us ſubtract the firſt *Sabbatical* Year 2515, according as it is thus laid down in theſe *Tables*, and the Remainder is 1526, which being divided by *ſeven*, the *Cycle* of theſe Years, there is no Remainder. This ſhews, that our SAVIOUR was crucify'd in a *Sabbatical* Year; and thus the *Type* both of the Day and of the Year do anſwer exactly with the *Antitype*.

5. And now let us come into the Land of *Canaan*, and ſee when their firſt *Sabbath of the land* was obſerv'd. And here (*e*) the Words of *Moſes* muſt be our Guide. *When ye ſhall come into the land, and ſhall have planted all manner of trees for food* (which was the Work of the firſt Year) *then ye ſhall count the fruit thereof as uncircumciſed*; *three years* (excluſive of the firſt Year) *ſhall it be as uncircumciſed unto you*; *it ſhall not be eaten of. But in the fourth year* (excluſive of the firſt) *all the fruit thereof ſhall be holy* (or a *Sabbatical* Year) *to praiſe the* LORD *withal. And in the fifth year ye ſhall eat the fruit thereof* (then ye ſhall ſow and reap, then ye ſhall plant Vineyards, and gather in the Grapes, and then ye ſhall do all Manner of Husbandry)

(*s*) שבת הארץ Levit. 25. 6. (*t*) Levit. 25. 2, 3, 4. (*u*) 2 Cor. 2. 10. Epheſ. 4. 31, 32. Coloſſ. 3. 12, 13. (*x*) שמטה ליהוה Deut. 15. 2. (*y*) Exod. 22. 21. Exod. 23. 9, 10, 11, 12. Levit. 19. 33, 34. Deut. 10. 19. Matth. 5. 43, 44, 45, 46, 47, 48. Luke 6. 27 *to* 37. (*z*) Exod. 12. 1, 2. (*a*) Num. 33. 1 *to* 16. (*b*) Num. 33. 16, 17, 18. (*c*) *See the following* Journal *for the End of that Year.* (*d*) Deut. 1. 46. *See the Obſervations at the End of the following* Journal *for the Year* 1714. (*e*) Levit. 25.

that the earth *may yield unto you the increaſe thereof. I am the* LORD *your* GOD. Now as the *Iſraelites* came out of the Land of *Egypt* in the Year of the World 2513; ſo they came into the Land of *Canaan* in the Year of the World 2553. This Year they planted Trees for Food; then the Years 2554, 2555, and 2556 were Years, in which they were not to eat thereof, and the Year 2557 was the *Sabbatical* Year. And the Command it ſelf ſhews, that it ought to be thus obſerv'd at their Entrance into the Land of *Canaan*. Now from the Year of the World 4041 let us (as before) ſubtract this *Sabbatical* Year 2557, and the Remainder is 1484; which being alſo divided by ſeven, or the *Cycle* of theſe Years, there is no Remainder, and ſo this like the other anſwers exactly to the *Antitype*. Thus all theſe Rites are Shadows of things to come, and plainly ſhew, that they were ordain'd by a moſt wiſe Being, who knew exactly at ſo great a Diſtance of Time the very Year, in which they ſhould all be fulfilled. And as GOD was pleas'd to number the Years ſo exactly for many Ages from the Creation; ſo hath he given us ſuch Signs as theſe by which we may know how to rectify them afterward.

6. Thus the Computation of the *Sabbatical* Years, tho' it is mention'd (*f*) by *Moſes* immediately before the Year of *Jubilee*, muſt not be reckon'd as a Part thereof, but as a diſtinct *Epocha* by it ſelf. It is (*g*) mention'd as diſtinct from the other, and to be *at the End of every ſeven Years*. And then the (*h*) Metaphor of a *Sabbath*, namely, always one in ſeven, is more clear and plain; and it will be of great Uſe to fix the Time of our SAVIOUR's Crucifixion.

7. This Computation of the *Sabbatical Year* may help us to fix the (*i*) fourteenth Year of King *Hezekiah*'s Reign, to the Year of the World 3298, according as it is plac'd in theſe *Tables*. From the Year 3298, ſubtract the *Sabbatical Year* 2515, and the Remainder is 783, which being divided by ſeven the Remainder is 6, and ſhews it to be the Year before the *Sabbatical Year*. This Year the *Aſſyrian* Army being very great (ſince 180000 of them were deſtroy'd in one Night) had ravag'd the Country, ſpoil'd all their Tillage, and came near to *Jeruſalem* without any Oppoſition. *Hezekiah* praying, and ſending to *Iſaiah*, receives a comfortable Anſwer and a comfortable Sign. The Anſwer was, that the *Aſſyrian* Army ſhould not be able to do any Miſchief to *Jeruſalem*, but ſhould return with Shame into their own Land; and that GOD would protect and defend the City of *Jeruſalem* (at leaſt during the Life of *Hezekiah*) for his own Sake, and for his Servant *David*'s Sake. And (*k*) this ſhould be a Sign unto them. Tho' the Country was ruin'd and plunder'd; yet the Earth of its own Accord ſhould bring forth a ſufficient Plenty: *Ye ſhall eat this year, ſuch things as grow of themſelves*. And tho' the next Year was the *Sabbatical Year*, in which they were not to ſow, nor reap, nor gather in their Vineyards; yet let them go on in their Duty, and GOD would provide for them, that they ſhould eat *the next year, that which ſpringed* up in *the ſame* Manner, and in this ſame Year. And as they ſhould experience the Truth of this Promiſe in the next Harveſt; ſo let them continue their Obedience to him, and his Providence would provide for them; ſo that in the third Year (when the *Sabbatical Year* was paſt) they ſhould enjoy ſuch a laſting Peace and Plenty, that they *might ſow, and reap, and plant vineyards, and eat the fruit thereof*.

8. This Computation may fix the *Sabbatical Year* (*l*) mention'd by the Prophet *Jeremiah* thus: In the eighth Year of *Zedekiah*, at the *Autumnal Equinox*, or the Year of the World 3417, the *Sabbatical* Year began; ſo that the Year 3418, was the *Sabbatical* Year. Thus if we ſubtract 2515, or the firſt *Sabbatical* Year, the Remainder will be 903, which being divided by 7, there is no Remainder, and conſequently proves it to have been the *Sabbatical* Year, which the Prophet mention'd. So that the Story is thus: At the Beginning of the *Sabbatical Year* in the eighth Year of *Zedekiah*'s Reign, and the Year of the World 3417, (*m*) *the princes and all the people* having *enter'd into* a *covenant*, and having *heard, that every one ſhould let his man ſervant, and every one his maid ſervant go free, and that none ſhould ſerve themſelves of them any more, they obeyed, and let them go*. In the Beginning of the next Year, *Anno Mundi* 3418, (*n*) *Zedekiah deſpiſes the oath, and breaks the covenant* which he had made with the King of *Babylon*, and (*o*) *ſends Ambaſſadors to Egypt*, that he might be ſupply'd with an Army both of Horſe and Foot, and ſo (*p*) he rebels againſt the King of *Babylon*. The Princes and People, (*q*) puff'd up with great Expectations from *Egypt*, compel by Force *the ſervants and the handmaids, whom they had let go free, to return, and brought them into ſubjection for ſervants and for handmaids*. Upon this (*r*) the Prophet *Jeremiah* tells them of this Fault, and threatens the Sword, the Famine, and the Peſtilence as the Conſequences thereof, and alſo that *Je-*

(*f*) Levit. 25. (*g*) Deut. 15. (*h*) Levit. 26. 34, 35, 43. (*i*) 2 Kings 18. 13. Iſai. 36. 1. (*k*) 2 Kings 19. 29. Iſai. 37. 30. (*l*) Jer. 34. 8 *to the End*. (*m*) Jer. 34. 8, 9, 10. (*n*) 2 Chron. 36. 13. Ezek. 17. 16, 17, 18. (*o*) Ezek. 17. 16. (*p*) 2 Kings 24. 20. 2 Chron. 36. 13. Jer. 52. 3. (*q*) Jer. 34. 11. (*r*) Jer. 34. 12 *to the End*.

ruſalem

ruſalem ſhould be taken, and *Zedekiah* given to the King of *Babylon*'s Army, which came to paſs accordingly; for (*s*) in the ſame Year, being the ninth Year of King *Zedekiah*'s Reign, in the dead Time of Winter, the City was beſieg'd for a Year and an half, and afterward taken according as it had been foretold. Which Account agrees exactly with the *Scripture* Hiſtory, and what is mention'd by our beſt *Chronologers*, and fixes the *Sabbatical* Year at this Time.

9. And laſtly, this Computation may afford us ſome ſmall Light for the Fixing the Time between *Jeroboam*'s making *Iſrael to ſin*, and the laſt *Babyloniſh Captivity*, when *Jeruſalem* was taken by a Siege. This Diſtance (*t*) is plainly ſhewn to be *three hundred and ninety* Years. Now (*u*) the *ſeventy Years* Captivity in *Babylon* ſo often mention'd in *Scripture*, began from the Time when *Nebuchadnezzar* King of *Babylon* (*x*) came to *Jeruſalem*, and beſieg'd it, and which was in the third Year of *Jehoiakim* King of *Judah*, whom (*y*) GOD gave into his Hand, with Part of the Veſſels belonging to the Temple; and this was twenty Years before the laſt Captivity. For *Jehoiakim* (*z*) reigned eleven Years, ſo that two Years paſs'd before his Troubles began, and the laſt Captivity was (*a*) in the eleventh Year of *Zedekiah*, who ſucceeded him at (*b*) three Months Diſtance. As therefore the nine laſt Years of *Jehoiakim*, and the eleven Years of *Zedekiah* added together, make twenty in the whole, and theſe ſubtracted out of the ſeventy Years, make it appear, that there were fifty Years from *Zedekiah*'s Captivity to the Return from *Babylon*; and thus there ſeems to be *fifty Sabbatical* Years unobſerv'd, from the Time when *Jeroboam* firſt made *Iſrael* to ſin to the laſt Captivity, in the whole Space of the *three hundred and ninety Years*, which are (*c*) ſo plainly intimated in *Scripture*, and which may be reckon'd thus: In the *three hundred and ninety* Years aforeſaid, there were ſix and fifty *Sabbatical* Years in all, incluſive of the laſt, in the eleventh Year of *Zedekiah*, when *Jeruſalem* was taken. They were all probably unobſerv'd, except (*d*) in the Reigns of *Hezekiah* and *Joſiah*. The firſt Year of *Hezekiah*'s Reign, being a *Sabbatical* Year, could not be obſerv'd, the Reformation being but newly begun, the Ground having been plow'd the Year before, or perhaps the *Harveſt* being over before he began to reign. In (*e*) *Hezekiah*'s nine and twenty Years Reign (*f*) one was obſerv'd, even in his fifteenth Year, by the Command of the Prophet *Iſaiah*. And as he doth not blame them for their former Non-obſervance; ſo this Silence is a tacit Confeſſion, that the other in his eighth Year was obſerv'd, and the Prophet only exhorts them to do as they had done before, notwithſtanding their preſent Difficulties; and thus, no Doubt, the other two were obſerv'd in the twenty ſecond, and in the laſt Year of *Hezekiah*'s Reign. *Joſiah* reign'd (*g*) *one and thirty Years*. In the (*h*) *eighteenth* Year of his Reign the Book of the Law was found, upon which there was (*i*) a great Concern, becauſe the People had not acted according to it; and upon this the two following *Sabbatical* Years in the *twentieth* and *twenty ſeventh* Years of his Reign were obſerv'd, the People then knowing their Duty, but being ignorant of it before. Thus ſix were obſerv'd in all, and the other fifty were omitted, which (*k*) fifty Omiſſions were puniſh'd accordingly with fifty Years final Captivity; and ſo (*l*) the Land enjoy'd her Sabbaths, as *Moſes* had foretold.

(*s*) 2 Kings 25. 1, 2. Jer. 52. 4, 5. (*t*) Ezek. 4. 1, 2, 3, 4, 5. (*u*) Jer. 29. 10. 2 Chron. 36. 21, *and* Zech. 1. 12. (*x*) 2 Kings 25. 1, 2. (*y*) Dan. 1. 1. (*z*) 2 Kings 23. 36. 2 Chron. 36. 5. (*a*) 2 Kings 25. 2, 3. 2 Chron. 36. 11. (*b*) 2 Kings 24. 8. 2 Chron. 36. 9. (*c*) Jer. 34. 8 *to the End, compar'd with Verſe* 1, *and* 2 Chron. 36. 21. Ezek. 4. 1 *to* 9. (*d*) Eccluſ. 49. 4. (*e*) 2 Kings 18. 2, *and* 2 Chron. 29. 1. (*f*) Iſai. 37. 30. (*g*) 2 Kings 22. 1, *and* 2 Chron. 34. 1. (*h*) 2 Kings 23. 3, *&c. and* 2 Chron. 34. 8, *&c.* (*i*) 2 Kings 23. 11, 12, 13. 2 Chron. 34. 19, 20, 21. (*k*) Jer. 34. 8 *to the End.* (*l*) Levit. 26. 27, 28, 31, 32, 33, 34, 35, 43, 44, 45.

CHAP. IV.

Of the Year of Jubilee.

AS the Paſſover points out unto us the Time of the Year, in which CHRIST was crucify'd; as the Feaſt of Weeks typify'd the Inſpiration of the Apoſtles; as the Sabbath Day among the *Jews* directed us to the Day of the Week, in which CHRIST reſted in the Grave, and the *Sabbatical* Year directed us to the Year of this Reſt; ſo the Feaſt of *Tabernacles*, typifying the Nativity of CHRST, directs us to the Time of the Year, and the *Jubilee* directs us to the Year, when it happen'd.

2. The

2. The *Jubilee* was the laſt Feſtival, which GOD commanded to be obſerv'd by the *Jews*. The *Engliſh* Word *Jubilee* is deriv'd from (*a*) the *Hebrew*, where it ſignifies ſometimes a Ram, and ſometimes only a *Ram*'s *Horn*. Thus (*b*) in *Joſhua*, *Seven prieſts ſhall bear before the ark ſeven trumpets of rams horns*; where the Word (*c*) is us'd, and expounded by the *Chaldee* Paraphraſts, as it is in our Tranſlation.

3. There were five main Uſes of this Feaſt. *Firſt*, For the general Releaſe of Servants. *Secondly*, For the Reſtoring of Lands and Tenements to the firſt Owners, who formerly ſold them. *Thirdly*, Hereby a true Diſtinction of their Tribes and Families was preſerv'd, becauſe Lands return'd to their Owners in their proper Tribes, and Servants to their own Families; and hereby CHRIST was more eaſily prov'd to be of the Tribe of *Judah*, and of the Family of *David* according to the Promiſe. *Fourthly*, Some are of the Opinion, that as the *Grecians* did compute their Times by the *Olympiads*, the Pagan *Romans* by their *Luſtra*, and the *Chriſtian Romans* for ſome Time by the Indictions; ſo the *Jews* computed by the *Jubilees*, or at leaſt that it was ſo intended. *Laſtly*, It did myſtically ſhadow forth that ſpiritual *Jubilee*, which *Chriſtians* enjoy under the Goſpel by the Coming of CHRIST, by whom we have not only a Re-entrance into the Kingdom of Heaven, which we had all forfeited by our many Sins, (and this was ſignify'd by their Re-entrance upon their Lands formerly ſold) but alſo the Sound of the Goſpel, which in this Feaſt is typify'd to us by the Sound of the Trumpets, is gone throughout the World. Thus (*d*) *the* LORD *hath blown the trumpet*. But neither this Releaſe of Servants, nor the Reſtoring of Lands was until the tenth Day of the Month *Tiſri*, or five Days before the Feaſt of Tabernacles, at which Time it was proclaim'd by the Sound of the *Rams Horns*. The nine firſt Days of this Month the Servants feaſted, made merry, and wore Garlands in Token of their approaching Liberty. To theſe I ſhall add another Uſe, *viz.* It directs us to the Year of CHRIST's Nativity.

4. To prove this theſe three Particulars muſt be obſerv'd, *Firſt*, That CHRIST was born at the Feaſt of *Tabernacles*, which always follow'd the Sounding of the *Jubilee*. *Secondly*, He was born in the Year of *Jubilee*. And *Thirdly*, The firſt *Jubilee* was obſerv'd in the third Year after the *Iſraelites* enter'd the Land of *Canaan*, *Anno* 2555.

5. *Firſt*, CHRIST was born at the Feaſt of *Tabernacles*, which always follow'd the Sounding of the *Jubilee*, that is, in a Year when the *Jubilee* happen'd. The Sounding of the *Jubilee* was always on the tenth Day of the Month *Tiſri*, or the ſeventh Month, and the Feaſt of *Tabernacles* began on the fifteenth Day of the ſame Month.

6. This Month was ennobled in former Times, *Firſt*, (*e*) in this Month the World was created, and when Sin had enter'd into it, the Redeemer was promis'd, that he ſhould be born of a Woman. In this Month were all the Fathers born, who liv'd before the Flood, and all the Patriarchs, who were after, as the *Jews* generally aſſert, and not without ſome Reaſon. From this Month the Year began from the Creation of the World to the Redemption out of *Egypt*; and tho' the ſacred Year was alter'd, yet the civil Year continu'd the ſame. In this Month the Year of *Jubilee* began in the ſucceeding Ages. In this Month were theſe famous Solemnities, The *Faſt* of *Expiation*, and the Feaſts of *Trumpets* and *Tabernacles*. In this Month the Tables of the old Law were repair'd. For *Moſes*, after the Faſt of forty Days, comes down from the Mountain, a Meſſenger of good things to come, on the firſt Day of this Month, which was appointed to be the Feaſt of *Trumpets* in ſucceeding Ages. And ſuch glorious things as theſe may be alſo obſerv'd concerning the Feaſt of Tabernacles it ſelf. At that very Time (*f*) did the *Iſraelites* ſet about Making of the Tabernacle in the Wilderneſs, and at (*g*) that very Time was the Conſecration of *Solomon*'s Temple. And it would be very ſtrange, if all theſe things were Types of nothing.

7. But *ſecondly*, A View of the *Jewiſh Feaſts* will help forward this Obſervation. Thoſe, which were of divine Inſtitution, were (*h*) only three, *viz.* The Feaſt of *unleavened Bread*, The Feaſt of *Weeks*, and The Feaſt of *Tabernacles*. And theſe were partly for Remembrance of things paſt, and partly for *Types* and *Figures* of things to come.

8. The Feaſt of the *Paſſover* was for a thankful Remembrance of the great Deliverance of the *Iſraelites* out of *Egypt*, when for Haſte they were forc'd to carry their Dough unleaven'd upon their Shoulders. And the Evening before, God having ſlain all the *firſt-born* of *Egypt*, preſerv'd the *firſt-born* of the *Iſraelites*, becauſe he ſaw the Blood of the *Paſchal Lamb* ſprinkled upon the Door-Poſts of their Houſes. For this Cauſe they were commanded to rejoice before the LORD their GOD, whenever that happy Time of the Year ſhould come, and to keep it holy in a peculiar Manner.

9. This Feaſt was alſo a Type and Figure of good Things to come, *viz.* Of our Deliverance from the Bondage of Sin and Satan by that immaculate Lamb CHRIST JESUS,

(*a*) יובל. (*b*) Joſh. 6. 4. (*c*) יובלים. (*d*) Zech. 9. 14. (*e*) Lightfoot, *Vol.* 1. *Page* 427. (*f*) Exod. 35. (*g*) 1 Kings 8. 2, *and* 2 Chron. 5. 3, *and chap.* 7. 8, 9, 10. (*h*) Deut. 16. 16, 17.

who

who was foreordain'd of GOD to be ſlain upon the Croſs for the Sins of the World on the ſame Month and Day; and whenever GOD ſhall behold this Blood of CHRIST apply'd by a lively Faith to the Soul of any *Chriſtian*, he will ſpare and not deſtroy it.

10. The ſecond Feaſt, or the Feaſt of *Weeks* or *Pentecoſt*, was, Firſt, For the Remembrance of the Law given at that Time upon Mount *Sinai* with Thundering and Lightning, and the Sound of a Trumpet from Heaven. And *Secondly*, For a Type of the Doctrine of the *Goſpel*, which was publiſh'd at the ſame Seaſon, when with a Sound from Heaven, cloven Tongues like Fire (*i*) fell upon the *Apoſtles*, *and they were all filled with the* HOLY GHOST.

11. As for the Feaſt of *Tabernacles*, the firſt End is plain, that it was a Memorial of the long Dwelling of the *Iſraelites* in (*k*) *Tabernacles* in the Wilderneſs. *Ye ſhall dwell in booths* (ſaith the LORD) *all that are Iſraelites ſhall dwell in booths*; *That your generations may know, that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt. I am the* LORD *your* GOD.

12. But it is not ſo expreſs as in the former, of what things to come concerning CHRIST it was a Type. However we may judge thereof from (*l*) the Words of St. *John*, *The Word was made fleſh, and dwelt* (or fix'd his Tabernacle) *among us.* For ſo (*m*) the Word may ſignify. By this Expreſſion St. *John* ſeems plainly to intimate, That as the Paſſover was a Type of his Paſſion, and the *Pentecoſt* a Type of the Sending of the HOLY GHOST; ſo the Feaſt of *Tabernacles* ſhould be for a Type of his Incarnation, when the Divine Nature took our Fleſh as a *Tabernacle* to inhabit in, and the WORD of GOD became *Immanuel*, or GOD *with us.* For it is incredible, that this principal *Feaſt* ſhould not be a Type of ſome principal thing concerning CHRIST, as well as the reſt, it being as ſolemn as the other two, or rather the chief of the three. And there is nothing but his *Incarnation* and Nativity, which can be apply'd to it.

13. But to proceed to Particulars: The Inſtitution of the Feaſt of *Tabernacles* agrees excellently with the Time of CHRIST's Birth. For *Firſt*, When *Moſes* came down from the Mountain on the firſt Day of the Month *Tiſri*, and declar'd, that GOD was appeas'd, and the People pardon'd, his (*n*) Face ſhone, as if the Divinity had inhabited the Manhood, ſo that the *Iſraelites* could not look upon him; and he then gave Directions, that they ſhould immediately ſet about the Building of the Tabernacle (which was hitherto hinder'd by and becauſe of the golden Calf) ſeeing that GOD would now dwell among them, and forſake them no more. Upon this the People bring their Offerings, which were view'd and found to be ſufficient. And then immediately they pitch their Tents, knowing that they were not to depart from that Place, before the *Divine Tabernacle* was finiſh'd; and thus they ſet about this great Work with all their Might at this Time of the Year. Hence the fifteenth Day of this Month, and ſeven Days after, were appointed for the Feaſt of *Tabernacles*, in Commemoration of their Dwelling in Tents in the Wilderneſs, when GOD dwelt in the Midſt of them. And it ſeems very evident, that theſe things reſpect the Incarnation of CHRIST, when GOD dwelt among us in human Fleſh, with a very apt and typical Aſpect. And to this may allude the (*o*) many Expreſſions of GOD's Dwelling among the Children of *Iſrael.*

14. *Secondly*, The Reaſon, why (*p*) GOD was ſo punctual, that all things ſhould be made by *Moſes* according to the Pattern, which was ſhewn to him in the Mount, may probably be to ſhew us, That CHRIST JESUS, who took our Nature upon him, was the ſame, who before was ſeen by Saints and Angels in the higheſt Heavens.

15. *Thirdly*, This Feaſt had a more extraordinary Courſe of Sacrifices than either of the other, which ſeems more viſibly to point at the Time, when he, who was the Accompliſhment of them all, ſhould come in the Fleſh.

16. *Fourthly*, This Feaſt was of one Day's Continuance more than the reſt, this having eight feſtival Days, and the other two but ſeven. And it is not improbable, that the eighth Day was added to it, which was (*q*) *a great day of the feaſt*, as figuring the Time of his Circumciſion.

17. *Fifthly*, Another Cuſtom us'd at this Feaſt may alſo confirm this Opinion. For (*r*) whilſt they gather'd and carry'd the Boughs, whereof they made their *Tabernacles*, they uſually ſang a Kind of Litany, in which the People continually cry'd *Hoſanna*, *Hoſanna*, that is, *Save now.* This was ſo uſual, that in Time the Feaſt, and the Boughs, and all their Ceremonies, came to be call'd *Hoſanna.* Hence aroſe the Cry of the People in the Goſpel, when (*s*) they cut down Boughs to honour our SAVIOUR Riding upon an Aſs, *Hoſanna to the Son of Da-*

(*i*) Acts 2. 1, 2, 3, 4. (*k*) Levit. 23. 42, 43. (*l*) John 1. 14. Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν. (*m*) Εσκήνωσε. (*n*) Exod. 34. 29, 30. (*o*) Exod. 25. 8. Exod. 29. 45, 46. Num. 5. 3. Deut. 5. 11, *and* Num. 35. 34, *which the* Septuagint *renders by* κατασκηνῶν. (*p*) Exod. 25. 9, 40, *and* Heb. 8. 15. (*q*) Joh. 7. 37. (*r*) Mede *on* Deut. 16. 16. (*s*) Matt. 21. 1 *to* 12. Mark 11. 1 *to* 12. Luke 19. 28 *to* 41.

vid, *Hoſanna in the higheſt*. For tho' it was at a different Time of the Year from the Feaſt of *Tabernacles*; yet the Carrying of Boughs put them in Mind of the accuſtom'd Acclamation at that Feaſt. All which ſeems to be order'd by the Providence of Almighty GOD, to ſhew, *Firſt*, What this Ceremony of *Tabernacles* aim'd at, namely, the Myſtery of our Redemption by GOD in the Tabernacle of our Fleſh, or the Incarnation of CHRIST, which is that which made him to be JESUS, a *Saviour*, and makes us to cry unto him by Faith, *Hoſanna*, Save now. And *ſecondly*, That it might be known who this Tabernacle was, the People by a ſecret Providence cry'd out unto our SAVIOUR, even at another Time, *Hoſanna to the Son of David*, aſcribing in their ſo Speaking the whole Ceremony of Boughs and *Tabernacles* to him.

18. *Sixthly*, Another Cuſtom us'd at this Feaſt may not be improperly conſider'd, which is their Drawing and Pouring out of Water, and their great Rejoicing for it. This Pouring out of Water was us'd every Day of the Feaſt, and their Rejoicing upon it was ſo great, that in all this Feaſt, nay, in all the Feaſts throughout the Year, they had not the like. One (*t*) of the Prieſts with a golden Tankard goes to the Pool of *Siloam*, and there he fills it with Water. He returns back again into the Court thro' that which was call'd, *The Water Gate*; and when he came there, the Trumpets ſounded. Then he goes to the Riſe of the Altar, and after ſome Ceremonies he pours it out by Way of Libation. Towards Night they begin their Rejoicing for the Pouring out or Drawing of the Water, which Mirth they continu'd far in the Night every Night of the Feaſt. And this their Rejoicing was ſo very great, that they ſay, *He that never ſaw the Rejoicing at the Drawing of the Water, never ſaw Rejoicing in all his Life.* Now it is certain, that our SAVIOUR applies this whole Ceremony to himſelf. For (*u*) in the laſt and great Day of the Feaſt, when they had kept this great Mirth ſeven Days, in Reference to the Drawing and Offering of Water out of the Pool of *Siloam*, he (*x*) *ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink. He that believeth in me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water.* And *this he ſpake of the ſpirit, which they, who believed in him, ſhould receive.* But to apply this to our bleſſed SAVIOUR. When he was juſt entering upon the (*y*) thirtieth Year of his Age, and conſequently at the very Time of this Feaſt, he was baptiz'd with Water by *St. John* in the River *Jordan*. At this Time he was not dipp'd, but the Water was pour'd down upon his Head, as at the *Altar*, which ſanctify'd the Oblation, and thus he *ſanctify'd Water to the myſtical Waſhing away of Sin.* And as the Waters of *Siloam* went Eaſtward, and the Waters of *Jordan* went Southward, until they came to *the dead Sea*, and thus they both went either to or from the four cardinal Points of the World; ſo the (*z*) Water of Baptiſm typify'd by the one, and ſanctify'd by the other, goes not to the *Jews* only, but alſo to the Gentiles, *who* (*a*) *were dead in treſpaſſes and ſins*, and ſerves for the Healing of all Mankind. That the Water was pour'd on the Head of CHRIST (and that he in this Particular agreed more exactly with the Type, than if he had been dipp'd) is evident from (*b*) the Words of St. *John* the *Baptiſt*, who ſaid to the *Phariſees* and *Sadducees*, *I indeed baptize you with water*; *but* CHRIST *ſhall baptize you with the* HOLY GHOST *and with fire*. Here both the Baptiſms allude to each other, as both perform'd in the ſame manner; and therefore it will be as hard to prove, that St. *John* plung'd his Diſciples into the Water, as it is to prove, that CHRIST did plunge his Diſciples into the Fire. But this was literally fulfill'd, (*c*) when *cloven tongues, as of fire, ſate upon the heads of the Apoſtles*, coming from Heaven with a Sound like the Ruſhing of Water, *and they were all filled with the* HOLY GHOST. There is (*d*) a remarkable Paſſage in the *Talmud*. Rabbi Levi *ſaith*, *Why is the Name of it call'd, The Drawing of the Water? And to this it is anſwer'd, Becauſe of the Drawing or Pouring out of the* HOLY GHOST, according to (*e*) *that which is ſaid*, With joy ſhall ye draw water out of the wells of ſalvation. And (*f*) St. *Matthew* ſaith, that JESUS, *when he was baptized, went up ſtraitway from the water, and lo the heavens were opened unto him, and he ſaw the ſpirit of* GOD *deſcending like a dove, and lighting upon him, And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.* And he that compares theſe together, may ſoon obſerve the Agreement between the Type and the Antitype, *viz.* the plentiful Effuſion of the HOLY GHOST, and the Pouring forth of the Water at this Seaſon.

19. To theſe Particulars (*g*) another Text may be added, which may ſerve in a great Meaſure to illuſtrate them. *And it ſhall come to paſs, that every one, who is left of all*

(*t*) Lightfoot *Vol.* 1. *Page* 977. (*u*) John 7. 2. (*x*) John 7. 37, 38, 39. (*y*) Luke 3. 21, 22, 23. (*z*) Epheſ. 2. 1, 2, 3, 4, 5, 6, 7. *and* Matth. 28. 18, 19, *and* Ezek. 47. 6, 7, 8, 9, 10, 11, 12. (*a*) Epheſ. 2. 1 *to* 8. (*b*) Matth. 3. 11. (*c*) Acts 2. 1, 2, 3, 4. (*d*) Succah. *Fol.* 55. (*e*) Iſai. 12. 3. (*f*) Matth. 3. 16, 17. (*g*) Zech. 14. 16, 17.

the

the nations, which come againſt Jeruſalem, ſhall go up from year to year to worſhip the king, the LORD *of hoſts, and to keep the feaſt of tabernacles. And it ſhall be, that thoſe who will not come up of all the families of the earth unto Jeruſalem to worſhip the king,* the LORD *of hoſts, even upon them ſhall be no more rain.* This is a Propheſy of the Times under the Goſpel, and of a Feaſt that ſhould be then kept; and it would be hard to conceive, that GOD ſhould take more Care, or that *Chriſtians* ſhould be under a greater Obligation to obſerve this, than either of the other two, if this was not typical of the Goſpel Times, as the other two undoubtedly are. Beſides, if the Feaſt of the Nativity doth not anſwer to the Feaſt of *Tabernacles*, as far as it was typical, there is no other which anſwers to it at all, and then this Curſe muſt light upon all the *Chriſtian Churches* in all Ages, and in all Places, which would be a much harder Caſe.

20. *Seventhly*, That CHRIST was born about the Feaſt of *Tabernacles* will very probably appear from the Church of *Alexandria*, which was planted by St. *Mark*, who adapts his Goſpel more exactly according to the *Chronological* Order of Time than the other Evangeliſts. This Church kept the Feaſt of St. *John* the *Baptiſt*'s Nativity (as St *Cyril* witneſſeth in an Homily on that Occaſion) on the eight and twentieth Day of the Month *Pharmuth*, which (*h*) anſwers to the four and twentieth Day of our *April*. Now it muſt be obſerv'd, that (*i*) according to the *Alexandrian* Account of Time, they did not reckon the Year of the Birth of CHRIST, as we do, but ſuppos'd it to be eight Years later, even in the Year of the *Julian Period* 4721. Accordingly it appears by Calculation, that the *Jewiſh* Year did then begin on the twenty fifth Day of *March*, and therefore that the Day of the Nativity of St. *John* the *Baptiſt*, being the eight and twentieth Day of the Month *Pharmuth*, or the four and twentieth Day of *April*, did not then happen on the fifteenth Day of the firſt Month, but on the firſt Day of the ſecond; ſo that they reckon'd not (*k*) ſix Months complete between the Birth of St. *John* and the Birth of our SAVIOUR, as we do, but only five Months and an half, or the ſixth Month current. And he who views (*l*) the Texts in the Margin with Attention might think, that they had ſome Reaſon for ſuch a Computation, eſpecially if they depended upon the common Expoſition of ſuch Expreſſions without other concurring Circumſtances. Or, which is more probable, they might fix the Feaſt of the Nativity of St. *John* the *Baptiſt*, at ſuch a Time, when the *Jewiſh* Feaſt began very late, and ſo the four and twentieth Day of the Month *Pharmuth* might happen near the fifteenth Day of the firſt *Jewiſh* Month, and ſo be about half a Year before the Feaſt of *Tabernacles*.

21. *Laſtly*, The Day of our SAVIOUR's Nativity will be more abundantly evident from the four and twenty Courſes of the Prieſts, and the Courſe of *Abia*, when *Zechariah* burnt Incenſe in the Temple. Concerning which we are to obſerve, that the Prieſts were (*m*) divided by *David* into four and twenty Courſes. Theſe Courſes, thus newly ſettl'd by *David* for Number, and thus rank'd by Lot for Order, and both being deſign'd for the Service of the Temple, when it ſhould be built, it is not to be queſtion'd, but that they began their Round, when the Service of the Temple did firſt begin. This Round began on the Day of the Feaſt of *Tabernacles*, if it happen'd to be on a Sabbath, or otherwiſe on the Sabbath Day after. Now when *Solomon* ſettl'd the (*n*) Service of the Temple, the great Feaſt of *Tabernacles*, or the fifteenth Day of the ſeventh Month, happen'd to be upon a *Sunday*, the Day both of our SAVIOUR's Nativity and Reſurrection (all which will appear in their proper Places by Calculation) there was an extraordinary Concourſe of People, and the whole Week was celebrated in an extraordinary Manner. The following Sabbath, being the twenty firſt Day of the ſame Month, the Courſe began, in which all the Prieſts were preſent. The Day after, being the two and twentieth Day of the Month, was on a *Sunday*, the laſt and great Day of the Feaſt, and the Day on which our SAVIOUR was circumcis'd, which was alſo a ſolemn Aſſembly. On the *Monday* (*o*) being *the three and twentieth day of the ſame* Month, he *ſent the people away into their tents, glad and merry in heart for all the goodneſs, which* GOD *had ſhewed them.* So that this Week alſo (*p*) there was a great Feaſt, the People not being as yet gone to their own Houſes, but living in Tents near *Jeruſalem*; and therefore the Company of the Congregation continu'd to be ſo great, and the Multitude of the Sacrifices to be ſo many, that no ſingle Courſe was able to undergo the Service; and therefore (*q*) then eſpecially, (as alſo at the other two great Feſtivals) all the Courſes ſerv'd indifferently, and on the next *Sabbath* Day, being the eight and twentieth Day of this Month, the Courſe of *Jehoiarib*, or the firſt Courſe began.

22. They chang'd every Week, coming in on the *Sabbath*, and (*r*) going out on the

(*h*) Beverigii *Chronologia*, *pag.* 42. (*i*) *Idem*, *pag.* 134. (*k*) Luke 1. 26, 36. (*l*) Luke 1. 24, 26, 36. (*m*) 1 Chron. 24. (*n*) 1 Kings 8, *and* 2 Chron. *chap.* 6 *and* 7. (*o*) 2 Chron. 7. 10. (*p*) 2 Chron. 7. 10. (*q*) Lightfoot *Vol.* 1. *Page* 401. (*r*) 2 Kings 11. 7. 2 Chron. 23. 4.

next;

next; ſo that by the Time of the Paſſover they had juſt finiſh'd their firſt Courſe, and from thence they began their ſecond Round again. In the eighth Courſe of this ſecond Round (for (*s*) this was the Courſe of *Abia*) *Zechariah* heard the glad Tidings of the Birth of St. *John* the *Baptiſt*, who was the Forerunner of CHRIST, juſt about the ſame Time of the Year that (*t*) *Sarah* heard of the fix'd Time of the Birth of *Iſaac*, which was about the Middle of the Summer, or at the Solſtice. And therefore (*u*) ſix Months after this, or at the Winter Solſtice, the Angel appear'd to the Virgin *Mary* immediately before her Conception, and CHRIST was born nine Months after, or at the Autumnal Equinox, which according to the *Jewiſh* Reckoning was in the ſeventh Month, and uſually about the Time of the Feaſt of *Tabernacles*.

23. But that the Reader may have a full and perfect View of theſe Courſes, it may not be thought improper to interpoſe a *Calendar* or *Almanack* of them both, for the Year preceding the Dedication of the Temple by *Solomon*, and the Year of the Nativity of our Bleſſed SAVIOUR, beginning at the Courſe of *Abijah*, when *Zechariah* receiv'd this Meſſage from the Angel, and ending on the Day on which our SAVIOUR was circumciſed. In which the firſt *Column* ſerves for the Day of the Month according to the *Julian* Account, the ſecond ſerves for the Day of the Week in the Year of the *Dedication*, the third for the Day of the Week in the Year of the Nativity, the fourth ſhews the Feaſts and Faſts and other remarkable Days of the *Jewiſh* Months.

24. As the Dedication of the *Temple* happen'd to be in the Year of the World 3000, or before the Vulgar Year of the Nativity 1008; ſo it appears by Calculation, that the Sun touched the Autumnal Equinox in that Year on the laſt Day of *September*, and that the Moon was viſible after the Change on the ſecond Day of *October* following. And as we have no Reaſon to doubt, but that *Solomon* made his Obſervations for the Beginning of the Year at the Autumnal as well as at the Vernal Equinox, ſince the ſame Method would equally ſerve for both, and his Skill in Aſtronomy would make him the more exact in all ſuch Computations, eſpecially in ſo remarkable a Year as this; ſo we may very well ſuppoſe, that this ſeventh Month, according to the ſacred Account, or the firſt Month according to the civil Account, began from the firſt Viſibility of the Moon. And therefore it appearing from Calculation, that the Moon was viſible on the ſecond Day of *October* in the Evening, and conſequently the firſt Day of the ſeventh Month happen'd on the third Day of *October*, and the fifteenth Day of the ſame Month, in which this famous Feaſt of the Dedication was kept, happen'd to be on the ſeventeenth Day of *October*. In this Year the *Julian* Period was 3705, which being divided by 28 the Remainder is 9, which ſhews that *B* was the *Sabbatical* Letter, and *C* the Dominical Letter for the latter Part of that Year, which anſwering to *October* 17 ſhews, that this great Feaſt was held on a *Sunday*, the Day of the *Chriſtian* Sabbath, and on the ſame Day both of the Week and of the *Jewiſh* Month in which our SAVIOUR was born, and not on the Day of the *Jewiſh* Sabbath, as (*x*) the learned Dr. *Lightfoot* ſuppos'd, the Hurry of Buſineſs being much too great for ſuch a Day. And the laſt or great Day of the Feaſt was alſo on the four and twentieth Day of the ſame Month, the Day of the *Chriſtian* Sabbath, or the Day both of the Week, and of the *Jewiſh* Month, in which our SAVIOUR was circumcis'd; and ſo (*y*) on Monday the *three and twentieth day* of the *ſeventh Jewiſh* Month, or the twenty fifth Day of *October*, *he ſent the people away into their tents, glad and merry in heart for the goodneſs that the* LORD *had ſhewed unto David, and to Solomon, and to Iſrael his people*.

25. Here we may alſo ſee the Reaſon (*z*) of *Solomon*'s holding a Feaſt, and all *Iſrael* with him *fourteen days*, and alſo, why it is ſo particularly divided into *ſeven days and ſeven days*. The Feaſt of *Tabernacles* began upon a *Sunday*, and therefore it was ſeven Days to their *Sabbath*. During this Time all the Prieſts attended to obſerve this ſolemn Feaſt. On the next *Sabbath* all the Prieſts are preſent and ſerve, the Law was begun to be read, and the High Prieſt officiating in Perſon ſerv'd for that Week before the firſt Courſe began, which laſted for ſeven Days more, and the Total was fourteen Days. The ſeven firſt Days were for all the People. On the eighth Day, or the great Day of the Feaſt, being the twenty ſecond Day of the Month, *Solomon* gave Orders for all the People to return Home, which they did on the following Day, or the twenty third Day of the Month. However he continu'd the Feaſt till the following *Sabbath* was ended; for ſo long the High Prieſt continu'd to officiate, and no longer, and the other Prieſts continuing with him, they were feaſted all together.

26. It is agreed by all our preſent *Chronologers*, that our SAVIOUR was born four Years before the Year of his Birth according to the Vulgar Computation: On that Year the Sun came to the Autumnal Equinox on the twenty fifth Day of *September*. And therefore it appearing from Calculation, that

(*s*) 1 Chron. 24. 10. (*t*) Gen. 18. 1, 9, 10. (*u*) Luke 1. 26, 27. (*x*) Lightfoot, *Vol.* 1. *Page* 401. (*y*) 1 Chron. 7. 10. (*z*) 1 Kings 8. 65, 66. 1 Chron. 7. 9.

the

the Moon was viſible on the twenty ſecond Day of *September*, immediately before; the firſt Day of the Month *Tiſri*, or the ſeventh Month, happen'd to be on the twenty third Day of *September*; and the fifteenth Day of the ſame Month in which he was born, was on the ſeventh Day of *October*, and the Day of his Circumciſion was on the fourteenth.

In this Year the *Julian Period* was 4710, which being divided by 28, the Remainder is 9; which ſhews that *F* was the Sabbatical Letter, and *G* the the *Dominical* Lettter for that Year, which anſwering to the ſeventh and fourteenth Days of *October*, ſhews that our SAVIOUR was both born and circumcis'd on the Day of the *Chriſtian* Sabbath, and anſwer'd to the ſame Days of the Week, in which the two famous Feaſts of Tabernacles were obſerv'd by King *Solomon*, at the Dedication of the Temple.

TABLE *the Thirty ſecond*, or *Calculation the Sixth.*

A TABLE *of the* Moon's φάσις *in* Jeruſalem, *whoſe* Longitude *according to the beſt Maps is* 37d. 30m. *and* Latitude 31d. 30 m. *in the ſeventh Month of the Year, when the Temple was dedicated,* Anno ante Chriſtum 1008. *The Obſervations of the Sun's Croſſing the Equinoctial Line being then made both in the Spring and in Autumn.*

The Calculation of the Sun's Place.	d. h. m. ″.
Sun ſets *October*	02 06 00 00
Time of Viſibility	00 00 48 00
Equal Time	02 06 48 00
Equ. of the Anom. 4d. 2m. ſub.	00 00 06 34
Remainder	02 06 41 26
Refraction add	00 00 02 00
Apparent Time	02 06 43 26

	Mid. Motion. s. d. m. ″.	Apog.'s Mot. s. d. m. ″.
Year of CHRIST 1	09 07 53 03	02 14 03 30
Year 1 Subſtract	11 29 45 40	00 00 00 50
A *Biſſextile* Day	00 00 59 08	00 00 00 00
Years 1000	00 07 33 25	00 13 53 20
Years 8	00 03 03 27	00 00 06 40
Longit. of *Jeruſalem* 2h. 30m.	00 00 06 10	00 00 00 00
Total ſubſtract	00 08 27 50	00 14 00 50
Beginning of the Year	08 29 25 13	02 00 02 40
October Day 2. *Biſſext.*	09 02 02 19	00 00 00 38
Hours 6	00 00 14 47	00 00 00 00
Min. 43. Sec. 26.	00 00 01 46	00 00 00 00
Middle Motion	06 01 44 05	02 00 03 18
Apogæum ſubſtract	02 00 03 18	
Mean Anomaly	04 01 40 47	
Æquation ſubſtract	00 01 39 51	
Sun's true Place	♍ 00 04 14	

The Calculation of the Moon's Place.	Simp. Mot. s. d. m. ″.
Year of CHRIST 1	04 02 02 45
Year one ſubſtract	04 09 23 03
A *Biſſextile* Day	00 13 10 35
Years 1000	06 18 24 10
Years 8	11 11 25 37
Longit. of *Jeruſalem* 2h. 30m.	00 01 22 21
Total ſubſtract	10 23 45 46
Beginning of the Year	05 08 46 59
October 2. *Biſſext.*	01 06 41 05
Hours 6.	00 03 17 29
Min. 43. Sec. 26.	00 00 23 43
Middle Motion	06 18 40 16
Phyſical Parts add	00 00 09 53
Middle Motion corrected	06 18 50 09
Apogæum ſubſtract	09 21 57 53
Mean Anomaly	08 26 52 16
Equation add	00 05 00 00
Moon's ſimp. Place in her Orb.	06 23 50 09
Sun's Place ſubſtract	06 00 04 14
Diſtance of Moon from Sun	00 23 45 55
Variation add	00 00 28 04
Moon's true Place in her Orb.	06 24 18 13
Node's Place ſubſtract	11 01 23 41
Argument of Latitude	07 22 54 32
Reduction ſubſtract	00 00 07 05
Moon's true Place	06 24 11 08
Diſtance of Moon from Sun	00 24 06 54

	Apog.'s Mot. s. d. m. ″.
Apog.'s Place	09 12 07 05
Parts to be ſubſtracted	01 10 39 51
	00 00 06 41
	00 11 52 30
	10 25 32 07
	00 00 00 41
Tot. ſubſtract	00 18 11 50
Begin. of Year	08 23 55 15
To be added	01 00 44 55
	00 00 01 40
	00 00 00 12
Simple Apog.	09 24 42 02
Sun's Place	06 00 04 14
Annual Arg.	09 05 22 12
Equat. ſubſtr.	00 02 44 09
True Apog.	09 21 57 53
True Excentr.	43725
Diff. l. from m.	11617
Diff. l. from tr.	106

	Node's Mot. s. d. m. ″.
Node's Motion	08 28 36 04
To be added	00 19 19 43
	00 00 03 11
	08 21 52 47
	05 04 44 06
	00 00 00 20
Begin. of Year	11 14 36 11
To be ſubſtracted	00 14 36 56
	00 00 00 48
	00 00 00 06
Total	00 14 37 50
Simple Node	10 29 58 21
Sun's Place	06 00 04 14
Node from Sun	07 00 05 53
Equat. add	00 01 25 20
True Node	☌ 01 23 41
Incl. of Limb.	05 13 28
Lat. of Moon	03 59 12
Part proport.	00 02 03
TrueLat.South	04 01 15

TABLE *the thirty third:*
Or the Month in which the Temple was dedicated by Solomon.

October.	*Sabbat.* and *Dom.* Letter.	*Tiſri* or *Ethanim.*	The Hiſtory.
1	a		The *Jewiſh* Sabbath. *Gamul's*, or the two and twentieth Courſe begins.
2	B	1	The *Jewiſh* Month begins. The Feaſt of Trumpets.
3	C	2	
4	d	3	
5	e		
6	f	4	
7	g	5	
8	a	6	
9	B	7	The *Jewiſh* Sabbath. *Dalajah's* or the three and twentieth Courſe begins.
10	C	8	
11	d	9	
12	e	10	The ſolemn and myſterious Feaſt of Expiation.
13	f	11	
14	g	12	
15	a	13	
16	B	14	The *Jewiſh* Sabbath. *Maaziah's*, or the four and twentieth Courſe begins.
17	C	15	The Feaſt of Tabernacles. All the Prieſts are preſent and ſerve. The Temple is dedicated, and *Solomon's* Feaſt begins for all the Congregation.
18	d	16	The ſecond Day of *Solomon's* Feaſt.
19	e	17	The third Day of *Solomon's* Feaſt.
20	f	18	The fourth Day of *Solomon's* Feaſt.
21	g	19	The fifth Day of *Solomon's* Feaſt.
22	a	20	The ſixth Day of *Solomon's* Feaſt.
23	B	21	The *Jewiſh* Sabbath. All the Prieſts are preſent and ſerve. The Law is begun to be read. The ſeventh Day of *Solomon's* Feaſt.
24	C	22	*Solomon* diſmiſſeth the People. The Feaſt continues for the Prieſts. The laſt and great Day of the Feaſt of Tabernacles.
25	d	23	The People return home. The Feaſt continues.
26	e	24	The tenth Day of *Solomon's* Feaſt.
27	f	25	The eleventh Day of *Solomon's* Feaſt.
28	g	26	The twelfth Day of *Solomon's* Feaſt.
29	a	27	The thirteenth Day of *Solomon's* Feaſt.
30	B	28	The *Jewiſh* Sabbath. *Jehoiarib's* or the firſt Courſe begins. The laſt Day of *Solomon's* Feaſt.
31	C	29	*Solomon* diſmiſſeth the Prieſts. And CHRIST by Riſing from the Dead on the third Day puts an End to the ceremonial Law.
	d	30	The Prieſts return home, and the common Courſes continue.

TABLE *the Thirty fourth*, or *Calculation the Seventh.*

A Calculation of the Moon's *φάσις in* Jeruſalem, *its* Longitude *Eaſtward from* London *being* 37d. 30m. *and* Latitude 31d. 30 m. *in the Beginning of the Month when our* SAVIOUR *was born, being according to the Vulgar Account* Anno ante CHRISTUM 4. *or* Anno Mundi 4005, *and* Anno 3 ante CHRISTUM 00. *The Obſervations of the Sun's Croſſing the Equinoctial Line being then made both in Spring and Autumn.*

The Calculation of the Sun's Place.	d. h. m. ″.
Sun ſets *September*	22 06 02 36
Time of Viſibility add	00 00 48 00
Equal Time	22 06 50 36
Equ. of the Ano. 3d. 15m. ſub.	00 00 07 26
Remainder	22 06 43 10
Equation of ♏ 27 add	00 00 00 54
Total	22 06 44 04
Refraction add	00 00 02 00
Apparent Time	22 06 46 04

	Mid. Motion. s. d. m. ″.	Apog.'s Mot. s. d. m. ″.
Year of CHRIST 1	09 07 53 03	02 14 03 30
4 Years Subſtract	00 00 01 48	00 00 03 20
Longit. of *Jeruſalem* 2h. 30m.	00 00 06 10	00 00 00 00
Total ſubſtract	00 00 07 58	00 00 03 20
Beginning of the Year	09 07 45 05	02 14 00 10
September 22.	08 21 11 47	00 00 00 36
Hours 6. Min. 46. Sec. 4.	00 00 16 40	00 00 00 00
Sun's Middle Motion	05 29 13 32	02 14 00 46
Apogæum ſubſtract	02 14 00 46	
Mean Anomaly	03 15 12 46	
Æquation ſubſtract	00 01 52 43	
Sun's true Place	♍ 27 20 49	

The Calculation of the Moon's Place.	Mid. Mot. s. d. m. ″.
Year of CHRIST 1	04 02 02 45
4 Years ſubſtract	05 20 42 49
Longit. of *Jeruſalem* 2h. 30m.	00 01 22 21
Total ſubſtract	05 22 05 10
Beginning of the Year	10 09 57 35
September 22.	08 11 44 40
Hours 6. Min. 46. Sec. 4.	00 03 42 56
Middle Motion	06 25 25 11
Phyſical Parts add	00 00 11 10
Middle Motion corrected	06 25 36 21
Apogæum ſubſtract	05 07 38 49
Mean Anomaly	01 18 57 32
Equation ſubſtract	00 04 46 24
Moon's ſimp. Place in her Orb.	06 20 49 57
Sun's Place ſubſtract	05 27 20 49
Diſtance of Moon from Sun	00 23 29 08
Variation add	00 00 27 17
Moon's true Place in her Orb.	06 21 17 14
Node's Place ſubſtract	11 03 11 27
Argument of Latitude	07 18 05 47
Reduction ſubſtract	00 00 07 30
Moon's true Place	♎ 21 09 44
Diſtance of Moon from Sun	00 23 48 55

	Apog.'s Mot. s. d. m. ″.
Apog.'s Place	09 12 07 05
Parts to be ſubſtracted	05 12 46 04
	00 00 00 41
Total	05 12 46 45
Begin. of Year	03 29 20 20
	00 29 31 23
	00 00 01 53
Simple Apog.	04 28 53 36
Sun's Place	05 27 20 49
Annual Arg.	00 28 27 13
Equation add	00 08 45 13
True Apog.	♏ 07 38 49
True Excentr.	61578
Diff. m. from g.	11617
Diff. m. from tr.	6341

	Node's Mot. s. d. m. ″.
	08 28 36 04
To be added	02 17 22 03
	00 00 00 20
Begin. of Year	11 15 58 27
To be ſubſtracted	00 14 02 00
	00 00 00 54
Total	00 14 02 54
Simple Node	11 01 55 33
Sun's Place	05 27 20 49
Sun from Node	06 25 25 16
Equat. add	00 01 15 54
True Node	♌ 03 11 27
Incl. of Lim.	05 14 41
Lat. of Moon	03 56 33
Part proport.	00 06 03
True Lat. South	04 02 36

TABLE *the thirty fifth.* Anno ante Chriſtum 1.

June.	*Sab. Let.*	*Sivan.*	The ſixth *Julian* Month. Col. 1.	*Elizabeth's* Conception.	The *Virgin's* Conception.
			Sivan, Eſth. 8. 9. or, The third *Julian* Month, ſometimes alſo call'd the ninth.		
—	—	—		—	—
24	G	17	*Abijah's* or *Abia's*, or the eighth Courſe begins, 1 *Chron.* 24. 10. *Luke* 1. 5.		
25	A	18	In this Week *Zacharias* had the Tidings of the Birth of *John* the		
26	b	19	*Baptiſt* by an Angel.		
27	c	20			
28	d	21			
—	—	—		—	—
29	e	22	On this Day of the Year the Writing of *Ahaſhuerus* to deſtroy the *Jews*		
30	f	23	was reverſed; and therefore it is probable, that on this Day alſo came the News of the Forerunner of their MESSIAH.		

Continuation of **TABLE *the Thirty Fifth.*** Anno ante Chriſtum 1.

July.	*Sab. Let.*	*Sivan.*	The ſeventh *Julian* Month. Col. 1.	*Elizabeth's* Conception.	The *Virgin's* Conception.
			Sivan. Eſth. 8. 9. or, The third *Jewiſh* Month begins, ſometimes call'd the ninth, with Part of *Tammuz.*		
—	—	—		—	—
1	G	24	*Jeſhuah's*, or, The ninth Courſe begins.		
2	A	25			
3	b	26			
4	c	27			
5	d	28			
—	—	—		—	—
6	e	29			
7	f	30			
—	—	—		—	—
		Tammuz.			
8	G	1	*Shecaniah's*, or the tenth Courſe begins. *Elizabeth* conceives.	1	
9	A	2		2	
10	b	3		3	
—	—	—		—	—
11	c	4		4	
12	d	5		5	
13	e	6		6	
14	f	7		7	
15	G	8	*Eliaſhib's*, or, The eleventh Courſe begins.	8	
—	—	—		—	—
16	A	9		9	
17	b	10	The Faſt for the Breaking up of *Jeruſalem, Jer.* 39. 2, 3. *Jer.* 52. 6, 7, 8.	10	
18	c	11	*Zech.* 8. 19.	11	
19	d	12		12	
20	e	13		13	
—	—	—		—	—
21	f	14		14	
22	G	15	*Jakim's*, or, The twelfth Courſe begins.	15	
23	A	16		16	
24	b	17	A Faſt for the Breaking of the two Tables of the Law, *Exod.* 32. 19.	17	
25	c	18		18	
—	—	—		—	—
26	d	19		19	
27	e	20		20	
28	f	21		21	
29	G	22	*Huppah's*, or, The thirteenth Courſe begins.	22	
30	A	23		23	
—	—	—		—	—
31	b	24		24	

Continuation of TABLE *the thirty fifth.* Anno ante Christum 1.

August.	*Sab. Let.*	*Tammuz.*	The eighth *Julian* Month. Col. 1. *Tammuz*, or, The fourth *Jewish* Month, sometimes call'd the tenth, with Part of *Ab.* Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	c	25		25	
2	d	26		26	
3	e	27		27	
4	f	28		28	
5	G	29	*Joshebeah's*, or, The fourteenth Course begins.	29	
		Ab.			
6	A	1		30	
7	b	2		31	
8	c	3		32	
9	d	4		33	
10	e	5		34	
11	f	6		35	
12	G	7	*Bilgah's*, or, The fifteenth Course begins. The Fast for the Burning of the Temple, and the Destruction of *Jerusalem*, 2 *Kings* 25. 8. *Zech.* 7. 3, 5, *and* 8. 19.	36	
13	A	8		37	
14	b	9		38	
15	c	10	Another Fast for the Burning of the Temple.	39	
16	d	11		40	
17	e	12		41	
18	f	13		42	
19	G	14	*Immer's*, or, The sixteenth Course begins.	43	
20	A	15		44	
21	b	16		45	
22	c	17		46	
23	d	18		47	
24	e	19		48	
25	f	20		49	
26	G	21	*Hezir's*, or, The seventeenth Course begins.	50	
27	A	22		51	
28	b	23		52	
29	c	24		53	
30	d	25		54	
31	e	26		55	

September.	*Sab. Let.*	*Ab.*	The ninth *Julian* Month. Col. 1. *Ab*, or the fifth *Jewish* Month, sometimes call'd the eleventh, with Part of *Elul.* Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	f	27		56	
2	G	28	*Happitsets's*, or, The eighteenth Course begins.	57	
3	A	29		58	
4	b	30		59	
		Elul.			
5	c	1		60	
6	d	2		61	
7	e	3		62	
8	f	4		63	
9	G	5	*Pethahiah's*, or, The nineteenth Course begins.	64	
10	A	6		65	
11	b	7		66	
12	c	8		67	
13	d	9		68	
14	e	10		69	
15	f	11		70	
16	G	12	*Jehezkel's*, or, The twentieth Course begins.	71	
17	A	13		72	
18	b	14		73	
19	c	15		74	
20	d	16		75	
21	e	17		76	
22	f	18		77	
23	G	19	*Jachin's*, or, The one and twentieth Course begins.	78	
24	A	20		79	
25	b	21		80	
26	c	22		81	
27	d	23		82	
28	e	24		83	
29	f	25		84	
30	G	26	*Gamul's*, or, The two and twentieth Course begins.	85	

October.	*Sab. Let.*	*Elul.*	The tenth *Julian* Month. Col. 1. *Elul*, or, The sixth *Jewish* Month, sometimes call'd the twelfth, with Part of *Tisri*, Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	A	27		86	
2	b	28		87	
3	c	29		88	
		Tisri.			
4	d	1	The Feast of Trumpets.	89	
5	e	2		90	
6	f	3		91	
7	G	4		92	
8	A	5	*Delajahs*, or, The four and twentieth Course begins.	93	
9	b	6		94	
10	c	7		95	
11	d	8		96	
12	e	9		97	
13	f	10	The solemn and mysterious Feast of Expiation.	98	
14	G	11	*Maaziah's*, or, The four and twentieth Course begins.	99	
15	A	12		100	
16	b	13		101	
17	c	14		102	
18	d	15	The Feast of Tabernacles begins, which lasted eight Days,	103	
19	e	16	The second Day of the Feast.	104	
20	f	17	The third Day of the Feast.	105	
21	G	18	The fourth Day of the Feast. Here is no Course; for all the Priests are present and serve. The Law is begun to be read, the Lesson being *Gen.* 1. 1. *to* 6. 9, and the other *Isai.* 42. 5. *to* 43. 11.	106	
22	A	19	The fifth Day of the Feast.	107	
23	b	20	The sixth Day of the Feast.	108	
24	c	21	The seventh Day of the Feast.	109	
25	d	22	The last and great Day of the Feast.	110	
26	e	23	A Fast for the Death of *Gedaliah*, *Jer.* 41. 1. *Zech.* 8. 19.	111	
27	f	24		112	
28	G	25	*Jehoiarib's*, or, The first Course begins, Lessons, *Gen.* 6. 9. *to* 12. 1. *Isai* 54. 1. *to* 55. 5.	113	
29	A	26		114	
30	b	27		115	
31	c	28		116	

Continuation of TABLE *the thirty fifth.* Anno ante Christum 1.

November.	*Sab. Let.*	*Tisri.*	The eleventh *Julian* Month. Col. 1. *Tisri* or *Ethanim*, 1 *Kings* 8. 2. 2 *Chron.* 5. 3. or, The seventh *Jewish* Month, sometimes call'd the first, with Part of *Marheshvan*. Col. 3.	*Elizabeth's* Conception.	The Virgin's Conception.
1	d	29		117	
2	e	30		118	
		Marheshvan.			
3	f	1		119	
4	G	2	*Jedaiah's*, or, The second Course begins, Lessons,	120	
5	A	3	*Gen.* 12. 1. *to* 18. 1. *Isai.* 40. 27. *to* 41. 17.	121	
6	b	4		122	
7	c	5		123	
8	d	6		124	
9	e	7		125	
10	f	8		126	
11	G	9	*Harim's*, or, The third Course begins, Lessons,	127	
12	A	10	*Gen.* 18. 1. *to* 23. 1. 2 *Kings* 4. 1. *to Verse* 38.	128	
13	b	11		129	
14	c	12		130	
15	d	13		131	
16	e	14		132	
17	f	15	*Jeroboam's* Idolatrous Feast, 1 *Kings* 12. 33.	133	
18	G	16	*Seorim's*, or, The fourth Course begins, Lessons,	134	
19	A	17	*Gen.* 23. 1. *to* 25. 19. 1 *Kings* 1. 1 *to Verse* 32.	135	
20	b	18		136	
21	c	19		137	
22	d	20		138	
23	e	21		139	
24	f	22		140	
25	G	23	*Malchijah's*, or, The fifth Course begins, Lessons, *Gen.* 25. 19 *to* 28. 10. *Malachi* 1. 1. *to* 2. 8.	141	
26	A	24		142	
27	b	25		143	
28	c	26		144	
29	d	27		145	
30	e	28		146	

December.	*Sab. Let.*	*Marheshvan.*	The twelfth *Julian* Month. Col. 1. *Marheshvan*, or, The eighth *Jewish* Month, sometimes call'd the second, with the Month of *Chisleu*, *Neh.* 1. 1. *Zech.* 7. 1. or the ninth Month, sometimes call'd the third.	*Elizabeth's* Conception.	The Virgin's Conception.
1	f	29		147	
		Chisleu			
2	G	1	*Mijamin's*, or, The sixth Course begins, Lessons,	148	
3	A	2	*Gen.* 28. 10 *to* 32. 3. *Hosea* 11. 7 *to* 14. 2.	149	
4	b	3		150	
5	c	4		151	
6	d	5		152	
7	e	6		153	
8	f	7		154	
9	G	8	*Hakkoz's*, or, The seventh Course begins, Lessons,	155	
10	A	9	*Gen.* 32. 3. *to* 37. 1. *Obadiah* throughout, or *Hosea* 12. 12 *to the End.*	156	
11	b	10		157	
12	c	11		158	
13	d	12		159	
14	e	13		160	
15	f	14		161	
16	G	15	*Abijah's*, or, The eighth Course begins, Lessons,	162	
17	A	16	*Gen.* 37. 1 *to* 41. 1. *Amos* 2. 6 *to* 3. 9.	163	
18	b	17		164	
19	c	18		165	
20	d	19		166	
21	e	20		167	
22	f	21		168	
23	G	22	*Jeshuah's*, or, The ninth Course begins, Lessons,	169	
24	A	23	*Gen* 41. 1 *to* 44. 18. 1 *Kings* 3. 15 *to the End of the Chapter.*	170	
25	b	24			
26	c	25	The Feast of the Dedication of the Temple begins, and lasts eight Days, *John* 10. 22. 1 *Mac.* 4. 59.	171	
27	d	26	The second Day of the Feast.	172	
28	e	27	The third Day of the Feast.	173	
29	f	28	The fourth Day of the Feast.	174	
30	G	29	The fifth Day of the Feast. *Shechaniah's*, or, The tenth Course begins, Lessons, *Gen.* 44. 18 *to* 47. *Ezek.* 3. 17 *to the End of the Chapter.*	175	176
31	A	30	The sixth Day of the Feast, and the *Annunciation* of the *Blessed Virgin Mary.*	177	

Anno Christi 00.

January.	*Sab. Let.*	*Tebeth.*	The first *Julian* Month. Col. 1. *Tebeth*, *Esth.* 2. 16. or, The tenth *Jewish* Month, sometimes call'd the fourth, with Part of *Zebat*. Col. 3.	The Virgin's Conception.	*Elizabeth's* Conception.
1	a	1	The Virgin Mary conceives. The seventh Day of the Feast.	178	1
2	b	2	The eighth Day of the Feast.	179	2
3	c	3		180	3
4	d	4		181	4
5	e	5		182	5
6	F	6	*Eliashib's*, or, The eleventh Course begins, Lessons,	183	6
7	G	7	*Gen.* 47. 27 *to the End of the Book.* 1 *Kings* 2. 1 *to Verse* 13.	184	7
8	a	8	A Fast for the Besieging of *Jerusalem*, *Jer.* 39. 1.	185	8
9	b	9	2 *Kings* 25. 8, 9. *Zech.* 8. 19. *Jer.* 52. 4.	186	9
10	c	10		187	10
11	d	11		188	11
12	e	12		189	12
13	F	13	*Jakim's*, or, The twelfth Course begins, Lessons,	190	13
14	G	14	*Exod.* 1. 1 *to* 6. 2. *Isai.* 27. 6 *to* 28. 14. Or	191	14
15	a	15	*Jer.* 1. 1 *to* 2. 4.	192	15
16	b	16		193	16
17	c	17		194	17
18	d	18		195	18
19	e	19		196	19
20	F	20	*Huppah's*, or, The thirteenth Course begins, Lessons, *Exod.* 6. 2 *to* 10. 1. *Ezek.* 28. 25, *to the End of Chap.* 29.	197	20
21	G	21		198	21
22	a	22		199	22
23	b	23		200	23
24	c	24		201	24
25	d	25		202	25
26	e	26		203	26
27	F	27	*Jesheebah's*, or, The fourteenth Course begins,	204	27
28	G	28	Lessons, *Exod.* 10. 1 *to* 13. 17. *Jer.* 46. 13 *to the End of the Chapter.*	205	28
29	a	29		206	29
		Sebat.			
30	b	1		207	30
31	c	2		208	31

Continuation of TABLE *the thirty fifth.* Anno Christi 00.

February.	*Sab. Let.*	*Sebat.*	The second *Julian* Month. Col. 1. Part of *Sebat*, *Zech.* 1. 7. or, The eleventh *Jewish* Month, sometimes call'd the fifth. Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	d	3		209	32
2	e	4		210	33
3	F	5	*Bilgah's*, or, The fifteenth Course begins, Lessons, *Exod.* 13. 17 *to* 18. 1. *Judg.* 4. 4 *to* 6. 1.	211	34
4	G	6		212	35
5	a	7		213	36
6	b	8		214	37
7	c	9		215	38
8	d	10		216	39
9	e	11		217	40
10	F	12	*Immer's*, or, The sixteenth Course begins, Lessons, *Exod.* 18. 1 *to* 21. 1. *Isaiah Chap.* 6. *throughout.*	218	41
11	G	13		219	42
12	a	14		220	43
13	b	15		221	44
14	c	16		222	45
15	d	17		223	46
16	e	18		224	47
17	F	19	*Hezir's*, or, The seventeenth Course begins, Lessons, *Exod.* 21. 1 *to* 25. 1. *Jer.* 34. 8 *to the End of the Chapter.*	225	48
18	G	20		226	49
19	a	21		227	50
20	b	22		228	51
21	c	23		229	52
22	d	24		230	53
23	e	25		231	54
24	F	26	*Happitsets's*, or, The eighteenth Course begins, Lessons, *Exod.* 25. 1. *to* 27. 20. 1 *Kings* 5. 12. *to* 6. 14.	232	55
25	G	27		233	56
26	a	28		234	57
27	b	29		235	58
28	c	30		236	59

March.	*Sab. Let.*	*Adar.*	The third *Julian* Month. Col. 1. *Adar*, or the twelfth *Jewish* Month, *Ezra* 6. 15. *Esth.* 9. 19, 21. sometimes call'd the sixth, with Part of *Abib* or *Nisan*. Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	d	1		237	60
2	e	2		238	61
3	F	3	The Building of the second Temple is finish'd. *Ezra* 6. 15. *Pethahiah's*, or, The nineteenth Course begins, Lessons, *Exod.* 27. 20 *to* 30. 11. *Ezek.* 43. 10 *to the End of the Chapter.*	239	62
4	G	4		240	63
5	a	5		241	64
6	b	6		242	65
7	c	7		243	66
8	d	8		244	67
9	e	9		245	68
10	F	10	*Jehezkel's*, or, The twentieth Course begins, Lessons, *Exod.* 30. 11 *to* 35. 1. 1 *Kings* 18. 1 *to* 39.	246	69
11	G	11		247	70
12	a	12		248	71
13	b	13		249	72
14	c	14	The Feast of *Purim*, *Esth.* 9. 20, *&c.*	250	73
15	d	15	The Feast of *Purim*, *Esth.* 9. 20, *&c.*	251	74
16	e	16		252	75
17	F	17	*Jachim's*, or, The one and twentieth Course begins, Lessons, *Exod.* 35. 1 *to* 38. 21. 1 *Kings* 7. 13 *to Verse* 26.	253	76
18	G	18		254	77
19	a	19		255	78
20	b	20		256	79
21	c	21		257	80
22	d	22		258	81
23	e	23		259	82
24	F	24	*Gamul's*, or, The two and twentieth Course begins, Lessons, *Exod.* 38, 31 *to the End of the Book*, 1 *Kings* 7. 50 *to* 8. 21.	260	83
25	G	25		261	84
26	a	26		262	85
27	b	27		263	86
28	c	28		264	87
29	d	29	Here the Year ends, unless it is an *Embolimæan* Year.	265	88
		Abib, or Nisan.			
30	e	1	*Delajah's*, or, The three and twentieth Course begins, Lessons, *Lev.* 1. 1 *to* 6. 1. *Isai.* 43. 21 *to* 44. 24.	266	89
31	F	2		267	90

April.	*Sab. Let.*	*Abib.*	The fourth *Julian* Month. Col. 1. *Abib*, *Exod.* 12. or *Nisan*, *Neh.* 2. 1. or, The first *Jewish* Month, sometimes call'd the seventh, with Part of *Iyar*, Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	G	3		268	91
2	a	4		269	92
3	b	5		270	93
4	c	6		271	94
5	d	7		272	95
6	e	8		273	96
7	F	9	*Maaziah's*, or, The four and twentieth Course begins. Lessons, *Levit.* 6. 1. *to* 9. 1. *Jer.* 7. 21. *to* 8. 4.	274	97
8	G	10	The Lamb is taken up.	275	98
9	a	11		276	99
10	b	12		277	100
11	c	13	The Preparation Day, *Mark* 15. 42. *Luke* 23. 54. *John* 19. 42.	278	101
12	d	14	The *Passover* Day, *Exod.* 12. 4, 18.	279	102
13	e	15	The Feast of unleavened Bread begins, which lasted seven Days. *John* the *Baptist* was born on this Day.	280	103
14	F	16	This Week there was no distinct Course that served, but all the Courses indifferently serv'd together. Σαββατον δευτεροπρωτον, *Luke* 6. 1. The second Day of the Feast, Lessons, *Lev.* 9. 1 *to* 12. 1. 2 *Sam.* 6. 1, *to* 7. 17.		104
15	G	17	The third Day of the Feast.		105
16	a	18	The fourth Day of the Feast.		106
17	b	19	The fifth Day of the Feast.		107
18	c	20	The sixth Day of the Feast.		108
19	d	21	The last Day of the Feast.		109
20	e	22			110
21	F	23	*Jehoiarib's*, or, The first Course begins, Σαββατον δευτεροδευτερον, Lessons, *Levit.* 12. 1 *to* 14. 1. 2 *Kings* 4. 42. *to* 5. 20.		111
22	G	24			112
23	a	25			113
24	b	26			114
25	c	27			115
26	d	28			116
27	e	29			117
28	F	30	*Jedaiah's*, or, The second Course begins, Σαββατον δευτεροτριτον, Lessons, *Levit.* 14. 1 *to* 16. 1. 2 *Kings* 7. 3 *to the End of the Chapter.*		118
29	G	*Iyar* 1			119
30	a	2			120

A Continuation of TABLE *the thirty fifth.* Anno Christi 00.

May.	*Sab. Let.*	*Iyar.*	The fifth *Julian* Month. Col. 1. *Iyar*, or, The second *Jewish* Month, sometimes call'd the eighth, with Part of *Sivan*. Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	b	3			121
2	c	4			122
3	d	5			123
4	e	6			124
5	F	7	*Harim's*, or, The third Course begins, Σαββατον Δευτεροτριτον, Lessons, *Levit.* 16. 1 *to* 19. 1. *Ezek.* 22. 17 *to the End of the Chapter.*		125
6	G	8			126
7	a	9			127
8	b	10			128
9	c	11			129
10	d	12			130
11	e	13			131
12	F	14	*Seorim's*, or, The fourth Course begins, Σαββατον Δευτεροτεμτον, Lessons, *Levit.* 19. 1 *to* 21. 1. *Amos* 9. 7 *to the End of the Book*, or *Ezek.* 20. 2 *to Verse* 21.		132
13	G	15			133
14	a	16			134
15	b	17			135
16	c	18			136
17	d	19			137
18	e	20			138
19	F	21	*Malchijah's*, or, The fifth Course begins, Σαββατον Δευτεροεκτον, Lessons, *Levit.* 21. 1 *to* 25. 1. *Ezek.* 44. 15 *to the End of the Chapter.*		139
20	G	22			140
21	a	23			141
22	b	24			142
23	c	25			143
24	d	26			144
25	e	27			145
26	F	28	*Mijamin's*, or, The sixth Course begins, Σαββατον Δευτεροεβδομον, Lessons, *Levit.* 25. 1. *to* 26. 3. *Jer.* 32. 6. *to Verse* 28.		146
27	G	29			147
		Sivan.			
28	a	1			148
29	b	2			149
30	c	3			150
31	d	4			151

June.	*Sab. Let.*	*Sivan.*	The sixth *Julian* Month. Col. 1. *Sivan*, *Esth.* 8. 9. or, The third *Jewish* Month, sometimes call'd the ninth, with Part of *Tammuz*. Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	e	5			152
2	F	6	The Feast of *Pentecost*, which lasted seven Days.		153
3	G	7	No single Course, because of the Pentecost Week, but all serv'd indifferently, Lessons, *Levit.* 26. 3. *to the End of the Book. Jer.* 6. 19 *to* 17. 15.		154
4	a	8			155
5	b	9			156
6	c	10			157
7	d	11			158
8	e	12			159
9	F	13	*Hakkoz's*, or, The seventh Course begins, Lessons, *Num.* 1. 1. *to* 4. 21. *Hosea* 1. 10 *to* 2. 21.		160
10	G	14			161
11	a	15			162
12	b	16			163
13	c	17			164
14	d	18			165
15	e	19			166
16	F	20	*Abijah*, or *Abia's*, or, The eighth Course begins, at which Time in the former Year *Zechariah* the Father of *John* the *Baptist* officiated, Lessons, *Num.* 4. 21 *to* 8. 1. *Judg.* 13. 12. *to the End of the Chapter.*		167
17	G	21			168
18	a	22			169
19	b	23	On this Day of the Year the Writing of *Ahasuerus* to destroy the *Jews* was copied and dispers'd, *Esth.* 8. 9.		170
20	c	24			171
21	d	25			172
22	e	26			173
23	F	27	*Jeshuah's*, or, The ninth Course begins, Lessons, *Num.* 8. 1 *to* 13. 1. *Zech.* 2. 10. *to* 4. 8.		174
24	G	28			175
25	a	29			176
26	b	30			177
		Tammuz.			
27	c	1			178
28	d	2			179
29	e	3			180
30	F	4	*Shechaniah's*, or, The tenth Course begins, Lessons, *Num.* 13. 1. *to* 16. 1. *Josua* 2. throughout.		181

July.	*Sab. Let.*	*Tammuz.*	The seventh *Julian* Month. Col. 1. *Tammuz*, or, The fourth *Jewish* Month, sometimes call'd the tenth, with Part of *Ab*. Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	G	5			182
2	a	6			183
3	b	7			184
4	c	8			185
5	d	9			186
6	e	10	The Fast for the Breaking up of *Jerusalem*, *Jer.* 39. 2, 3. *and* 52. 6, 7, 8. *Zech.* 8. 19.		187
7	F	11	*Eliashib's*, or, The eleventh Course begins, Lessons, *Num.* 16. 1, *to* 19. 1. 1 *Sam.* 11. 14, *to* 12. 23.		188
8	G	12			189
9	a	13			190
10	b	14			191
11	c	15			192
12	d	16			193
13	e	17	A Fast for the Breaking of the two Tables of the Law, *Exod.* 32. 19.		194
14	F	18	*Jachim's*, or, The twelfth Course begins, Lessons, *Num.* 19. 1, *to* 22. 2. *Judg.* 11. 1. *to Verse* 34.		195
15	G	19			196
16	a	20			197
17	b	21			198
18	c	22			199
19	d	23			200
20	e	24			201
21	F	25	*Huppah's*, or, The thirteenth Course begins, Lessons, *Num.* 22. 2 *to* 25. 10. *Micah* 5. 7. *to* 6. 9.		202
22	G	26			203
23	a	27			204
24	b	28			205
25	c	29			206
		Ab.			
26	d	1			207
27	e	2			208
28	F	3	*Jeshebeab's*, or, The fourteenth Course begins, Lessons, *Num.* 25. 10 *to* 30. 2. 1 *Kings* 18. 46. *to the End of Chap.* 19.		209
29	G	4			210
30	a	5			211
31	b	6			212

A Continuation of TABLE *the thirty fifth.* Anno ante Christum 00.

August.	*Sab. Let.*	*Ab.*	The eighth *Julian* Month. Col. 1. *Ab*, or the fifth *Jewish* Month, sometimes call'd the eleventh, with Part of *Elul*. Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	c	7	The Fast for the Burning of the Temple and the Destruction of *Jerusalem*, 2 *Kings* 25. 8. *Zech.* 7, 3, 5, *and* 8. 19.		213
2	d	8			214
3	e	9			215
4	F	10	Another Fast for the Burning of the Temple. *Bilgah's*, or, The fifteenth Course begins, Lessons, *Num.* 30. 2, *to* 33. 1. *Jer.* 1. 1, *to* 2. 4.		216
5	G	11			217
6	a	12			218
7	b	13			219
8	c	14			220
9	d	15			221
10	e	16			222
11	F	17	*Immer's*, or, The sixteenth Course begins, Lessons, *Num.* 33. 1, *to the End of the Book. Jer.* 2. 4, *to Verse* 29.		223
12	G	18			224
13	a	19			225
14	b	20			226
15	c	21			227
16	d	22			228
17	e	23			229
18	F	24	*Hezir's*, or, The seventeenth Course begins, Lessons, *Deut.* 1. 1, *to* 3. 23. *Isai.* 1. 1, *to Verse* 28.		230
19	G	25			231
20	a	26			232
21	b	27			233
22	c	28			234
23	d	29			235
24	e	30			236
		Elul.			
25	F	1	*Happitsets's*, or, The eighteenth Course begins, Lessons, *Deut.* 3. 23, *to* 7. 12. *Isai.* 40. 1, *to Verse* 27.		237
26	G	2			238
27	a	3			239
28	b	4			240
29	c	5			241
30	d	6			242
31	e	7			243

September.	*Sab. Let.*	*Elul.*	The ninth *Julian* Month. Col. 1. *Elul*, or, The sixth *Jewish* Month, sometimes call'd the twelfth, with Part of *Tisri* or *Ethanim*. Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	F	8	*Pethahiah's*, or, The nineteenth Course begins. Lessons, *Deut.* 7. 12. *to* 11. 26. *Isai.* 49. 14, *to* 51. 4.		244
2	G	9			245
3	a	10			246
4	b	11			247
5	c	12			248
6	d	13			249
7	e	14			250
8	F	15	*Jehezkel's*, or, The twentieth Course begins, Lessons, *Deut.* 11. 26, *to* 16. 18. *Isai.* 54. 11, *to* 55. 4.		251
9	G	16			252
10	a	17			253
11	b	18			254
12	c	19			255
13	d	20			256
14	e	21			257
15	F	22	*Jachin's*, or, The one and twentieth Course begins, Lessons, *Deut.* 16. 18, *to* 21. 10. *Isai.* 51. 12, *to* 52. 13.		258
16	G	23			259
17	a	24			260
18	b	25			261
19	c	26			262
20	d	27			263
21	e	28			264
22	F	29	*Gamul's*, or, The two and twentieth Course begins, Lessons, *Deut.* 21. 10, *to* 26. 1. *Isai.* 54. 1, *to Verse* 11.		265
		Tisri.			
23	G	1			266
24	a	2			267
25	b	3			268
26	c	4			269
27	d	5			270
28	e	6			271
29	F	7	*Delajah's*, or, The three and twentieth Course begins, Lessons, *Deut.* 26. 1, *to* 29. 10. *Isai.* 60. 1. *to the End.*		272
30	G	8			273

October.	*Sab. Let.*	*Tisri.*	The tenth *Julian* Month. Col. 1. Part of *Tisri* or *Ethanim*, or, The seventh *Jewish* Month, 1 *Kings* 8. 2. *and* 2 *Chron.* 5. 3. sometimes call'd the first Month. Col. 3.	*Elizabeth's* Conception.	The *Virgin's* Conception.
1	a	9			274
2	b	10	The solemn and mysterious Feast of Expiation. The Sound of the *Jubilee* proclaims the Redemption of Estates, and Liberty of Servants.		275
3	c	11			276
4	d	12			277
5	e	13			278
6	F	14	*Maaziah's*, or, The four and twentieth Course begins, Lessons, *Deut.* 29. 10, *to* 31. 1. when there were more Weeks in the Year, otherwise to the End of the Book *Isai.* 61. 10. *to* 63, 10.		279
7	G	15	The Angels proclaim the Redemption of Mankind. CHRIST is born, and the Feast of *Tabernacles* begin.		280 (a)
8	a	16	The second Day of the Feast.		
9	b	17	The third Day of the Feast.		
10	c	18	The fourth Day of the Feast.		
11	d	19	The fifth Day of the Feast.		
12	e	20	The sixth Day of the Feast.		
13	F	21	The seventh Day of the Feast. All the Priests are present and serve. The Law is begun to be read, the Lesson being *Gen.* 1. 1, *to* 6. 9.		
14	G	22	The last and great Day of the Feast. CHRIST is circumcised.		
15	a	23	A Fast for the Death of *Gedaliah*, *Jer.* 41. 1. *Zech.* 8. 19.		
16	b	24			
17	c	25			
18	d	26			
19	e	27			
20	F	28	*Jehoiarib's*, or, The first Course begins again.		
21	G	29			
22	a	30			

(a) Hippocrates περὶ σαρκῶν.

24. To fill up ſome void Places in the *Calendar*, I have inſerted the Sections out of the *Law* and the *Prophets*, according as (*a*) they were *read in the* Jewiſh *Synagogues* on *every Sabbath day*, beginning at the Feaſt of *Tabernacles*, *October* the 18th, *Anno ante Chriſtum* 1, and ending at the Feaſt of *Tabernacles Anno Chriſti* 00. Whether theſe Leſſons or Sections were *appointed* and ſet out from the Law by *Moſes*, or *Joſhua*, or *Ezra*, or by any other, or how the like in the Prophets came to be parallel'd with them, or to be read inſtead of them, when the Perſecution of *Antiochus* forbad the Law, is not my Buſineſs to determine. Only if the Reader will obſerve the Harmony between the two Portions, which were read at one time, he may ſee, that the Choice of them was of more than common and ordinary Diſcretion. And ſometimes the taking Notice of the Portions themſelves will help to clear and ſatisfy ſome Obſcurities, which could not ſo eaſily have been done without them.

25. Secondly, The Reader may obſerve from the firſt of theſe, how the Old and New *Teſtament* came at firſt to be appointed to be read throughout for the firſt and ſecond Leſſons in our daily Service; and he may obſerve from the ſecond, how the *Epiſtles* and *Goſpels* came to be introduc'd for *Sundays* and *Holydays*.

26. Thirdly, He who conſiders the *Calendar*, may not only obſerve, that the (*b*) firſt and laſt Days of the Feaſt of Tabernacles, when our SAVIOUR was born and circumcis'd, happen'd to be on a *Sunday*; but he may alſo find ſeveral other things, which are remarkable. The (*c*) firſt Day of the fourth Month, or *Tammuz*, was the Day of *Elizabeth*'s Conception of *John* the Baptiſt, and the (*d*) firſt Day of the tenth Month, or *Tebeth*, was the Day of the Virgin *Mary*'s Conceiving by the HOLY GHOST, and theſe may point out to us another typical Reaſon for the great Rejoicings among the *Jews* at the Feaſt of their new Moons, and the Sound of the Trumpets and Rejoicings at that Time. And that there were particular Providences, which requir'd to be taken Notice of in the ſame Manner with the *Jubilee*, as being Forerunners of more joyful News, than is uſually imagin'd. Secondly, Tho' the Courſe of *Abia*, in which *Zachariah* ſerved, is only mention'd in general Terms; yet we may gueſs, that the particular Day, in which he receiv'd the Meſſage from the Angel, was on (*e*) the laſt Day of that Courſe. On this Day the Decree of *Ahaſhuerus* to deſtroy the *Jews* was (*f*) revers'd, and Copies of the Revocation written and diſpers'd, and ſent by proper Meſſengers. And therefore on this Day the Angel being a proper Meſſenger ſent from Heaven with better Tidings, might bring the News to the *Jewiſh* Nation of the Forerunner of their MESSIAH, and that GOD would viſit and deliver his People. Thirdly, The Eating of unleaven'd Bread among the *Jews* began (*g*) on the Day after the *Paſſover*, and on this Day *John* the *Baptiſt* (*h*) was born, who came (*i*) *neither eating nor drinking* of any thing that was delicious, and (*k*) whoſe *meat was locuſts and wild honey*. Fourthly, The *Angel* deliver'd to the *Virgin Mary* the News of her Conception (*l*) on the laſt Day of the old Year, and ſhe conceiv'd on (*m*) the firſt Day of the new, according to the *Roman* Account. And this cannot but put us in Mind of the new Covenant made with the *Gentiles*, by him who was thus conceiv'd, and which (*n*) St. *Paul* doth excellently deſcribe in this Manner: CHRIST *is the mediator of a better covenant, which was eſtabliſhed upon better promiſes.* And *finding fault* with the other, *he ſaith*, (*o*) *Behold the days come, when I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah. For all ſhall know me from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.* So that whereas *he ſaith, A new covenant, he hath made the firſt old.* And *that which decayeth and waxeth old is ready to vaniſh away.* Fifthly, It may alſo be obſerv'd, that the (*p*) Annunciation and Conception of the Bleſſed Virgin happen'd in the Time of the Feaſt of the (*q*) Dedication of the Temple, which was obſerv'd (*r*) in Commemoration of the cleanſing of it by *Judas Maccabæus*, after it had been profan'd by *Antiochus Epiphanes*. This could not but put them in Mind, that (*s*) *the* LORD, *whom they did ſeek, ſhould ſuddenly come to his temple, even the meſſenger of the covenant whom they delighted in.* Who ſhould *purify the ſons of Levi, and purge them as gold and ſilver, that they* might *offer unto the* LORD *an offering in righteouſneſs.* And *then the offerings of Judah and Jeruſalem ſhould be pleaſant unto the* LORD *as in the days of old, and as in former years.* And ſixthly, we may obſerve,

(*a*) Acts 13. 15, *and* 15. 21. (*b*) Oct. 6. *and* 13. Anno Chriſti 00. (*c*) July 8. Anno ante Chriſtum 1. (*d*) January 1, Anno Chriſti 00. (*e*) June 30. Anno ante Chriſtum 1. (*f*) Eſth. 8. 7, 8, 9, 10, 11. (*g*) Exod. 12. 18, 19, 20. Levit. 23. 5, 6. Num. 28. 17. (*h*) April 13. Anno Chriſti 00. (*i*) Matth. 11. 18. Luke 7. 33. (*k*) Matth. 3. 4. Mark 1. 6. (*l*) December 31. Anno ante Chriſtum 1. (*m*) January 1. Anno Chriſti 00. (*n*) Heb. 8. 6 *to the End*. (*o*) Jer. 31. 31, 32, 33, 34. (*p*) *Beginning* December 26, Anno Chriſti 1, *and ending* January 2, Anno Chriſti 00. (*q*) John 10. 22. (*r*) 1 Mac. 4. 52 *to* 60. (*s*) Mal. 3. 1, 2, 3, 4.

that

that they were near the Right, who reckon ſix full Months between the (*t*) Birth of *John* the *Baptiſt*, and the Birth of our SAVIOUR; tho' the Words both of (*u*) St. *Luke* and the (*x*) Angel, ſhew the Annunciation was in *the ſixth Month* after the Conception of *Elizabeth*, which might be equally true of any Space of Time exceeding five Months. For *Elizabeth* (*y*) conceiv'd on the firſt Day of the fourth Month, or *Tammuz*, and the Angel brought the News of it to the *Virgin Mary* on (*z*) the laſt Day of the Month *Chiſleu*, or the ninth Month; ſo that there was the Space of ſix full Months between, and yet no Part of any ſeventh. And therefore the *Apoſtle* might truly ſay, (*a*) That *the holy days*, and *the new moons*, and *the ſabbath days* were *ſhadows of things to come*; *but the body was of* CHRIST.

27. Laſtly, From theſe *Sections* we may give a probable Conjecture concerning the Time of the Year when our SAVIOUR read (*b*) a Part of the Prophecy of *Iſaiah*, in (*c*) the *Synagogue* of *Nazareth*, namely, that it was in (*d*) the Beginning of the Month *Tiſri*, or the ſeventh Month. The particular Portion of *Scripture* which he read, is not among the Portions appointed to be read at all. But (*e*) two, which are very near it, are appointed for the two *Sabbath* Days immediately before the Feaſt of *Tabernacles*. And therefore when the (*f*) Miniſter of the Congregation call'd him out to read, he went up into a Desk or (*g*) Pulpit as uſual, which ſtood in the Midſt of the Synagogues for that Purpoſe, and when the Book of *Iſaiah* was deliver'd to him, and he was directed to the Part appointed to be read: he read not the Part appointed, but a Part very near it. And when the People were ſurpriz'd, as thinking it had been a Miſtake, he makes an Apology to this Effect: (*h*) Marvel not at this, that I read not the Section which is appointed, but a Section near it; For *this day is this Scriptnre*, (which I read) *fulfilled in your ears. And all men bore him witneſs*, that what he ſaid was true, *and wonder'd at the gracious words, which proceeded out of his mouth.*

28. But to return from this Digreſſion to the Birth of our SAVIOUR on the Day of the Feaſt of *Tabernacles*. It may be objected, That the Birth of CHRIST was in *December*, but the Feaſt of *Tabernacles* was kept on the fifteenth Day of the ſeventh Month, which anſwer'd in a Manner to our *September* or *October*, and which Day in this *Calendar* is plac'd on the ſeventh Day of *October*, and therefore it could not be ſo late in the Year at the Time of his Birth as it is uſually ſuppos'd to be. So that if the Feaſt of *Tabernacles* had been a Sign of his Incarnation, the Time ſhould as well have agreed here, as it did in the Paſſover and his Paſſion, and alſo in the Giving of the Law, and the Sending of the HOLY GHOST. But between the Birth of our SAVIOUR, and the Feaſt of *Tabernacles* in the Age when he was born, there was frequently three Months Difference, and never leſs than two.

29. But in Anſwer to this it may be affirm'd, that we do not obſerve the right Time; and this is not a late Notion only, but it was the Opinion of *Joſeph Scaliger*, Dr. *Lightfoot*, Mr. *Mede*, and the moſt learned *Chronologers* of the laſt Century. Theſe affirm, That the Birth of our SAVIOUR was ſoon after the Autumnal Equinox at the Time of the Feaſt of *Tabernacles*, and not in *December*, as the Memory thereof is now celebrated. For it is certain from (*i*) *Clemens Alexandrinus*, that in the Primitive Church there was no abſolute Agreement about the Time of the Nativity: And he adds, That they, who inquire more exactly into the Time, do aſſign the five and twentieth Day of the Month *Pachon*, which is our twentieth Day of *May* for the real Day. And to this Time of the Year the learned Dr. *Allix*, in his Book *de natali Chriſti*, doth plainly incline.

30. Others aſſign'd others and divers Times, as *Epiphanius* witneſſeth almoſt four hundred Years after CHRIST: So long therefore there was no Certainty agreed upon. And it was after the Time of *Conſtantine*, that the Day, which we now obſerve, was firſt choſen in the *Latin* Church, but not in the *Greek*, till the Days of St. *Chryſoſtom* in the Beginning of the fifth Century, who made an Oration yet extant upon the firſt Obſerving of this Day, which (as he ſaith) they then receiv'd from the *Roman* Church, and which he endeavours to prove to be the true Day of his Nativity.

31. If any one would know, how they came after ſo many uncertain Opinions to reſolve at laſt upon this Day, we are plainly told, that it was upon a falſe Suppoſition, and a miſtaken Ground. For finding in (*k*) the Law, that the High Prieſt was oblig'd once every Year to enter into the moſt holy Place, and there to offer Incenſe at the Feaſt of *Expiation*, and reading in St. (*l*) *Luke*'s Goſpel, that the Angel *Gabriel* appear'd to

(*t*) *Thus we place the Nativity of* John *the* Baptiſt *on* June 24, *and the Birth of* CHRIST *on* December 25, *at a full half Year's Diſtance.* (*u*) Luke 1. 26. (*x*) Luke 1. 36. (*y*) July 8, Anno ante Chriſtum 1. (*z*) December 31, Anno ante Chriſtum 1. (*a*) Coloſſ. 2. 16, 17. (*b*) Iſai. 61. 2. (*c*) Luke 4. 16. (*d*) *See* Anno Chriſti 00, September 23, *when the ſeventh Month, or the Month* Tiſri *began.* (*e*) Iſaiah 60. 1. *to the End*; *and* Iſaiah 61. 10, *to* 63. 10. (*f*) שליח צבור. (*g*) Βῆμα, Heb. בימה. (*h*) Luke 4. 21. 22. (*i*) Stromaton *Lib.* 1. *Page* 4. (*k*) Levit. 16. 29 *to the End, and* 23. 26 *to* 33, *and* 25. 9. (*l*) Luke 1. 8 *to* 24.

Zacharias,

Zacharias, as he went to offer Incenſe in the Temple, they ſuppos'd, that he was the *High Prieſt*, and argu'd thus: The Time of the *High Prieſt*'s Offering Incenſe in the *moſt holy* was about the latter End of *September* in thoſe Days, particularly on the tenth Day of the ſeventh Month, which then might happen on any Day between the eighteenth Day of *September* and the ſeventeenth Day of *October*: Now as ſoon as *Zacharias* had fulfill'd the Work of his Miniſtration, *John* the *Baptiſt* was conceiv'd; and this (ſuppoſing the Month *Tiſri* or the ſeventh Month to begin as ſoon as poſſible) might have happen'd about the twenty fifth Day of *September*. Now when the Angel ſaluted *Mary*, he told her, (*m*) that her Couſin *Elizabeth* had been with Child ſix Months. If then *John* the *Baptiſt* was conceiv'd about the twenty fifth Day of *September*, the *Annunciation* of the bleſſed *Virgin*, and the Conception of our SAVIOUR, which happen'd about ſix Months after, muſt fall about the twenty fifth Day of *March*, and ſo his Birth muſt fall about the twenty fifth Day of *December*, which was nine Months after his Conception. And this was the Ground, upon which the Feaſt of CHRIST's Nativity was fix'd to this Day.

32. To this they anſwer, who think otherwiſe, Firſt, That the Angel did not appear to *Zacharias* in the moſt holy Place. For the Altar of Incenſe was without the Veil, at which (*n*) the Angel appear'd. Neither could *Zacharias* be the High Prieſt; for (*o*) *he was of the courſe of Abia*, and it came to *his lot to offer incenſe*. But the *High Prieſt* was of no Courſe; neither did the Offering of Incenſe in the moſt holy Place fall to him by Lot, but it was his only and proper Office. The Ground thereof was therefore wholly miſtaken.

33. Secondly, At the Birth of CHRIST every Man, Woman and Child was to go to be tax'd at the City, to which they belong'd, whither ſome had long Journeys, particularly the Virgin *Mary* her ſelf travell'd about (*p*) ſeventy Miles. But the Middle of Winter was not a proper Seaſon for ſuch a Buſineſs, eſpecially for Women with Child and Children to travel in. Therefore CHRIST could not be born in the Depth of Winter.

34. Laſtly, At the Birth of CHRIST the Shepherds lay abroad watching with their Flocks in the night Time; but this was not likely to be in the Depth of Winter. And if any ſhall think, that the winter Winds or Froſts were not ſo ſevere in thoſe Parts, let him remember the Words of CHRIST in the Goſpel, (*q*) *Pray that your flight be not in the winter*. If the Winter was ſo bad a Time for Men to flee by Day, it ſeems not to be a fit Time for Shepherds to lie in the Fields by Night, or Women with Child to travel on any Occaſion. They had (*r*) Froſt, and (*s*) Snow, and (*t*) Ice in that Country; and this was the proper Time, when they might expect it. Beſides, when our SAVIOUR was brought before the (*u*) *High Prieſt*, *the ſervants and officers had made a fire of coals* in the Palace, *for it was cold, and warmed themſelves*. And if it was cold by Day in the Palace on the third Day of *April*, which was the Day of the *Paſſover* on that Year, when the *Sun* had paſſed the vernal *Equinox*, What muſt it be by Night in the open Air, and in the Time of *December*, when the Sun was very near to the winter Tropick?

35. Secondly, It may be objected, Why do not the Governors of the Church alter the Day kept in Commemoration of CHRIST's Birth from the wrong Day to the true one?

To this it may be anſwer'd, That tho' we do not obſerve the Day of his real Birth; yet we obſerve the Day, which was ſet apart for this Purpoſe by publick Authority. We obſerve the Day, which all the weſtern Churches always obſerv'd, and which afterward was obſerv'd by others upon their Authority. *Prudentius*, who liv'd before the Middle of the fifth Century, in his Hymn for (*x*) the twenty fifth Day of *December* ſaith, That *this was the famous Birth-Day*, which was then obſerv'd. And certainly, tho' ſome may think, that the Time it ſelf is moſt fit for ſuch a Solemnity; yet no Time can be unlawfully choſen for ſuch a Day. We have a Command, that (*y*) *all things be done* according to the Injunction; and that (*z*) *the ſpirits of the prophets*, or particular Perſons, *muſt be ſubject to the prophets*, or the general Orders. And therefore, as there hath been an Injunction in the primitive Times, and handed down to us ever ſince, it can hardly be adviſeable for a particular Church to alter the ſame without an univerſal Conſent. The *Apoſtle* (*a*) ſpeaking of another Caſe ſaith, *But if any man ſeem contentious, we have no ſuch cuſtom, neither the churches of* GOD. In which he pleads the Argument of Cuſtom to overrule any Diſputes in Church Diſcipline, and plainly ſhews us, that the Cuſtoms us'd in the Churches of GOD ought to determine ſuch things, as are not abſolutely neceſſary. And indeed, without this the many Commands,

(*m*) Luke 1. 36. (*n*) Luke 1. 11. (*o*) Luke 1. 5. (*p*) Luke 2. 4, 5. (*q*) Matth. 24. 20. (*r*) Gen. 31. 40. Exod. 16. 14. Job 37. 10. Pſal. 78. 47, *and* 147. 16. (*s*) 2 Sam. 23. 20. Job 37. 6. Pſal. 68. 14. Jer. 28. 14. Matth. 28. 3. (*t*) Job 36. 16, *and* 38. 29. Pſal. 147. 17. (*u*) Mark 14. 67. Luke 22. 55, *and* John 18. 18. (*x*) *Hymno in octavum Calendarum* Januarii. Hic ille natalis dies. (*y*) 1 Cor. 14. 40. Κατὰ τάξιν. (*z*) 1 Cor. 14. 32, 33. (*a*) 1 Cor. 11. 16.

urg'd with the ſtrongeſt Motives, that we ſhould (*b*) *be all of one heart and of one mind*, and *endeavour to keep the unity of the ſpirit in the bond of peace*, can hardly be obſerv'd. It was the Obſervation of (*c*) St. *Auguſtine*, That *the very Change of a Cuſtom, tho' it might be uſeful in it ſelf, yet it may give Offence by its Novelty.* And they, who conſider what a ſmall Matter occaſion'd the Rupture between the eaſtern and weſtern Churches, which could never afterward be heal'd, and the fatal Conſequences thereof, by Letting *Mahometaniſm* into the one, and *Popery* into the other, will hardly think it proper to make ſuch Alterations in one Church without the Approbation of all the reſt.

36. Having thus prov'd, that our SAVIOUR was born on the Day of the Feaſt of *Tabernacles*, being the fifteenth Day of the ſeventh Month, it will be neceſſary in the next Place to endeavour to prove, that he was born in the Year of *Jubilee*, the moſt ſolemn Ceremony whereof was upon the tenth Day of the ſame Month. For this there is the Authority of Biſhop *Jeremy Taylor* in his *Life* of CHRIST. And he, who conſiders it as typical, will find ſufficient Reaſon for ſuch a Conjecture. The general Releaſe of Servants was a plain Intimation of the Redemption, which CHRIST was to bring with him, not only from the *Jewiſh* Law, but alſo from the Slavery of Sin and *Satan*. And the Reſtoring of Lands and Tenements to their firſt Owners, who formerly ſold them, will plainly refer us to CHRIST, who hath reſtor'd us to a better State, than that which *Adam* loſt; and inſtead of an earthly Paradiſe, which was forfeited by the Eating of the forbidden Fruit, hath purchas'd for us an eternal Inheritance in the Kingdom of Heaven. And thus immediately after the Time, when the *Rams-Horns* ſounded a Redemption of Captives, the holy Angels from Heaven proclaim'd a Redemption from *Satan*. When the Servants prais'd the Bounty of their Maſters, then the heavenly Hoſt in a great Multitude prais'd GOD, and ſaid, (*d*) *Glory be to* GOD *on high, and on earth peace, and good will toward men.* And when the Servants rejoic'd for that Liberty, which was peculiar to themſelves, then thoſe bleſſed Spirits ſaid to the Shepherds, (*e*) *Fear not, for behold I bring you glad tidings of great joy, which ſhall be to all people. For unto you is born this day in the city of David a* SAVIOUR, *which is* CHRIST *the* LORD.

37. The laſt thing propos'd is, that the firſt Year of *Jubilee* happen'd in the third Year, after the *Iſraelites* were enter'd into the Land of *Canaan*. As the Year of their Entrance was *Anno Mundi* 2553; ſo according to this Suppoſition, the firſt *Jubilee* was obſerv'd at the Autumnal *Equinox*, *Anno Mundi* 2555. And as our SAVIOUR was born at the Feaſt of *Tabernacles Anno Mundi* 4005, and the Year of *Jubilee* came but once in fifty Years; ſo from the Year 4005, ſubſtract 2555, and the Remainder is 1450, which being divided by 50 there is no Remainder, and ſhews, that our SAVIOUR was born in the Year of *Jubilee*, upon Suppoſition that the firſt *Jubilee* was obſerv'd *Anno Mundi* 2555, or in the third Year after the *Iſraelites* were enter'd into the Land of *Canaan*. For the Proof of this we muſt refer to the original Commands of GOD for the Obſerving of the *Sabbatical* Year, and the Year of *Jubilee*. The firſt is contain'd in theſe Words, (*f*) *Speak unto the Children of Iſrael, and ſay unto them, When ye come into the land, which I give unto you, then ſhall the land keep a ſabbath unto the* LORD. Here is a Direction to obſerve the *Sabbatical* Year. And (*g*) immediately upon this follows the other Command for the Obſerving of the *Jubilee*, which ſeems to imply, that they ſhould obſerve a Year of *Jubilee*, as ſoon as poſſibly they could, upon their Entrance into the Land of *Canaan*. And as that Direction firſt given did not fix the *Sabbatical* Year to the firſt Year of their Entrance into the Land of *Canaan*, but it was over-rul'd by (*h*) an expreſs Command, that they ſhould firſt *plant trees*, and then *count the fruit as uncircumciſed for three years*, before it could be *holy to praiſe the* LORD *withal*, and then they were to obſerve it, as ſoon as poſſible; ſo the Command that they ſhould obſerve the Year of *Jubilee*, did not fix it to the firſt Year of their Entrance into the Land of *Canaan*, becauſe it might be hinder'd by ſome particular Accidents. However they were oblig'd by this Command to obſerve it as ſoon as poſſible; and how it was obſerv'd, will (as I ſuppoſe) appear by the following Computation.

38. The *Jubilee*, being a Year of Reſt and Mirth, could not be obſerv'd, before they had conquer'd a great Part of the Land, and had receiv'd viſible Tokens of GOD's future Favours, which they could depend on. But this was the Work of ſeven Summers, before (*i*) they began to divide the Land. This appears from the Age of *Caleb*. The *Iſraelites* came out of *Egypt* in the Year of the World 2513. At the latter End of the Summer, in the following Year, or the Year 2514, when (*k*) Grapes were fully ripe, *Moſes* ſends (*l*) twelve Men, and (*m*) *Caleb* among them, to ſpy out the Land of *Canaan*. When *Joſhua* began to divide the Land,

(*b*) Acts 4. 32. 2 Cor. 13. 11. Epheſ. 4. 3. (*c*) *Ad* Januarium *Epiſt.* 118. *cap.* 5. Ipſa mutatio conſuetudinis etiam, quæ utilitate adjuvat, novitate perturbat. (*d*) Luke 2. 14. (*e*) Luke 2. 10, 11. (*f*) Levit. 25. 1 *to* 8. (*g*) Levit. 25. 8 *to* 18. (*h*) Levit. 19. 23, 24. (*i*) Joſh. 14. 6, 7. (*k*) Num. 13. 20. (*l*) Num. 13. 1 *to* 17. (*m*) Num. 13. 6.

Caleb

Caleb gives (*n*) this Account of himſelf, *Forty years old was I, when Moſes the ſervant of the* LORD *ſent me to ſpy out the land. And now behold, the* LORD *hath kept me alive, as he ſaid, theſe forty and five years, ever ſince the* LORD *ſpake this word unto Moſes, whilſt the children of Iſrael wandered in the wilderneſs, and now lo, I am this day fourſcore and five years old.* So that if to the Year of the World 2514, when the Spies were ſent, we add theſe five and forty Years, it brings us to the Year 2559, when *Joſhua* began to divide the Land, and conſequently there were ſeven Summers in the Land of *Canaan*, before theſe Wars were fully ended. In this Space of Time they had (*o*) conquer'd *one and thirty* Kings in all; twenty of whom were conquer'd, before (*p*) *Joſhua and all Iſrael with him returned to the camp to Gilgal* to obſerve the *Jubilee*, as (*q*) will be ſoon mention'd. For (*r*) when *Jabin king of Hazor heard* that *Joſhua* had retreated to *Gilgal*, he ſent to *the king of Madon, the king of Shimron-meron, and the king of Achſhaph* to join with him againſt the *Iſraelites*, who accordingly (*s*) were the 21ſt, 22d, 23d, and 24th among thoſe that were conquer'd. So that the Story runs thus: In the *Julian* Year of the World 2553, in the Spring, the *Iſraelites* paſs over *Jordan*, upon which they (*t*) keep the Paſſover in *Gilgal*. After this they (*u*) proceed to take *Jericho*. Upon this, when (*x*) they expected the ſame Succeſs, they were ſmitten at *Ai*, ſo that *the hearts of the people melted, and became as water*. This made *Joſhua rent his clothes, fall upon the earth*, and put up a bitter Lamentation *before the ark of the* LORD, whilſt the Elders of *Iſrael* had Duſt upon their Heads, and GOD told them, that the People *were accurſed, neither* would he *be with* them *any more, except* they *deſtroyed the accurſed from among them*. Upon their Performance of what GOD requir'd (*y*) *Ai* was taken; but the Conſideration, that they had been accurſed, muſt abate their Joy. So that this ſeems to be all which happen'd in this Summer's Campaign. In the following Winter the *Gibeonites* (*z*) by Craft obtain a League, and the Princes of the Congregation ſwore to them to let them live, and *asked not counſel from the mouth of the* LORD. And it being contrary to the many expreſs Commands of GOD, that they ſhould deſtroy all the People of the Land, it gave the whole Congregation too juſt an Occaſion to murmur againſt the Princes, and was the Original of all the Misfortunes which happen'd to them in future Ages from the Natives of the Land. So that the Seaſon of this Year for the Obſerving of the *Jubilee* paſſed off without any ſufficient Ground for ſuch a Solemnity, and only the Kings of *Jericho* and *Ai* ſeem to be conquer'd in the Year 2553. When (*a*) the neighbouring Kings heard of this, they enter'd into a Combination the next Spring to fight againſt *Joſhua*. And ſo (*b*) the King of *Jeruſalem*, and four more Kings in Confederacy with him, reſolve to deſtroy the *Gibeonites*, for the League which they had made, and accordingly beſiege the Town. They ſend to *Joſhua* to ſuccour them. GOD himſelf encourages *Joſhua*, and promiſes him Succeſs. And after the Battle GOD caſt down great Stones from Heaven upon them, and ſlew more in this Manner, than thoſe which the *Iſraelites* ſlew with the Sword. This was ſucceeded by another Miracle, the like whereof never happen'd before nor ſince; for the Sun ſtood ſtill a whole Day to give an Opportunity for the *Iſraelites* to gain a complete Victory. Such viſible Tokens of GOD's Favour were attended with freſh Succeſſes. (*c*) Seven Kings and their Cities, and their Land, were (*d*) conquer'd one after another *at one time*, in one Year or Campaign, even the ſecond Year after their Entrance into the Land of *Canaan*, or the *Julian* Year of the World 2554, becauſe *the* LORD GOD *of Iſrael fought for Iſrael*. So that nine Kings were conquer'd in the ſecond Year. In the third Year, or Year 2555, they conquer (*e*) eleven more Kings, which are mention'd in their Order in the Catalogue. And (*f*) then *Joſhua returned, and all Iſrael with him to the camp to Gilgal*. Then was the Time, when (*g*) they ſeem'd to enjoy a ſettl'd Peace, and *none moved his tongue againſt the children of Iſrael*; for they had conquer'd all the ſouthern Parts of the Land of *Canaan*. Now it ſeems ſtrange, that after ſuch viſible Tokens of Succeſs, *Joſhua* did not preſs forward at leaſt toward the Sea-Coaſts, but return'd to the Camp to *Gilgal*, which was the Place where he firſt pitch'd; when he came over *Jordan*, and that he ſhould bring all *Iſrael* thither with him. But the Reaſon ſeems to be this, That he having now a Time of Peace and viſible Tokens of GOD's Favour, was willing in the Month *Tiſri*, or the following Autumn, to retire to ſuch a Place, where he might obſerve the *Jubilee*, and accordingly did obſerve it that Year. The next Year, or Year 2556, the *Sabbatical* Year began, which laſted until the Autumn in the Year 2557; ſo that theſe two Years ſeem to be Years of

(*n*) Joſh. 14. 6, 7. (*o*) Joſh. 12. 9, *to the End.* (*p*) *Compare* Joſh. 10. 43, *with* Joſh. 12. 9 *to* 19, *and* Joſh. 11. 1. (*q*) *In the End of this Paragraph.* (*r*) Joſh. 11. 1 *to* 10. (*s*) Joſh. 12. 19, 20. (*t*) Joſh. 5. 10, 11. (*u*) Joſh. *chap.* 6. (*x*) Joſh. *chap.* 7. (*y*) Joſh. *chap.* 8. (*z*) Joſh. *chap.* 9. (*a*) Joſh. 10. 1, 2. (*b*) Joſh. *chap.* 10. (*c*) Joſh. *chap.* 10, *throughout.* (*d*) Joſh. 10. 42. (*e*) Joſh. 12. 13, 14, 15, 16, 17, 18. (*f*) Joſh. 10. 43. (*g*) Joſh. 10. 21.

little

little or no Action. However having in the former Years conquer'd all the ſouth Country, he proceeds in the following Spring, in the Year 2558, toward the North, conquering the (*h*) eleven Kings, whoſe Cities lay in the Tribes of *Ephraim*, *Manaſſeh* and *Zebulun*, which employ'd him that Summer, and Part of the next; and ſo in the Year 2559, he proceeds to divide the Land, at which Time *Caleb* was fourſcore and five Years old, as is before mention'd.

39. As for the Year of *Jubilee*, it came only once in fifty Years, as (*i*) *Ainſworth* obſerves, and to which (*k*) Biſhop *Patrick* ſeems to incline. The firſt of theſe expreſly ſaith, That *the Year of fifty Years means the fiftieth Year. So that they are miſtaken, who count every nine and fortieth Year to be the Jubilee. That nine and fortieth Year was the ſeventh ſeven, the ordinary Sabbath, and the Year of Reſt; and the Year following was the Jubilee, even the fiftieth Year, and thus two holy Years came together. And thus* (ſaith he) *the* Hebrew *Canons declare it. Maimonides* (*l*) ſaith, *The Year of Jubilee comes not in the Account of the Years of the ſeven; but the nine and fortieth is the Releaſe, and the fiftieth is the Jubilee, and the one and fiftieth Year begins the ſix Years of the ſeven following, and ſo in every Jubilee.* And Rabbi *Menahem* (*m*) is much to the ſame Purpoſe, *The nine and fortieth Year is the Year of Releaſe; and after it is the Jubilee in the fiftieth Year.* This is true, when the *Sabbatical* Years and the Years of *Jubilee* began together (which is the only particular Caſe that they mention) and ſerves in all other Caſes to fix the *Sabbatical* Years to ſeven Years, or ſeven *Sabbatical* Periods to nine and forty Years; and the Year of *Jubilee* to be always not the nine and fortieth but the fiftieth Year.

40. Thus we find, that our SAVIOUR was born in the Year of *Jubilee*; and that the Types both of the Day and Year do anſwer exactly with the Antitype. And as the Year of our SAVIOUR's Crucifixion (as plac'd in theſe Tables) is demonſtrated from the *Sabbatical* Year; ſo the Year of his Birth is alſo demonſtrated from the Year of *Jubilee*.

(*h*) Joſh. 12. 19 *to the End.* (*i*) *On* Levit. 25. 10. (*k*) *On* Levit. 25. 11. (*l*) *Chap.* 10. *Sect.* 7. (*m*) *On* Levit. 25.

CHAP. V.

A Journal from the Departure of the Iſraelites *out of* Egypt, *to their Entrance into the Land of* Canaan.

THE Time of the Departure of the *Iſraelites* out of *Egypt*, and the Diſtance from thence to their Entrance into the Land of *Canaan*, being thus fix'd; and alſo the *Sabbatical* Years and the Year of *Jubilee* being thus ſettl'd, as certain *Epochas* to compute by, like the *Olympiads* among the *Greeks*, and the Indiction among the *Romans*; I ſhall now ſubjoin a Journal of the *Scripture* Hiſtory from the Departure of the *Iſraelites* out of *Egypt*, to their Entrance into the Land of *Canaan*. And for this Purpoſe it is neceſſary to compute the Beginning of the ſecond Year after their Departure out of *Egypt*, which was in the Year of the World 2514, and the Beginning of the Year before their Entrance into the Land of *Canaan*, which was in the Year of the World 2552.

2. As to the firſt of theſe, it appears by (*a*) Calculation, that the Sun came to the vernal *Equinox* on the fourth Day of *April*; that on the twelfth Day of *April* following, the Difference of the oblique Deſcenſion of the Sun and Moon was 14 Deg. 37 Min. and therefore the Moon was viſible in that Evening, and conſequently the thirteenth Day of *April* was the firſt Day of the new Year, according to the *Jewiſh* Account. The *Julian* Period was alſo 3219, which being divided by 28, the Remainder is 27 for the *Cycle* of the Sun, and ſhews that the *Jewiſh Sabbatical* Letter for that Year was *A*, and the *Dominical* Letter was *B*.

3. As to the ſecond, or the Year of the *Iſraelites* Entrance into *Canaan*, it appears alſo by (*b*) Calculation, that in that Year the Sun alſo came to the vernal *Equinox* on the fourth Day of *April*, and that on the eleventh Day of *April* following, the Difference of the oblique Deſcenſion of the Sun and Moon was 12 Deg. 11 Min. which makes it very uncertain, whether the Moon was viſible at that Time or not, and the Negative is moſt probable, they being not curious in their Obſervations, and pitching on the eaſt Side of Mount *Horeb*, ſo that they could not ſo plainly diſcern the Moon at her Setting. And conſequently the thirteenth Day of *April* was the firſt Day of the new Year, according to the *Jewiſh* Account. The *Julian* Period was alſo 3257, which being divided by 28, the Remainder is 9 for the *Cycle* of the Sun, and ſhews, that the *Jewiſh Sabbatical* Letter for that Year was *B*, and the *Dominical* Letter was *C*.

(*a*) Table *the thirty ſixth, Page* 421. (*b*) Table *the thirty ſeventh, Page* 422.

TABLE *the Thirty sixth, or Calculation the Eighth.*

A Calculation of the Moon's *rising for* Jerusalem, Longitude *from* London 37d. 30m. *and* Latitude 31d. 30m. *in the first Month of the second Year, after the Departure out of* Egypt, Anno ante CHRISTUM 1494. *The Year beginning in the Spring.*

Calculation of the Sun's Place.	d.	h.	m.	″.
Sun sets *April*	12	06	06	40
Time of Visibility add	00	00	48	00
Equal Time	12	06	54	40
Equ. of the Ano. 10d. 13m. ad.	00	00	05	30
Total	12	07	00	10
Equation of ♈ 8d subſtract	00	00	02	35
Remainder	12	06	57	35
Refraction add	00	00	02	00
Apparent Time	12	06	59	35

	Mid. Motion. s.	d.	m.	″.	Apog.'s Mot. s.	d.	m.	″.
Year of CHRIST 1	09	07	53	03	02	14	03	30
Subſtract 1 Year	11	29	45	40	00	00	00	50
A *Biſſextile* Day	00	00	59	08	00	00	00	00
1000 Years	00	07	33	15	00	13	53	20
400 Years	00	03	01	22	00	05	33	20
80 Years	00	00	36	16	00	01	06	40
14 Years	11	29	36	46	00	00	11	40
12 Hours in *Joſhua*'s Time	00	00	29	34	00	00	00	00
Longit. of *Jeruſalem* 2h. 30m.	00	00	06	10	00	00	00	00
Total subſtract	00	12	08	11	00	20	45	50
Second Year of Departure	08	25	44	52	01	23	17	40
April 12 add	03	10	32	10	00	00	00	14
Hours 6. Min. 59. Sec. 35.	00	00	17	14	00	00	00	00
Sun's Middle Motion	00	06	34	16	01	23	17	54
Apogæum's Motion ſubſtract	01	23	17	54				
Mean Anomaly	10	13	16	22				
Æquation add	00	01	23	15				
Sun's true Place	♈	07	57	31				

Sun's Declination North	00	03	04	00
Sun's Right Aſcenſion	00	07	04	00
Sun's Aſcenſional Difference	00	01	53	00
Sun's oblique Deſcenſion	00	08	57	00
Moon's Declination North	00	07	41	00
Moon's Right Aſcenſion	00	18	50	00
Moon's Aſcenſional Difference	00	04	44	00
Moon's Oblique Deſcenſion	00	23	34	00
Difference of the Oblique Deſcenſion of Sun and Moon	00	14	37	00

The Calculation of the Moon's Place.	Mid. Mot. s.	d.	m.	″.
Year of CHRIST 1	04	02	02	45
Subſtract 1 Year	04	09	23	03
A *Biſſextile* Day	00	13	10	35
1000 Years	06	18	24	10
400 Years	05	01	21	40
80 Years	05	24	16	20
14 Years	01	20	54	34
12 Hours in *Joſhua*'s Time	00	06	35	18
Longit. of *Jeruſalem* 2h. 30m.	00	01	22	21
Total subſtract	00	05	28	01
Second Year of the Departure	03	26	34	44
April Day 12.	08	23	59	32
Hours 6. Min. 59. Sec. 35.	00	03	50	22
Middle Motion	00	24	24	38
Phyſical Parts ſubſtract	00	00	06	46
Middle Motion corrected	00	24	17	52
Apogæum ſubſtract	10	08	151	3
Mean Anomaly	02	16	02	39
Equation ſubſtract	00	05	08	20
Moon's equal Place in her Orb.	00	19	09	32
Sun's Place ſubſtract	00	07	57	31
Diſtance of Moon from Sun	00	11	12	01
Variation add	00	00	16	00
Moon's true Place in her Orb.	00	19	25	32
Node's Place ſubſtract	00	18	41	56
Argument of Latitude	00	00	43	36
Reduction ſubſtract	00	00	00	11
Moon's true Place	♈	19	25	21
Diſtance of Moon from Sun	00	11	27	50

Apog.'s Place	Apog.'s Mot. s.	d.	m.	″.
	09	12	07	05
Parts to be ſubſtracted	01	10	39	51
	00	00	06	41
	00	11	52	30
	02	16	45	00
	00	15	21	00
	06	29	37	50
	00	00	03	21
	00	00	00	41
Subſtract	11	24	26	54
Second Year	09	19	40	11
To be added	00	11	21	49
	00	00	01	57
Simple Apog.	09	29	03	57
Sun's Place	00	07	57	31
Annual Arg.	02	08	53	34
Equation add	00	09	11	16
True Apog.	10	08	15	13

True Excentr.	46703
Diff. l. from m.	11617
Diff. l. from tr.	3084

Node's Place	Node's Mot. s.	d.	m.	″.
	08	28	36	04
To be added	00	19	19	43
	00	00	03	11
	08	21	52	47
	05	26	45	07
	03	17	21	02
	09	00	45	35
	00	00	01	35
	00	00	00	20
Second Year	00	24	45	24
To be ſubſtracted	00	05	24	05
	00	00	00	56
Total	00	05	25	01
Simple Node	00	19	20	23
Sun's Place	00	07	57	31
Node from Sun	11	18	37	08
Equat. ſubſt.	00	00	38	27
True Node	♈	18	41	56

Incl. of Lim.	00	05	17	13
Lat. of Moon	00	00	03	48
Part proport.	00	00	00	13
Latitude North	00	00	04	01

TABLE *the Thirty seventh*, or *Calculation the Ninth.*

A Calculation of the Moon's *ætas for* Jerusalem, Longitude *from* London 37d. 30m. *and* Latitude 31d. 30m. *in the first Month of the Year before the Children of* Israel *enter'd the Land of* Canaan, Anno ante CHRISTUM 1456. *The Year beginning in the Spring.*

Calculation of the Sun's Place.	d.	h.	m.	″.
Sun sets *April*	11	06	07	32
Time of Visibility	00	00	48	00
Equal Time	11	06	55	32
Equ. of the Ano. 10d. 12m. ad.	00	00	05	35
Total	11	07	01	07
Equation of ♈ 7d substract	00	00	02	30
Remainder	11	06	58	37
Refraction add	00	00	02	00
Apparent Time	11	07	00	37

	Mid. Motion.				Apog.'s Mot			
	s.	d.	m.	″.	s.	d.	m.	″.
Year of CHRIST 1	09	07	53	03	02	14	03	30
Substract 1 Year	11	29	45	40	00	00	00	50
A *Bissextile* Day	00	00	59	08	00	00	00	00
1000 Years	00	07	33	25	00	13	53	20
400 Years	00	03	01	22	00	05	33	20
40 Years	00	00	18	08	00	00	33	20
16 Years	00	00	07	15	00	00	13	20
12 Hours in *Joshua*'s Time	00	00	29	34	00	00	00	00
Longit. of *Jerusalem* 2h. 30m.	00	00	06	10	00	00	00	00
Total substract	00	12	20	42	00	20	14	10
Beginning of the Year	08	25	32	21	01	23	49	20
April Day 11 *Biss.*	03	10	32	10	00	00	00	14
Hours 7. Sec. 37.	00	00	17	16	00	00	00	00
Sun's Middle Motion	00	06	21	47	01	23	49	34
Apogæum's Motion substract	01	23	49	34				
Mean Anomaly	10	12	32	13				
Æquation add	00	01	24	17				
Sun's true Place	♈	07	46	04				

Sun's Declination North	00	03	05	00
Sun's Right Ascension	00	07	08	00
Sun's Ascensional Difference	00	01	53	00
Sun's Oblique Descension	00	09	01	00
Moon's Declination North	00	04	13	00
Moon's Right Ascension	00	16	07	00
Moon's Ascensional Difference	00	05	05	00
Moon's Oblique Descension	00	21	12	00
Difference of the Oblique Descension of Sun and Moon	00	13	11	00

The Calculation of the Moon's Place.	Mid. Mot.			
	s.	d.	m.	″.
Year of CHRIST 1	04	02	02	45
Substract 1 Year	04	09	23	03
A *Bissextile* Day	00	13	10	35
1000 Years	06	18	24	10
400 Years	05	01	21	40
40 Years	08	27	08	10
16 Years	10	22	51	16
12 Hours in *Joshua*'s Time	00	06	35	18
Longit. of *Jerusalem* 2h. 30m.	00	01	22	21
Total substract	00	10	16	33
The Beginning of the Year	03	21	46	12
April Day 11 *Biss.*	08	23	59	32
Hours 7. Sec. 37.	00	03	50	55
Middle Motion	00	19	36	39
Physical Parts substract	00	00	08	21
Middle Motion corrected	00	19	28	18
Apogæum substract	01	04	40	50
Mean Anomaly	11	14	47	28
Equation add	00	01	39	02
Simple Moon in Orbit	00	17	49	16
Sun's Place substract	00	07	46	04
Distance of Moon from Sun	00	10	03	12
Variation add	00	00	13	04
Moon's true Place in her Orb.	00	18	02	20
Node's Place substract	00	04	34	13
Argument of Latitude	00	13	28	07
Reduction substract	00	00	03	20
Moon's true Place	♈	17	59	00
Distance of Moon from Sun	00	10	13	36

	Apog.'s Mot.			
	s.	d.	m.	″.
Apog.'s Place	09	12	07	05
Parts to be substracted	01	10	39	51
	00	00	06	41
	00	11	52	30
	02	16	45	00
	06	07	40	30
	09	21	04	13
	00	00	03	21
	00	00	00	41
Total	08	08	12	47
Year begins	01	03	54	18
	00	11	21	49
	00	00	01	57
Simple Apog.	01	15	18	04
Sun's Place	00	07	46	04
Annual Arg.	10	22	28	00
Equation substract	00	10	37	14
True Apog.	01	04	40	50

True Excentr.	58230
Diff. m. from gr.	11617
Diff. m. from tr.	3003

	Node's Mot.			
	s.	d.	m.	″.
Node's Place	08	28	36	04
To be added	00	19	19	43
	00	00	03	11
	08	21	52	47
	05	26	45	07
	01	23	40	31
	10	09	28	12
	00	00	01	35
	00	00	00	20
Year begins	00	09	47	30
To be substracted	00	05	24	05
	00	00	00	56
Total	00	05	25	01
Simple Node	00	04	22	29
Sun's Place	00	07	46	04
Node from Sun	00	03	23	35
Equat. add	00	00	11	44
True Node	♈	04	34	13

Incl. of Lim.	00	05	17	57
Lat. of Moon	00	01	09	46
Part proport.	00	00	04	03
Latitude North	00	01	13	49

TABLE *the Thirty Eighth.*

A Journal of the Remarkable Occurrences, when the Children of *Iſrael* went out of *Egypt*. *Anno Mundi* 2513.

March.	*Sivan.*	*Adar.*	
14	C	17	The *Antemoſaical* Sabbath is obſerv'd by the *Egyptians*. And GOD ſends *Moſes* to them at their Devotions by the Banks of the *Nile*, *Exod.* 7. 14 *to* 19.
15	d	18	The firſt Plague, or, The Waters are turn'd into Blood, *Exod.* 7. 19 *to the End.* *Uſher.*
21	C	24	Another Sabbath obſerv'd as before, and GOD ſends *Moſes* again, ſo that the Reſt is broken by a divine Command, before it was aboliſh'd, *Exod.* 7. 25, *and* 8. 1, 2, 3, 4.
22	d	25	The ſecond Plague, or that of Frogs ſent, *Exod.* 8. 5 *to* 8. *Uſher.*
23	e	26	The ſecond Plague is remov'd, *Exod.* 8. 8 *to* 16. *Uſher.*
24	f	27	The third Plague, or that of Lice, is ſent, *Exod.* 8. 16 *to* 20. *Uſher.*
25	g	28	The Plague of Flies is threaten'd, *Exod.* 8. 20 *to* 24. *Uſher.*
26	a	29	The fourth Plague, or that of Flies is ſent, *Exod.* 8. 24. *Uſher.*
27	b	30	The Plague of Flies is remov'd, *Exod.* 8. 25 *to the End.*
March.	*Sab. Let.*	*Nisan.*	

Anno Mundi 2513.

28	C	1	The fifth Plague, or the Murrain of Beaſts, is threaten'd, *Exod.* 9. 1 *to* 6. *Uſher.* GOD. commands *Moſes* to alter the Year, and to keep the Paſſover in its due Time. *Lightfoot*
29	d	2	The Murrain is ſent, *Exod.* 9. 6, 7.
30	e	3	The Murrain is remov'd, *Exod.* 9. 6, 7.
31	f	4	The ſixth Plague of Boils is ſent, *Exod.* 9. 8 *to* 13.
April.	*Sab. Let.*	*Nisan.*	

Anno Mundi 2513.

1	g	5	The ſeventh Plague of Hail and Thunder is threaten'd, *Exod.* 9. 13 *to* 22.
2	a	6	The Plague of Hail and Thunder is ſent, *Exod.* 9. 22 *to* 27.
3	b	7	The Plague of Hail and Thunder is remov'd, *Exod.* 9. 27 *to the End.*
4	C	8	On this Sabbath *Moſes* goes again to *Pharaoh*, and threatens him with the eighth Plague, or that of Locuſts, *Exod.* 10. 1 *to* 12.
5	d	9	The eighth Plague, or that of Locuſts is ſent, *Exod.* 10. 12 *to* 16.
6	e	10	*Moſes* goes to *Pharaoh*, and the Plague of Locuſts is remov'd, *Exod.* 10. 16 *to* 21. The Lamb is taken up, and the Paſſover appointed. The Beginning of the Year is chang'd, *Exod.* 12. 1, 2, 3.
7	f	11	The ninth Plague, or that of Darkneſs, *Exod.* 10. 21, 22, 23. *Uſher* and *Lightfoot.*
8	g	12	The Plague of Darkneſs continues, *Exod* 10. 21, 22, 23. *Uſher* and *Lightfoot.*
9	a	13	The Plague of Darkneſs continues, *Exod.* 10. 21, 22, 23. *Uſher* and *Lightfoot.*
10	b	14	Hard Words paſs between *Pharaoh* and *Moſes*, *Exod.* 10. 24 *to the End.* *Uſher* and *Lightfoot.* The Death of the firſt born is threatned to be that very Night, *Exod.* 11. 4 *and* 8. The Paſſover is obſerv'd, *Exod.* 12.
11	C	15	The firſt born of the *Egyptians* are ſlain. The *Iſraelites* march out of *Egypt*. The firſt Day of the holy Convocation, or of the Feaſt of unleavened Bread. The *Sabbatical* Reſt is diſpenſed with on this Day, as to be aboliſh'd, *Exod.* 12. *Num.* 33. 3. The Wave Sheaf was appointed to be offer'd on this Day, being always the *Sunday* after the *Paſſover*. This was a Type of CHRIST's Riſing from the Dead on that Day, who was the firſt Fruits of them that ſlept, 1 *Cor.* 15. 20. and by whom all the reſt were ſanctify'd and made acceptable to GOD. This was the Δευτεροπρωτον, or the ſecond Sabbath after the firſt, *Luke* 6. 1. and was the firſt Day from whence the Feaſt of Weeks began, and the Day of *Pentecoſt* was counted, *Acts* 2. 1. The *Iſraelites* go from *Rameſes* to *Succoth*, *Exod.* 12. 37, whilſt the *Egyptians* bury their Dead, *Num.* 33. 4.
12	d	16	The ſecond Day of unleavened Bread, and toward the Feaſt of *Pentecoſt*. The *Iſraelites* come to *Etham* in the Edge of the Wilderneſs, *Exod.* 13. 20. *Num.* 33. 6. *Uſher* and *Lightfoot.*
13	e	17	The third Day of unleavened Bread, and toward the Feaſt of *Pentecoſt*. The *Iſraelites* come to *Pihahiroth*, *Exod.* 14. 2. *Num.* 33. 7.
14	f	18	The fourth Day of unleavened Bread, and toward the Feaſt of *Pentecoſt*. It was now told *Pharaoh* that the People fled, *Exod.* 14. 5. For till their third Day's March they went ſtrait forward toward *Horeb*, where GOD at firſt appear'd unto *Moſes*, *Exod.* 3. 1. according as they had deſir'd to go three Days Journey into the Wilderneſs to ſacrifice to GOD, *Exod.* 3. 18. *Exod.* 5. 3. and *Exod.* 8. 17. But when they turn'd out of that Way toward the *Red-Sea*, then *Pharaoh* had Intelligence, that they intended to go to ſome other Place, beſide that which they had ask'd Leave to go to. Thereupon *Pharaoh* and the *Egyptians* prepare to purſue them for their Jewels, and to bring them back again into their former Slavery.
15	g	19	The fifth Day of unleaven'd Bread, and toward the Feaſt of *Pentecoſt*. The *Egyptians* purſue the *Iſraelites*, *Exod.* 14. 5, 6, 7, *&c.*

The

Difference of the Oblique Deſcenſion of Sun and Moon 0 0 12 11 22

A Continuation of TABLE *the Thirty Eighth.*

Anno Mundi 2513.

April.	*Sab. Let.*	*Nisan.*	
16	a	20	The sixth Day of unleavened Bread, and toward the Feast of *Pentecost.* The *Israelites* see the *Egyptians* marching after them, and are afraid, *Exod.* 14. 10, *&c.*
17	B	21	An holy Convocation, *Exod.* 12. 16. The seventh Day of unleavened Bread. On the Evening before the *Egyptians* overtake the *Israelites, Exod.* 14. 10 *to the End.* The Sea goes back by a strong east Wind all that Night, the next Morning early on the same Day the *Israelites* go through the Sea on dry Land. The *Egyptians* are drowned. The *Israelites* sing Praises to GOD for their final Deliverance, seeing the *Egyptians* dead upon the Shore. They have a holy Convocation, and sing Praises to GOD for their final Deliverance, and keep the *Saturday* as a Sabbath, being the first Sabbath of the *Mosaical* Institution, *Deut.* 5. 15. This was the last Day of the Passover Week, and in Commemoration hereof the Feast of the Passover was to last seven Days, *Exod.* 12. 18, 19, 20. *Levit.* 23. 4, 5, 6, 7, 8. *Num.* 28. 16 *to* 26. and the first and seventh Days were more eminently to be observ'd, *Exod.* 12. 16. *Levit.* 23. 7, 8. and *Num.* 28. 18 *to* 25.
18	C	22	The eighth Day toward the Feast of Pentecost. The *Israelites* march in the Wilderness without Water, *Exod.* 15. 22. *Num.* 33. 8.
19	d	23	The *Israelites* march in the Wilderness without Water, *Exod.* 15. 22. *Num.* 33. 8.
20	e	24	The *Israelites* march in the Wilderness without Water, *Exod.* 15. 22. *Num.* 33. 8.
21	f	25	The *Israelites* come to *Marah,* where the Waters were bitter, *Exod.* 15. 23, 26.
24	B	26	The second *Jewish* Sabbath.
25	C	29	The fifteenth Day toward the Feast of Pentecost.
May.	*Sab. Let.*	*Jiar.*	

Anno Mundi 2513.

1	B	5	The third *Jewish* Sabbath.
2	C	6	The twenty second Day toward the Feast of *Pentecost.* About this Time the *Israelites* encamp again near the *Red-Sea, Num.* 33. 10.
8	B	12	The fourth *Jewish* Sabbath.
9	C	13	The twenty ninth Day toward the Feast of *Pentecost.*
11	e	15	The *Israelites* come to the Wilderntss of *Sin, Exod.* 16. 1, *&c.*
15	B	19	The whole Congregation of the *Israelites,* who were met to perform the Duties of their fifth Sabbath, instead thereof murmur for want of Flesh, *Exod.* 16, 1, 2, 3. This Evening the Quails appear, and even cover their Camp, *Exod.* 16. 13. They sanctify themselves against the next Day, *Num.* 11. 18.
16	C	20	The thirty sixth Day toward the Feast of *Pentecost.* This Morning the *Manna* appears *Exod.* 16. 14, 15, 16. with which they were fed forty Years. On this Day being a *Sunday* the Spirit of Prophecy rested on the seventy Elders, *Num.* 11. 12 *to* 18, and 24 *to* 31. Compare the whole Chapter from Verse 4 *to* 33, with *Exod.* 16. thoughout.
22	B	26	The sixth *Jewish* Sabbath. This Day the *Israelites* seek for *Manna,* and find none, *Exod.* 16. 27.
23	C	27	The forty third Day, toward the Feast of *Pentecost.* The *Israelites* come to *Dophkah Num.* 33. 12.
24	d	28	The *Israelites* come to *Alush.*
25	e	29	The *Israelites* come to *Rephidim, Num.* 33. 14.
26	f	30	The *Israelites* murmur for Want of Water, *Exod.* 17. 1 *to* 8. For this Reason the Place was call'd *Massah* or *Temptation,* and *Meribah* or *Strife. Moses* strikes the Rock, which supplies them with Water, *Exod.* 16. 5, 6, 7. which follow'd them afterward thro' the Wilderness, *Psal.* 78. 16, 20. *Psal.* 105. 41. 1 *Cor.* 10. 4. *Deut.* 9. 21. *Targ. Onkel.* in *Num.* 21. 17, 18, 19. and *Targ. Jonathan* & *Hieros.* ibid.
May.	*Sab. Let.*	*Sivan.*	

Anno Mundi 2513.

27	g	1	The *Amalekites* fight with the *Israelites* at *Rephidim,* and are conquer'd by *Joshua, Exod.* 17. 8, *to the End.*
28	a	2	The *Israelites* come to *Sinai, Exod.* 19. 1, 2. GOD commands, that the *Israelites* sanctify themselves on that Day and the Morrow, *Exod.* 19. 10, 11.
29	B	3	This Day being the *Jewish* Sabbath, the People sanctify themselves in Sanctifying the Day, that they might the better observe the Feast of *Pentecost.* Thus *the Law is our Schoolmaster to bring us unto* CHRIST, *Gal.* 3. 24. The Observance whereof paves the Way for the Gospel; and the *Jewish* Sabbath is succeeded by the *Christian, Exod.* 19. 10, 11.
30	C	4	The Day of *Pentecost* is now fully come, which was always observ'd by the *Jews* upon a Sunday, they beginning to count the fifty Days from the next Day or Sunday following

A Continuation of TABLE *the Thirty Eighth.*

Anno Mundi 2513.

May.	*Sab Let.*	*Sivan.*	
30	C	4	lowing the *Jewiſh* Sabbath in the *Paſſover* Week, *Deut.* 16. 9, 10, 11, 12. *Levit.* 23. 15 *to* 22. The Feaſt of Weeks begins, which laſts ſeven Days. On this Day GOD delivers the Law from Mount *Sinai*; and on this Day the Apoſtles were afterward inſpir'd to preach the Goſpel. This happen'd on the twenty fourth Day of *May*, being ten Days after our SAVIOUR's Aſcenſion into Heaven; ſo that the *Antitype* and the *Type* happen'd in the ſame Week of the *Julian* Year, the one at the Beginning, and the other near the End. And conſequently it was alſo remarkable, that the *Jewiſh* Paſſover happen'd at the ſame Time of the Year with our SAVIOUR's Crucifixion, and that the *Jewiſh* Paſſover ended one Week, and the *Antemoſaical* Sabbath ſoon after began another. Theſe things were thus fore-ordain'd by him, who is the *Alpha* and the *Omega*, the Beginning and the Ending, the Firſt and the Laſt, who always had the Times and the Seaſons in his own Power, and hath order'd the Motions of the Heavens ſo to correſpond thereunto, even from the Foundation of the World, that we may ſay with Admiration, *Oh the depths of the riches both of the wiſdom and knowledge of* GOD! *How unſearchable are his judgments, and his ways paſt finding out!*
31	d	5	*Moſes* builds an Altar to repreſent CHRIST, and ſets up twelve Pillars to repreſent the twelve Tribes. He offers Sacrifices, ſprinkles the Blood, and makes a Covenant between God and the People, *Exod.* 24. 1 *to* 9. The People being thus ſanctified, *Moſes* and *Aaron* with *Nadab* and *Abihu*, and ſeventy of the Elders of *Iſrael*, go up into the Mount, ſee the LORD, and eat and drink before him, and he lays not his avenging Hand upon them, *Exod.* 24. 9, 10, 11. The ſecond Day of the Feaſt.

Anno Mundi 2513.

June.	*Sab. Let.*	*Sivan.*	
1	e	6	The third Day of the Feaſt.
2	f	7	The fourth Day of the Feaſt.
3	g	8	The fifth Day of the Feaſt.
4	a	9	The ſixth Day of the Feaſt.
5	B	10	The laſt Day of the Feaſt, which was always on the Day of the *Jewiſh* Sabbath. The Glory of the LORD abode upon Mount *Sinai* during theſe ſix laſt Days of the Feaſt of Weeks, or of *Penteco ſt*, *Exod.* 24. 15, 16. And for this Reaſon this was a ſolemn Feaſt, even one of the three which laſted ſeven Days, one in Commemoration of the Law being deliver'd, and the other ſix in Commemoration of the Glory of GOD appearing for ſo many Days after.
6	C	11	This Day being the Day of the Week with the *Chriſtian* Sabbath, *Moſes* goes up into the Mount to receive the two Tables of Stone, *Exod.* 24. 12, 13, 14. ſo that *Aaron* and the Elders depart from him, and only *Joſhua* ſtays at ſome Diſtance. At this Time he not only receives the Law; but on the Day of the *Chriſtian* Sabbath he begins to receive Directions for Making the Tabernacle, *Exod. chap.* 25. 26, 27. which was a Type of the Incarnation of JESUS CHRIST, who *was made fleſh*, Καὶ ἐσκήνωσεν ἐν ἡμῖν, *and placed his Tabernacle among us*, *John* 1. 14. and was born, and roſe from the Dead on the ſame Day of the Week. And now *Moſes* begins his Faſt of forty Days and forty Nights, *Exod.* 24. 18. *Deut.* 9. 9.

Anno Mundi 2513.

July.	*Sab. Let.*	*Tammuz.*	
12	d	17	This Day the *Jews* obſerve as a Day of Faſting, becauſe they reckon, that on this Day *Moſes* broke the two Tables of Stone; ſo that they compute it three Days ſooner than the real Time.
15	g	20	Now at the End of the forty Days paſt, *Moſes* comes down from the Mount, deſtroys the golden Calf, and breaks the two Tables of Stone, which GOD had given him.
16	a	21	On this Day *Moſes* arms the Tribe of *Levi*, who kill three thouſand of the principal Idolaters, *Exod.* 32. 25 *to* 30.
17	B	22	This being the Day of the *Jewiſh* Sabbath, *Moſes* ſpends it in Prayer to GOD for the *Iſraelites*, *Exod.* 32. 30 *to the End.*
19	d	24	About this Time the People are plagued for their Idolatry, *Exod.* 32. 35.
20	e	25	GOD refuſeth to go with the People, for which they mourn, and lay aſide their Ornaments, *Exod.* 33. 1 *to* 7.
21	f	26	The Tent of *Moſes* (which hitherto had been inſtead of a Sanctuary) is remov'd out of the unclean Camp. And then the Cloud of Glory, which had been taken away becauſe of their Idolatry, is reſtor'd, *Exod.* 33. 7, 8, 9, 10.

A Continuation of TABLE *the Thirty Eighth.*

				Anno Mundi 2513.
July.	*Sab. Let.*	*Tammuz*		
24	B	29		*Moſes* about this Time frequents the Tabernacle, which he had thus fix'd, and deſires to have a Sight of the Glory of GOD, which in ſome Meaſure was granted him, *Exod.* 33. 7 *to the End.*
Auguſt.	*Sab. Let.*	*Ab*		
				Anno Mundi 2513.
14	B	20		*Moſes* at this Time obſerves the Sabbath as a Preparation for his ſecond Going up into the Mount.
15	C	21		*Moſes* upon the Day of the *Chriſtian* Sabbath goes up the ſecond Time into the Mount, where he tarries, and faſts again for the Space of forty Days and forty Nights, *Exod.* 34. 28. *Deut.* 9. 9, and *Deut.* 10. 10.
Auguſt.	*Sab. Let.*	*Elul.*		
				Anno Mundi 2513.
25	d	1		No fix'd Time for any thing done in this Month.
September	*Sab. Let.*	*Tiſri.*		
				Anno Mundi 2513.
24	a	1		*Moſes* comes down from the Mount with the two Tables in his Hands, and his Face ſhines, *Exod.* 24. 29 to the End, which is the Reaſon, that this Day of the Month was obſerv'd with more than uſual Solemnities, *Levit.* 23. 24, 25. *Num.* 29. 1 to 7.
25	B	2		The Sabbath is obſerv'd.
26	C	3		The Offerings for the Tabernacle are order'd to be brought, *Exod.* 35. 1 to 10.
27	d	4		The Offerings are brought.
28	e	5		The Offerings are brought.
29	f	6		The Offerings are brought.
30	g	7		The Offerings are brought.
October.	*Sab. Let.*	*Tiſri.*		
				Anno Mundi 2513.
1	a	8		The Workmen are appointed, *Ezek.* 35. 30, to the End.
2	B	9		The Sabbath is obſerv'd.
3	C	10		The Feaſt of Expiation was firſt obſerv'd on the Day of the *Chriſtian* Sabbath, *Levit.* 26. 29, to the End. *Levit.* 23. 27 to 33. *Levit.* 25. 9, and *Num.* 29. 7 to 12.
4	d	11		The Offerings are view'd, *Exod.* 36. 1, 2, 3, 4.
5	e	12		The Offerings are view'd, *Exod.* 36. 1, 2, 3, 4.
6	f	13		The Offerings are view'd, *Exod.* 36. 1, 2, 3, 4.
7	g	14		The People are reſtrain'd from Offering, *Exod.* 36. 5, 6, 7. And if *Moſes* brought with him the *Pattern, which was ſhewed* him *in the mount*, *Exod.* 25. 9, 4. *Acts* 7. 44. *Heb.* 8. 5. it might now be ſhewn to the Workmen.
8	a	15		The Feaſt of *Tabernacles* is now obſerv'd, as before commanded, *Exod.* 23. 14, 15, 16, 17. *Levit.* 23. 33 to the End. *Num.* 29. 12 to the End. *Deut.* 16. 13 to 18, which muſt be kept with great Joy, as a Preparation for their Building a Tabernacle for their GOD to dwell among them.
9	B	16		The *Jewiſh* Sabbath is obſerv'd.
10	C	17		The Tabernacle, (a Type of CHRIST, who ἐσκήνωσεν ἐν ἡμῖν, *fix'd his Tabernacle among us*, *John* 1. 14.) is begun to be built on the ſame Day of the Week, which we obſerve in Commemoration of the Antitype. And ſo they continue to work until the End of the Year, the Sabbath Days only excepted. It is remarkable, that among the Commands of GOD for Doing this Work, the Command for Obſerving the Sabbath is frequently injoin'd, *Exod.* 31. 15, 17. *Exod.* 34. 21, and *Exod.* 35. 2. So that GOD hereby declar'd, that all other Commands ſhould give Place to this. Neither did the divine Wiſdom think it proper, that on the Day of the Week, in which CHRIST was afterward dead, and reſted in the Grave, the *Jews* ſhould be employ'd in Building any other Place for his Reception.

Marcheſhvan,

A Continuation of TABLE *the Thirty Eighth.*

				Anno Mundi 2513.
October	24	c	1	*Marcheſhvan*, or the eighth *Jewiſh* Month begins.
November	23	e	1	*Chiſleu*, or the ninth *Jewiſh* Month begins.
December	23	g	1	*Tebeth*, or the tenth *Jewiſh* Month begins.
				Anno Mundi 2514.
January	21	a	1	*Sebat*, or the eleventh *Jewiſh* Month begins.
February	20	c	1	*Adar*, or the twelfth *Jewiſh* Month begins.
March	21	e	1	*Veadar*, or the thirteenth *Jewiſh* Month begins. For now the Intercalary Month at the End of every *Embolimean* Year, which before was plac'd at the End of every old Year in *September* and *October*, is plac'd at the End of this new Year in *March* and *April*; and as the twelfth Month was call'd *Adar*, ſo this is call'd *Veadar*, or a Repetition of *Adar*, which happen'd in this Year.
April	11	c	20	The new Moon.
	13	e	22	The Year ends on the twenty fourth Day of the Month *Veadar*.

A Journal of the remarkable Occurrences in the ſecond Year after the *Iſraelites* went out of *Egypt*. *Anno Mundi* 2514.

April.	*Sab. Let.*	*Niſan.*	
			N. B. At the End of the laſt Year the Moon chang'd on the eleventh Day of *April*, and the *Jewiſh* Sabbatical Letter for this Year is *A*. On the twelfth Day of *April* in the Evening, the Diſtance of the Moon from the Sun was ſuch, as render'd it very uncertain, whether ſhe was viſible or not, and the negative was moſt probable, the Moon being then ſo near her *Apogæum*, and their Obſervation at that Time not being exact. If ſo, then the Moon being firſt viſible on the thirteenth in the Evening, the Year muſt begin on the fourteenth Day.
14	f	1	The Tabernacle is ſet up, *Exod.* 40. 1, 2, 17.
15	g	2	On this Day it is probable, that GOD ſpake to the *Iſraelites* from the Tabernacle and gave them in Charge that Part of the Levitical Law in *Chap.* 1, 2, 3, 4, 5, 6, 7. and to conſecrate *Aaron* and his Sons for the Prieſt's Office, *Levit.* 8. 1, 2, 3. And thus the ceremonial Law was given to the *Iſraelites* from the Tabernacle on the ſame Day of the Week, in which it was fulfill'd by CHRIST, when he offer'd up his Body as a Sacrifice for us.
16	A	3	*Aaron* and his Sons are conſecrated accordingly. The firſt Day of their Conſecration begins on the Day of the *Jewiſh* Sabbath, and the laſt Day of their Conſecration ended on the ſame Day of the Week; for it laſted eight Days, *Exod.* 29. 29, 30, 35, 36, 37. *Levit.* 8. 33, 34, 35, 36. And as the Conſecration of *Aaron* laſted a *Jewiſh* Week from *Sabbath* to *Sabbath*; ſo we *Chriſtians* obſerve a Week from *Sunday* to *Sunday*, even the *Whitſon* Week, in Commemoration of the Inſpiration of the Apoſtles, and Setting them apart by a more glorious Conſecration to begin the Church of CHRIST.
17	B	4	The ſecond Day of Conſecration, *Levit.* 8. 33, 34, 35, 36. *Exod.* 29. 29, 30, 35, 36, 37.
18	c	5	The third Day of Conſecration, *Levit.* 8. 33, 34, 35, 36. *Exod.* 29. 29, 30, 35, 36, 37.
19	d	6	The fourth Day of Conſecration, *Levit.* 8. 33, 34, 35, 36. *Exod.* 29. 29, 30, 35, 36, 37.
20	e	7	The fifth Day of Conſecration, *Levit.* 8. 33, 34, 35, 36. *Exod.* 29. 29, 30, 35, 36, 37.
21	f	8	The ſixth Day of Conſecration, *Levit.* 8. 33, 34, 35, 36. *Exod.* 29. 29, 30, 35, 36, 37.
22	g	9	The ſeventh Day of Conſecration, *Levit.* 8. 33, 34, 35, 36. *Exod.* 29. 29, 30, 35, 36, 37.
23	A	10	The eighth Day of Conſecration, *Levit.* 9. 1. *Aaron* offers for himſelf and the People, *Levit.* 9. On this Day *Nadab and Abihu offered ſtrange fire before the* LORD, and were burnt, *Levit.* 10. 1, 2. That it was on this Day appears; ſince on this Day they offered the Goat, *Levit.* 9. 3, 15. which was burnt, becauſe on this Day ſuch things had befallen to *Aaron*, that he was not fit to eat thereof, *Levit.* 10. 16, 17, 18, 19, 20. And thus the Service of the Sanctuary began by Accident with Death and Judgment. The Lamb is taken up, and ſet apart for the Paſſover, *Exod.* 12. 3. *Num.* 9. 1, 2.
24	B	11	On this Day, and the remaining Days of the Month, the reſt of the *Levitical* Laws are given. Compare *Leviticus* with *Num.* 1. 1.
27	e	14	The *Paſſover* is obſerv'd in this ſecond Month by the Command of GOD, *Num.* 9. 1, 2, 3, 4, 5. occaſion'd by ſome Perſons being unclean, and declaring their Condition in the former Month, as was before-mention'd, *Num.* 9. 6 to 15. Here was a new Diſpenſation, and a Matter of very great Moment. For the Tranſlation of that Feaſt a Month beyond its proper Time, did more eminently enforce the Significancy of things future than of things paſt, and rather recorded the Death of CHRIST to come, than their Deliverance out of *Egypt*, when it happen'd not to be on the ſame Night.

A Continuation of TABLE *the Thirty Eighth.*

Anno Mundi 2514.

May.	*Sab. Let.*	*Ijar.*	
14	A	1	The Sabbath is obſerv'd. And GOD on this Occaſion ſpeaks to *Moſes* from the Tabernacle, and commands him to number the People, and ſet up their Standards accordingly, *Num.* 1. 1.
15	B	2	The People are number'd, and their Standards are ſet up, *Num. chap.* 1. And their Encampments are ſettled according to Order, *Num. chap.* 2. And the *Jewiſh* Church becomes moſt glorious on the Day of the *Chriſtian* Sabbath.
16	c	3	The Princes offer their Gifts to the Sanctuary, *Num.* 7. That they offer'd not until their Standards were ſet up, is evident by Comparing the Method of both, *Num.* 2 and 7. *Nahſhon* the Son of *Aminidab* of the Tribe of *Judah* (from whom *David* and *our bleſſed* SAVIOUR deſcended, *Ruth.* 4. 20.) offer'd firſt, *Num.* 7. 12.
17	d	4	*Nathanael* of the Tribe of *Iſſachar* offers on the ſecond Day, *Num.* 7. 18.
18	e	5	*Eliab* of the Tribe of *Zebulun* offers on the third Day, *Num.* 7. 24.
19	f	6	*Elizur* of the Tribe of *Reuben* offers on the fourth Day, *Num.* 7. 30.
20	g	7	*Shelumiel* of the Tribe of *Simeon* offers on the fifth Day, *Num.* 7. 36.
21	A	8	The Sabbath is obſerv'd.
22	B	9	*Eliaſaph* of the Tribe of *Gad* offers on the ſixth Day, *Num.* 7. 42.
23	c	10	*Eliſhama* of the Tribe of *Ephraim* offers on the ſeventh Day, *Num.* 7. 48. They who were unclean in the firſt Month now ſet apart the Lamb for the Paſſover, *Num.* 9. 6 to 15.
24	d	11	*Gamaliel* of the Tribe of *Manaſſeh* offers on the eighth Day, *Num.* 7. 54.
25	e	12	*Abidan* of the Tribe of *Benjamin* offers on the ninth Day, *Num.* 7. 60.
26	f	13	*Ahiezer* of the Tribe of *Dan* offers on the tenth Day, *Num.* 7. 66.
27	g	14	*Pagiel* of the Tribe of *Aſher* offers on the eleventh Day, *Num.* 7. 72. They who were unclean in the firſt Month now keep the Paſſover, *Num.* 9. 6 to 15.
28	A	15	The Sabbath is obſerv'd.
29	B	16	*Ahira* of the Tribe of *Naphthali* offers on the twelfth Day, *Num.* 7. 78. So that upon the Day of the *Chriſtian* Sabbath all the Offerings are compleated.
30	c	17	On or about this Day, *Jethro* or *Hobab*, *Moſes*'s Father-in-Law, comes to viſit him, *Exod.* 18. The Reaſons for Fixing the Story about this Time are theſe: *Firſt*, It is ſaid, *Exod.* 18. 12. that *Jethro* took Burnt-Offerings and Sacrifices for GOD. But the Law for Burnt-Offerings and Sacrifices was not yet given, *Exod.* 10. 26. And by the Law they were to be brought *to the door of the tabernacle of the congregation*, *Levit.* 1. 3. and to *Aaron and his Sons*, *Levit.* 1. 5. who could not officiate until after their Conſecration in the former Month. Secondly, It is ſaid, *Exod.* 18. 13, 16. that *Moſes ſat to judge the people, and made them know the ſtatutes of* GOD, *and his laws.* Now the Moral Law cannot be meant hereby; for that was given in ſuch a Manner, that they all knew it; but it was the Ceremonial Law, which GOD ſpake to *Moſes* from the Tabernacle, *Levit.* 1. 1, 2. and commanded him to declare it to the Children of *Iſrael.* Thirdly, The Chuſing of Judges and Elders, which was by *Jethro*'s Counſel, *Exod.* 18. 17, *to the End*, was not till their Departure from *Sinai*, *Deut.* 1. 7, 8. This Counſel was given by *Jethro* immediately upon his Coming to *Moſes*, *Exod.* 18. 13, *&c.* and it was ſo near to their Departure from *Sinai*, which is mention'd, *Num.* 10. 11. that it ſeems, ſome Warning of their Departure thence was given them before, *Deut.* 1. 6, 7, 8, *&c.* Fourthly, The Murmuring of *Aaron* and *Miriam* againſt *Zipporah Moſes*'s Wife (who without Doubt was brought thither with her Children by her Father) is ſet after their Departure from *Sinai*, *Num.* 12. and this in all Probability was upon her firſt Coming among them, and their firſt Converſation with her, or ſoon after. Fifthly, The Departure of *Jethro* or *Hobab* from the *Iſraelites* at *Sinai*, *Num.* 10. 29, 30, 31, 32, is ſet ſo near the Place, where this Story is laid, that only a few Verſes come between. To this it may be objected, That in *Exodus chap.* 18. the Story is mention'd, before the *Iſraelites* came to *Sinai*. But the Reaſon of this will appear by Looking back upon the Curſe, which GOD denounc'd againſt *Amalek*, *Exod.* 17. 14, 15, 16. GOD *will utterly put out the remembrance of Amalek from under heaven:* And *the* LORD *hath ſworn, that the* LORD *will have war with Amalek from generation to generation.* Now that the HOLY GHOST might ſhew, that *Jethro*, who dwelt among the *Amalekites*, 1 *Sam.* 15. 16. *Judg.* 4. 11, 17. *Num.* 10. 29. did not fall under this Curſe, he brings in the Story of his Coming into *Iſrael*, and Making his Peace with GOD, in the very next Place after the Curſe is related; not thereby to conclude ſtrictly, that his Coming was at that very Time, as ſoon as the Curſe was pronounc'd, but to ſhew, that he once came, and ſo avoided the Curſe.
31	d	18	*Moſes* judgeth the People, *Exod.* 18. 13 *to* 24.

Jethro

A Continuation of TABLE *the Thirty Eighth.*

Anno Mundi 2514.

June.	*Sab. Let.*	*Iyar.*	
1	e	19	*Jethro* gives *Moſes* Counſel to chooſe Judges, *Exod.* 18. 13 to 24.
2	f	20	The Cloud aſcends from the Tabernacle, to give Notice of Travelling to the *Iſraelites*, *Num.* 10. 11.
3	g	21	This Day the People prepare to travel by Setting the Standards and the Tribes in their Order, and Appointing the *Levites* to their particuiar Charges, *Num.* 10. 14 to 29. *Moſes* deſires his Father-in-Law to go with him, *Num.* 10. 29, 30, 31, 32. which he refuſeth, and goes home, *Exod.* 18. 27.
4	A	22	The Sabbath is obſerv'd.
5	B	23	The *Iſraelites* travel, *Num.* 10. 33.
6	c	24	The *Iſraelites* continue their Journey, *Num.* 10. 33.
7	d	25	The *Iſraelices* encamp at *Taberah*, *Num.* 11. 3. which is alſo call'd *Kibroth hattaavah*, or, *The Graves of thoſe who luſted*, *Num.* 11. 34. *Num.* 33. 16. Here they murmur for Want of Fleſh, and are plagued, *Num.* 11. which Murmuring ſeems to be on the following Sabbath, and an Act of the whole Congregation, *Num.* 11. 4.
11	A	29	This therefore was the *Sabbath* Day, in which they murmur'd.

Anno Mundi 2514.

June.	*Sab. Let.*	*Sivan.*	
13	c	1	The Quails are now ſent for a whole Month, *Num.* 11. 20. And therefore there being no Mention made of them at this Time in any other Place, it is moſt probable, that the *Iſraelites* continu'd at *Kibroth hattaavah* for this whole Month; ſo that there is nothing elſe remarkable.

Anno Mundi 2514.

July.	*Sab. Let.*	*Tammuz.*	
13	e	1	The Quails are ſent no longer. About this Time the *Iſraelites* come to *Hazeroth*, *Num.* 11. 35. *Num.* 13. 17. *Aaron* and *Miriam* ſpeak againſt *Moſes*, and vilify his Wife *Zipporah*, whom *Jethro* brought to him at *Sinai*, *Num.* 12. *Miriam* is ſhut out of the Camp for ſeven Days, which hinders them from Marching, *Num.* 12. 15.
24	b	12	About this Time they march and come to *Rithmah*, *Num.* 33. 18. in the Wilderneſs of *Paran*, *Num.* 12. 16. which is alſo call'd *Kadeſh* and *Kadeſh-barnea*, *Num.* 13. 26. *Num.* 32. 8. *Deut.* 1. 9. It was firſt call'd *Rithmah*, *Num.* 33. 18. compar'd with *Num.* 12. 16. and *Num.* 13. 26. and perhaps it was ſo call'd from many Juniper-Trees, which grew there, as 1 *Kings* 19. 4. but now call'd *Kadeſh*, becauſe the LORD was there ſanctify'd before the People, and *Barnea*, or *The wandering Son*, or *a People who deſerv'd to wander*; becauſe the Decree for their long Wandering in the Wilderneſs was made here.

Anno Mundi 2514.

Auguſt.	*Sab. Let.*	*Tammuz.*	
7	b	26	About this Time the twelve Spies are ſent to view the Land of *Canaan*, *Num.* 13. *Num.* 32. 8, 9. *Deut.* 1. 19 *to the End*, and return at the End of forty Days, *Num.* 13. 25. ſo that nothing remarkable happen'd in the next Month *Ab*.

Anno Mundi 2514.

September.	*Sab. Let.*	*Elul.*	
16	g	6	The Spies return on the Evening before the Sabbath, at the End of forty Days, and bring with them a Bunch of *Grapes*, and alſo *Pomegranates* and *Figs*, *Num.* 13. 23, 24. which they might well do, even in the Beginning of this ſixth Month, becauſe the former Year being an *Embolimæan* Year made the Months happen the later, and the Sun on this Day was in ♍ 9, as it is about the twenty ſecond Day of *Auguſt* in this Age of the World. And the Grapes are fully ripe ſooner in that Climate, than they are in theſe more northern Parts.
17	A	7	The next Day being the Sabbath, the whole Congregation murmur, *Num.* 14. 1, 2, 3. and are therefore ſentenc'd to wander forty Years in the Wilderneſs, until they were all deſtroy'd, *Num.* 14. 22 to 40. In Memory whereof the *Jews* have ſince obſerv'd the ſeventh Day of the Month *Elul* for an annual Faſt.

As the *Iſraelites* continu'd three hundred ſeventy one Days near Mount *Sinai*, according as (*a*) it appears in the Margin by Computing from (*b*) the Day when they came thither, *Anno Mundi* 2513 (the Year conſiſting of thirteen Months, or 384 Days) to (*c*) the Day when the Cloud gave them Notice of their Departure thence; ſo they continu'd three hundred and ſeventy one Days at *Kadeſh-barnea:* and conſequently as they came thither on the twenty fourth Day of *July*, or on the twelfth Day of the Month *Tammuz*, *Anno Mundi* 2514, which Year conſiſted of 354 Days; ſo they departed thence on the thirtieth Day of *July*, or the twenty ninth Day of the Month *Tammuz*, *Anno Mundi* 2515. And as the *Sabbatical* Letter for that Year was *G*, and for the Year before was *A*; ſo it is evident, that they began their Reſt there, and their March from thence (as uſual) on the Day after the *Sabbath*. That they ſtaid ſo long at *Kadeſh-barnea*, appears from the Words of *Moſes*, (*d*) *So ye abode at Kadeſh many days, according to the days that ye abode there*, or as long as they had before ſtay'd at (*e*) *Horeb*, which (*f*) is the ſame with *Sinai*. So that they ſpent the ſame Quantity of Time, or Number of Days in each Place.

Anno Mundi 2552.

2. In the firſt Day (as it is moſt probable) of the firſt Month which began the fortieth Year of the *Iſraelites* Travels in the Wilderneſs, they come to (*g*) *Kadeſh*. This was a *Kadeſh* in (*h*) the Wilderneſs of *Sin*, toward (*i*) *Eziongeber* and the *Red-Sea*, and was (*k*) the thirty third Place where they encamp'd, and it was not *Kadeſh-barnea*, where they had been before, and which (*l*) was ſituate near the South-Coaſt of the Land of *Canaan*, and was call'd (*m*) *Rithmah* by *Moſes*. In (*n*) the Text it is ſaid, that *the Iſraelites came to the deſert of Zin to Kadeſh in the firſt month*, but it names not the Year; for it refers to the Decree made of their forty Years Wandering, and this was the firſt Month of the fortieth Year, as it is more clearly expreſs'd in (*o*) other Places. And therefore tho' the Occurrences, which happen'd in all this former Space, cannot be fix'd to a certain *Chronological* Order; yet we find, that of the (*p*) two and forty Journeys in the Wilderneſs, (*q*) fifteen were ended in the third Summer, the (*r*) nine laſt were perform'd in the laſt Year, and there remains ſix and thirty Years for the other eighteen, or about the Space of two Years for each Journey. However, many Particulars of the laſt Year in the Wilderneſs, and the firſt in the Land of *Canaan*, may be mention'd with a greater Exactneſs, as appears in the following *Table*.

(*a*) In *Month.*	*Days*
3	29
4	30
5	30
6	30
7	30
8	30
9	30
10	30
11	30
12	30
13	22
1	30
2	20
Total is	371

(*b*) Exod. 19. 1. (*c*) Num. 10. 11, 12. (*d*) Deut. 1. 46. ימים אשר ישבתם. (*e*) Deut. 1. 6, 19. (*f*) Exod. 3. 1, 5, 12. Exod. 33. 6. Deut. 4. 12 *to* 19, *compar'd with* Exodus *Chap.* 19. Deut. 5. 2, *&c. compar'd with* Exod. 20. 2, *&c.* Deut. 9. 8. *compar'd with* Exod. 32. Deut. 18. 16, 17. *compar'd with* Exod. 20. 19. Deut. 29. 1. 1 Kings 8. 9. 1 Kings 19. 8. 2 Chron. 5. 10. Pſal. 106. 19. Malachy 4. 4. *If it be ask'd, How the ſame Mountain came to be call'd both* Horeb *and* Sinai? *To this it is anſwer'd by Dr.* Lightfoot, Vol. 1. Page 711. *That this Hill had two Names, and (as* Bellonius *ſaith) two Tops. The one Side of it was call'd* Horeb, *or* dry, barren Ground, *from the rocky Drought of it, being utterly void of Water. The other was call'd* Sinai *or* Buſhes, *from the Buſhes and Brambles, which grew upon it, in one of which* Moſes *ſaw the* LORD *in a Flame of Fire. Perhaps the whole Mountain was antiently call'd* Horeb, Exod. 3. 1. *and it was never call'd* Sinai, *until the Children of* Iſrael *came thither,* Exod. 16. 1. *after their Departure out of* Egypt, *when* Moſes *ſhew'd them the Buſhes where* GOD *appear'd, and put them in Mind of the Promiſe given,* Exod. 3. 12. *That* when *he had* brought the people out of Egypt, *they ſhould* ſerve GOD upon this mountain. (*g*) Num. 20. 1. (*h*) Num. 20. 14, 15. (*i*) Num. 33. 36. Deut. 2. 8. (*k*) Num. 33. 36. (*l*) Num. 34. 4. Joſh. 15. 3. (*m*) Num. 33. 18, 19. (*n*) Num. 20. 1. (*o*) Num. 33. 37, 38, 39. Deut. 2. 7, 14. (*p*) Num. 33. 1 to 19. (*q*) Num. 33. 37 *to* 50. (*r*) Num. 33. 19 *to* 37.

TABLE

TABLE *the Thirty Ninth.*

A TABLE of the remarkable Occurrences in the fortieth Year after the *Iſraelites* came out of *Egypt*, *Anno Mundi* 2552, and the firſt Year of their Entrance into the Land of *Canaan*, *Anno Mundi* 2553.

April.	*Sab. Let.*	*Niſan.*	
13	e	1	The *Jewiſh* Year begins, and about this Time the *Iſraelites* march from *Eziongeber* to *Meribah Kadeſh* in the Wilderneſs of *Zin*, *Num.* 20. 1 to 14. Here they murmur for Want of Water, *Num.* 20. 1 to 14.
22	g	10	This Day *Miriam* is ſuppos'd to have died, *Num.* 20. 1. ſince the *Jews* on this Day obſerve a yearly Faſt in Commemoration hereof. She was the Siſter of *Moſes* and *Aaron* both by Father and Mother, *Num.* 26. 59. 1 *Chron.* 6. 3. Her Age is uncertain, but it appears, that ſhe was much older than *Moſes* or *Aaron*, becauſe *Exod.* 2. 4. when *Moſes* was laid in the River, ſhe ſtood at ſome Diſtance to obſerve what might happen. It is probable, that they might mourn for *Miriam* ſeven Days, according to Cuſtom, *Gen.* 50. 10. This was alſo the Time, that ſhe was ſhut formerly out of the Camp, *Num.* 12. 14, 15. and if ſo, then
29	*gg*	17	The Days of Mourning for *Miriam* end. And *Moſes* deſires a Paſſage thro' *Edom*, which is denied him, *Num.* 20. 14 to 22.
			Anno Mundi 2552.
May.	*Sab. Let.*	*Niſan.*	
2	c	20	About this Time the *Iſraelites* go from *Meribah Kadeſh* to Mount *Hor*, *Num.* 20. 22. *Num.* 33. 37.
			Anno Mundi 2552.
August.	*Sab. Let.*	*Ab.*	
11	f	1	*Aaron* dies, and the *Iſraelites* mourn for him this whole Month, *Num.* 20. 22 to the End. *Num.* 33. 37, 38, 39.
			Anno Mundi 2552.
September.	*Sab. Let.*	*Elul.*	
10	a	1	The Days of Mourning for *Aaron* end.
			About this Time *Arad* King of *Canaan* fights with the *Iſraelites*, who conquer him with ſome Loſs, *Num.* 21. 12, 13. ſo that they ſtay here the longer, till their wounded Men are cur'd.
			Anno Mundi 2552.
October.	*Sab. Let.*	*Elul.*	
3	c	24	About this Time they journey by the Way of the *Red-Sea* to compaſs the Land of *Edom*, when the People murmur, and are plagued with fiery Serpents, *Num.* 21. 4 to 10.
8	a	29	About this Time they pitch in *Zalmonah*, *Num.* 33. 41.
			Anno Mundi 2552.
October.	*Sab. Let.*	*Tiſri.*	
17	c	8	About this Time they depart from *Zalmonah*, and pitch in *Punon*, *Num.* 33. 42.
24	c	15	About this Time they depart from *Punon*, and pitch in *Oboth*, *Num.* 33. 43.
31	c	22	About this Time they depart from *Oboth*, and pitch in *Ije-Abarim*, *Num.* 21. 11. *Num.* 33. 44.
			Anno Mundi 2552.
November.	*Sab. Let.*	*Tiſri.*	
7	c	29	About this Time they depart from *Ije-Abarim*, and pitch in *Dibon gad*, in the Valley and near the Brook of *Zared*, *Num.* 33. 45. *Num.* 21. 12.

About

A Continuation of TABLE *the Thirty Ninth.*

November.	*Sab. Let.*	*Marheſhv.*	
			Anno Mundi 2552.
14	c	6	About this Time they depart from *Dibon-gad*, and pitch in *Almon-diblathaim*, *Num.* 33. 46.
21	c	13	About this Time they depart from *Almon-diblathaim*, and paſs by *Ar* in the Confines of *Moab*, *Num.* 21. 15.
22	d	14	About this Time they approach the Borders of the Children of *Ammon*, *Deut.* 2. 17, 18, 19.
23	e	15	About this Time they paſs over the River *Arnon*, *Num.* 21. 13.
24	f	16	About this Time they come to *Beer*, or a remarkable Well, which ſeem'd to ſpring up of its own Accord, after Digging for Water to prevent their Murmurings, *Num.* 21. 16, 17, 18.
25	g	17	About this Time they come to *Mattanah*, *Num.* 21. 18.
26	a	18	About this Time they come to *Nahaliel*, *Num.* 21. 19.
28	c	20	About this Time they come to *Bamoth*, in the Valley that is in the Country of *Moab*, to the Top of *Piſgah*, that looks toward *Jeſhimon*, *Num.* 21. 20. which is call'd *the mountains* of *Abarim* before *Nebo*, *Num.* 33. 47. *With theſe Texts compare* Deut. 32. 49. *and* 34. 1. and here they encamp.
30	e	22	About this Time they conquer *Sihon* King of the *Amorites*, *Num.* 21. 21 to 33.
December.	*Sab. Let.*	*Marheſhv.*	
			Anno Mundi 2552.
3	a	25	About this Time the *Iſraelites* conquer *Og* the King of *Baſhan*, *Num.* 21. 33, 34, 35.
6	d	28	About this Time *Balak* the King of *Moab* ſends to *Balaam* to curſe *Iſrael*, *Num. chap.* 22, 23, 24. who views them from the Top of *Piſgah*, *Num.* 23. 14.
December.	*Sab. Let.*	*Chiſleu.*	
			Anno Mundi 2552.
12	c	4	About this Time the *Iſraelites* decamp from the Mountains of *Abarim*, and pitch in the Plains of *Moab* by *Jordan* near *Jericho* at *Shittim*, *Num.* 33. 48, 49. and *Num.* 25. 1.
19	c	11	About this Time they commit Whoredom with the Daughters of *Moab*, *Num.* 25. 1.
25	B	17	About this Time GOD commands the *Iſraelites* to deſtroy the *Canaanites*, to prevent the like Corruption, *Num.* 33. 50 to the End.
26	c	18	About this Time the People are number'd, *Num. chap.* 26. particularly *Verſe* 63.
29	f	21	About this Time the Daughters of *Zelophehad* ſue for an Inheritance among their Brethren, *Num.* 27. 1 to 12.
January.	*Sab. Let.*	*Chiſleu.*	
			Anno Mundi 2553.
1	A	24	About this Time *Moſes* being foretold of his Death ſues for a Succeſſor, and *Joſhua* is appointed to ſucceed him, *Num.* 27. 12 to the End. Several Laws are mention'd, *Num. chap.* 28, 29, 30.
January.	*Sab. Let.*	*Tebeth.*	
			Anno Mundi 2553.
9	B	2	About this Time the *Iſraelites* deſtroy the *Midianites*, *Num. chap.* 31.
16	B	9	About this Time the Children of *Reuben* and *Gad*, and half the Tribe of *Manaſſeh*, ſue for an Inheritance on the other Side of *Jordan*, and obtain it, *Num. chap.* 32.
23	B	16	About this Time the Borders of the Land are deſcrib'd, and Men appointed to divide it, *Num. chap.* 34.
30	B	23	About this Time the Cities of Refuge are appointed, *Num. chap.* 35.
February.	*Sab. Let.*	*Tebeth.*	
			Anno Mundi 2553.
6	B	30	About this Time the Inconveniences of the Daughters of *Zelophehad*, being Heireſſes are remedied by an Order, that all ſuch ſhould marry into their own Tribe, *Num. chap.* 36.

Moſes

A Continuation of TABLE *the Thirty Eighth.*

Anno Mundi 2553.

Moſes repeats the Law to the *Iſraelites*, *Deut.* 1. 3.

Anno Mundi 2553.

About this Time *Moſes* dies, *Deut.* 31. 2. *Deut.* 34. 7.
The *Iſraelites* weep for *Moſes* thirty Days, *Deut.* 34. 8. *that is*, until the End of the Year; for the laſt Month *Adar* conſiſted but of four and twenty Days.

Anno Mundi 2553.

The *Jewiſh* Year ends with the End of Mourning for *Moſes*, *Deut.* 34. 8.

Anno Mundi 2553.

Febr.	28	*Sab. Let.*	*Shebat.*	1
March.	3 4	f g	*Shebat.*	24 25
April.	1	*Sab. Let.*	*Adar.*	24
April.	1	*Sab. Let.*	*Nisan.*	1
	2	A		1
	3	B		2
	4	c		3
	5	d		4
	6	e		5
	7	f		6
	8	g		7
	9	A		8
	10	B		9
	11	c		10
	12	d		11
	13	e		12
	14	f		13
	15	g		14
	16	A		15
	17	B		16
	18	c		17
	19	d		18
	20	e		19
	21	f		20
	22	g		21
	23	A		22
	30	A		29
May		*Sab. Let.*	*Jiar.*	
	7	A		6
	8	b		7
	9	c		8
	10	d		9
	11	e		10
	12	f		11
	13	g		12
	14	A		13
	15	B		14

The Children of *Iſrael* begin the new Month and Year with the Obſervation of the (Sabbath.
Joſhua ſends the Spies to *Jericho*, *Joſh.* 2. 1, 22.
The Spies are hid in the Mountains, *Joſh.* 2. 22.
The Spies return, *Joſh.* 2. 22.
Joſhua commands the *Iſraelites* to prepare Proviſion, *Joſh.* 1. 11. (*a*) and they prepare it accordingly.
The *Iſraelites* prepare Proviſion, *Joſh.* 1. 11.
The *Iſraelites* prepare Proviſion, *Joſh.* 1. 11.
The Sabbath is obſerv'd, and the People ſanctify themſelves as *Joſhua* had commanded, *Joſh.* 3. 5.
The Officers give Charge to the People how to follow the Ark, *Joſh.* 3. 1, 2, 3, 4. The Ark is carried to the Waters. The Waters part. The Ark enters *Jordan*, and ſome of the People paſs over, *Joſh.* 3. 14, 15, 16, compar'd with *Joſh.* 3. 5.
The reſt of the People paſs over, and the Ark comes up out of *Jordan*. The *Iſraelites* encamp at *Gilgal*, *Joſh.* 4. 14 to the End.
The People are circumcis'd, *Joſh.* 5.
The People are circumcis'd, *Joſh.* 5.
The People are circumcis'd, *Joſh.* 5.
The Paſſover is obſerv'd, *Joſh.* 5. 10.
The Sabbath is obſerv'd. The firſt Day of unleaven'd Bread, *Exod.* 12. 18, 19, 20. *Levit.* 23. 5, 6. *Num.* 28. 16, 17, 18. This being the Sabbath GOD preſerves the *Manna* for them, which afterward ceaſeth on the Days of Labour, *Joſh.* 5. 10, 11, 12.
The ſecond Day of the Feaſt. The *Manna* ceaſeth, *Joſh.* 5. 10, 11, 12.
The third Day of the Feaſt.
The fourth Day of the Feaſt.
The fifth Day of the Feaſt.
The ſixth Day of the Feaſt.
The laſt Day of the Feaſt.
The Sabbath is obſerv'd.
The Sabbath is obſerv'd.

Anno Mundi 2553.

The Sabbath is obſerv'd.
About this Time the People being cur'd of their Circumciſion go to *Jericho* and march round it once, *Joſh.* 6. 1 to 16.
They march round it the ſecond Time, *Joſh.* 6. 1 to 16.
They march round it the third Time, *Joſh.* 6. 1 to 16.
They march round it the fourth Time, *Joſh.* 6. 1 to 16.
They march round it the fifth Time, *Joſh.* 6. 1 to 16.
They march round it the ſixth Time, *Joſh.* 6. 1 *to* 16.
The Sabbath is obſerv'd.
This Day, or about this Time, they march round it ſeven Times, and take it, *Joſh.* 6. 16 to the End.
Some Time after, in the following Summer, they take *Ai*, *Joſh.* *chap.* 7 *and* 8.
Near the Winter the *Gibeonites* by Craft obtain a League with the *Iſraelites*, *Joſh.* *chap.* 9.

(*a*) *The* Hebrew *Words* כי בעור שלשת ימים *are not ſo properly to be tranſlated*, For within three days, *as*, For as yet there are three days, *meaning three full working Days, in which Victuals might be prepar'd.*

CHAP. V.

The History of the WORLD.

AFTER *Pharaoh Amenophis* was drown'd in the *Red-Sea*, his Son *Sesostris* succeeded him in the Kingdom of *Lower-Egypt*. His Acts both at home and abroad, as they are related by Heathen Historians, exceeded all others in any Part of the World, and even those of *Alexander* the Great; and yet Authors differ prodigiously concerning the Time of his Reign. *Eusebius* (*a*) out of *Africanus*, and he out of *Manetho* the *Egyptian* Priest, makes him very antient by Placing him in the twelfth Dynasty, and afterward *Moses* in the eighteenth Sir *Walter Raleigh* (*b*) places his Death about an hundred and twenty Years before the Deliverance of the *Israelites* out of *Egypt*. Sir *John Marsham* (*c*) reckons *Sesostris* to be the same with *Shishak* in the Time of *Rehoboam*; but then he and *Eusebius* confute themselves by Placing *Danaus* the Brother of *Sesostris* about the Time of the Departure out of *Egypt*. Sir *John Marsham*'s Opinion being follow'd by none, and learnedly confuted by (*d*) Bishop *Cumberland*, was again reviv'd by the late Sir *Isaac Newton*, without taking the least Notice of the Arguments by which it was confuted. And therefore I rather chose to follow (*e*) *our learned Prelate*, who makes his Coming to the Throne to be immediately upon the Passage of the *Israelites* thro' the *Red-Sea*. The (*f*) *Greek* Historian saith, that after his Birth his Father perform'd a noble Act, and becoming a King. He caused all throughout all *Egypt*, who were near of the same Age with his Son, and especially those who were born the same Day with him, to the Number of seventeen hundred in all, to be brought together, and to have the same Education, and be instructed in the same Discipline and Exercises with his Son, supposing that by being thus most familiarly acquainted, and conversing one with another, they would be always most loving and faithful Friends, and the best fellow Soldiers in all the Wars. Providing therefore every thing for his Purpose, he caused the Boys to be exercis'd daily in the Schools with hard and difficult Labours, as that none should eat till he had run an hundred and fourscore Furlongs, or two and twenty measur'd Miles and an half. And by this Means, when they were of a fit Age, they were capable either to be Commanders, or to undertake any brave or noble Action both in Respect of the Vigour and Strength of their Bodies, and the excellent Qualifications of their Minds. There are some, who write, that at the Time of his Birth, *Vulcan* appear'd to his Father in his Sleep, and told him, that the Child then born should conquer the whole World, and that this was the Reason, why his Father assembled so many of the like Age, and bred them up together with his Son to make Way for him to rise with more Ease to that Height of Imperial Dignity; and that when he was grown to Man's Estate, he fully believing what had been foretold, undertook those Expeditions, which are reported of him. In the first Place he was sent with an Army into *Arabia* by his Father, and his Companions, who were bred up with him, and attended him at the same Time, where they endur'd great Fatigues in Hunting and Killing of wild Beasts, and after that having overcome all his great Labours, Toils and Troubles, as also the Want both of Water and Provision in that desert Country, he conquer'd all that rude and barbarous Nation, which was never before subdued, as not being inhabited in the Time of *Nimrod* and *Semiramis*. And the Killing of those wild Beasts was a particular Providence, which made the *Israelites* afterward travel with less Difficulty and Danger in those Countries. After this it is said, that he was sent into the western Parts, where he conquer'd the greatest Part of *Lybia*, being as yet but a Youth. If this Account can be depended on, it is probable, that he was concern'd in this Expedition, when the News was brought him that his Father and his whole Army were drown'd in the *Red-Sea*, and therefore he left the Rest of *Libya* untouch'd, and came back with his whole Army into *Egypt* to secure to himself the Government of that Kingdom. When he return'd, he found the Country in a lamentable Condition. The *Israelites*, who were their Slaves, were gone from them. All the veteran Soldiers were lost with their Arms, Chariots and Horses, the first-born in every Family were all slain in one Night, their Cattle were kill'd with

(*a*) Canon Chronicus. (*b*) History of the World *Book* 2. *Chap.* 2. *Sect.* 1. (*c*) Chronicon Egyptiacum. (*d*) Sanchoniatho, *Page* 403, &c. (*e*) Usserii Annales, *pag.* 30. (*f*) Diodorus Siculus *lib.* 1. *cap.* 4. *where he begins his History of him with these Words*, Seven Descents after *Miris* they say *Sesoosis* (or *Sesostris*) reign'd, who excell'd all his Ancestors in great and famous Actions. But not only the *Greek* Writers differ about this King; but likewise the *Egyptian* Priests and Poets relate various and different Stories concerning him. We shall relate such as are most probable, and agreeable to those Signs and Marks, which are yet remaining in *Egypt* to confirm them.

the

the Murrain, their Fruit deſtroy'd firſt by the Lightning and Hail, and then by the Locuſts, which had eaten up every green thing upon ths Face of the Earth, ſo that nothing but a Famine could be expected. In this lamentable Poſture of Affairs at home, *Seſoſtris* prepares for an Expedition abroad, thinking that it could not be worſe, and hoping that it might be better, and encourag'd by his former Succeſſes he undertakes to ſubdue and conquer the whole World. Some report, that he was ſtirr'd up by his Daughter *Athyrte* to attempt an univerſal Monarchy. For being a Woman of an extraordinary Underſtanding, ſhe made it out to her Father, that the Conqueſt was eaſy. And others encourag'd him by their Divinations, foretelling his Succeſſes by the Intrails of the Sacrifices, by their Dreams in the Temples, and Prodigies ſeen in the Air. For this Purpoſe he made it his chief Concern to gain the Love and good Will of all the *Egyptians*, judging it neceſſary in order to effect what he deſign'd, ſo far to engage his Soldiers, as that they ſhould readily and willingly venture their Lives for their Generals, and that they whom he ſhould leave behind him, ſhould not contrive, nor hatch any Rebellion in his Abſence. To this End he therefore oblig'd every one to the utmoſt of his Power, working upon ſome by Money, upon others by Giving them Lands, and upon many more by free Pardons, and upon all Occaſions by fair Words, and an affable and courteous Behaviour. For he pardon'd thoſe, who were condemn'd for High Treaſon, and freed all that were in Priſon for Debt by Paying what they ow'd, of whom (*g*) there was a vaſt Multitude in the Goals. For (*h*) the Iſraelites *borrowed of the Egyptians jewels of ſilver, and jewels of gold and raiment, and they lent unto them ſuch things as they required*, inſomuch that *they ſpoiled the Egyptians*. This made the Creditors more exacting, and the Debtors leſs able to pay, and therefore the Liberality of *Seſoſtris*, and the Poverty of his Country, made him the ſooner raiſe an Army. Upon this he reſettl'd the antient Diviſion of the Country into ſix and thirty Parts, which the *Egyptians* call'd *Nomi* or Provinces, and were firſt made by the *Canaanitiſh* Paſtors at their Entrance into the Country; and over every one of theſe he appointed a *Nomarchus* or Governor, who ſhould take Care of his Revenue in his Abſence, and manage all other Affairs relating to their ſeveral and reſpective Provinces. Out of theſe he choſe the ſtrongeſt and ableſt Men, and rais'd an Army anſwerable to the greatneſs of the Deſign, conſiſting (if the Hiſtorian may be credited) of ſix hundred thouſand Foot, and twenty four thouſand Horſe, and twenty ſeven thouſand Chariots of War. And over all the ſeveral Regiments he made thoſe the principal Commanders, who had been brought up with him, being ſuch as had been us'd to martial Exerciſes, and from their Childhood earneſt and zealous to perform heroick Exploits, and were knit together as Brethren in Love and Affection both to the King and to one another; and upon theſe his Companions he beſtow'd large Eſtates in Lands in the richeſt Parts of *Egypt*, that they might not be in the leaſt Want of any thing, reſerving only their Attendance upon him in the Wars.

2. Upon this (*i*) *Seſoſtris* conſtitutes his Brother *Armais*, who was alſo call'd *Danaus*, Lieutenant General of *Egypt* during his Abſence, and veſted him with all ſovereign Powers and Privileges, the Wearing of the Crown excepted, and with a Caution not to oppreſs the Queen or her Family, nor to intermeddle with his Concubines; and ſo he proceeds in his Expedition.

3. In the mean Time the Dukes of (*k*) *Edom* finding that the *Iſraelites* had paſs'd the *Red-Sea*, and were come into their Neighbourhood, chang'd their Form of Government, and choſe a King, that they might the better defend themſelves in Caſe of Neceſſity. For then (*l*) as *Moſes* ſaid, *The dukes of Edom were amaz'd, and trembling took hold of the mighty men of Moab.* The Name of this firſt King is not mention'd, but it is plain, that he was an able and a valiant General. He took the Advantage of (*m*) the *Iſraelites* after a long March, and kill'd ſeveral of thoſe, who ſtay'd behind. He fought the *Iſraelites* (*n*) in a pitch'd Battle at *Rephidim*, and (*o*) prepar'd to attack them, when they only deſir'd a Paſſage thro' his Country, and the Monarchy thus ſettl'd continu'd (*p*) to the Time of *Jehoſhaphat* King of *Iſrael*, and we know not how much longer. Anno Mundi 2513.

4. But *Seſoſtris* (*q*) having rendezvouz'd his Army, march'd firſt againſt the *Ethiopians*, who inhabited the ſouth Country; and having conquer'd them, he forc'd them to pay him a Tribute of Ebony, Gold and Elephants Teeth. Then he ſent forth a Navy of four hundred Sail into the *Red-Sea*, and was the firſt *Egyptian*, who built Ships reſembling our modern Form; whereas before they were oblong and flat-bottom'd, and conſequently not ſo fit for ſpeedy Sailing. By the Help of this Fleet he gain'd all the Iſlands in thoſe Parts, and ſubdu'd the bordering Nations as far as to *India*; but hap-

(*g*) Diodorus Siculus *ubi ſupra.* (*h*) Exod. 3. 21. *and* 11. 2, 3. *and* 12. 35, 36. (*i*) Manetho *in* Joſephus *againſt* Apion, *Book* 1. (*k*) Gen. 36. 40 *to the End.* (*l*) Exod. 15. 15. (*m*) Deut. 25. 17, 18, 19. (*n*) Exod. 17. 8 *to the End.* (*o*) Num. 20. 14 *to* 22. (*p*) 2 Kings 3. 26. (*q*) Diodorus Siculus, *lib.* 1. *cap.* 4. *and* Herodotus *in his* Euterpe, *cap.* 56, 57.

pening

pening to come into a ſhallow Sea, and his Ships drawing more Water than uſual, he either could not, or was afraid to go any farther, and ſo he return'd into *Egypt*. After this, upon Conſulting the Prieſts, he recruited his Army, and march'd with them by Land into *Aſia*. By this Time the *Iſraelites* had paſs'd into the Deſerts of *Arabia*, whither *Seſoſtris* was afraid to follow them, partly becauſe he well knew the Barrenneſs of the Country, that there could not be a Subſiſtence for two ſuch Multitudes, and the *Iſraelites* being firſt, muſt of courſe conſume all the Proviſion, and chiefly becauſe he knew what Miſeries *Egypt* had ſo lately underwent for their Sakes; and dreading a miraculous Overthrow of himſelf and his whole Army, he had learn'd from his Father's Example to beware, and ſo he march'd directly into *Canaan*, and committed no Hoſtilities againſt the King of *Edom*, rather looking upon himſelf as oblig'd by that Nation for the Miſchiefs, which they had ſo lately done to the *Iſraelites*, whom he look'd upon as his profeſs'd Enemies, tho he dar'd not to march after them.

5. In the mean Time the *Canaanites* had heard of the frequent Promiſes, which GOD gave to *Abraham*, *Iſaac* and *Jacob*, that their Seed ſhould poſſeſs this Land, and at the Time appointed they ſhould come forth out of *Egypt*, and deſtroy them all, and that they had in a miraculous Manner paſs'd the *Red-Sea* for this Purpoſe, which put them in a terrible Conſternation. They concluded, that if they weaken'd their Army by Engaging with the one, it would be an effectual Means of their being deſtroy'd by the other. They had Reaſon to expect their Lives if they ſubmitted to the *Egyptians*, but had no Reaſon to expect even that, if they ſubmitted to the *Iſraelites*, and were alſo in Hope of conſiderable Reinforcements from *Egypt* to protect them whenever there ſhould be Occaſion; and therefore the whole Country immediately ſubmitted to *Seſoſtris* without the leaſt Oppoſition. Upon this he places Governors in all the principal Towns, to collect an annual Tribute and ſend it to him, and alſo to raiſe Recruits as often as he ſhould want them. Theſe were (*r*) one and thirty in all, who in the Time of his Succeſſor *Buſiris* the Tyrant ſet up every one for himſelf, which made them ſo much the weaker, and was the viſible Cauſe of their being ſo eaſily deſtroy'd by *Joſhua* one after another.

6. *Seſoſtris* flush'd with this Succeſs (as the Hiſtorian tells us) without any Loſs of Time marches forward with his whole Army, and conquers all *Aſia*. For, (ſaith he) he (*s*) not only invaded thoſe Nations, which *Alexander* the *Macedonian* afterward ſubdu'd, but likewiſe thoſe which he never ſet his Foot upon. For he both paſs'd the River *Ganges*, and likewiſe pierc'd thro' all *India* to the main Ocean. Then he ſubdu'd the *Scythians* as far as to the River *Tanais*, which divides *Europe* from *Aſia*. In the ſame Manner he brought into Subjection all the reſt of *Aſia*, and moſt of the Iſlands of the *Cyclades*. From thence he went into *Thrace* in *Europe*, and marching thro' the Deſerts the *Thracians* endeavour'd to cut off his Retreat, inſomuch that he was in Danger of Loſing his whole Army, thro' the Difficulty of the Paſſages, and Want of Proviſion; and therefore putting a Stop to his Expedition in *Thrace*, he erected Pillars up and down in all his Conqueſts, whereon were inſcrib'd in *Egyptian* Letters, call'd *Hieroglyphicks*, theſe Words:

Seſoſtris, *King of Kings, and Lord of Lords, ſubdued this Country by his Arms.*

7. Among thoſe Nations, which were ſtout and warlike, he (*t*) carv'd ſuch Repreſentations upon the Pillars, which might ſhew their Valour; and among thoſe Nations who made no Reſiſtance he carv'd (*u*) ſuch Repreſentations, as might ſhew their Cowardiſe: And in ſome Places he ſet up his own Statue carv'd in Stone, with a Bow and a Lance, about four Cubits and four Hands in Height, of which Stature he himſelf was reported to be. *Herodotus* (*x*) reports the ſame Story, and adds, that the Army under his Command ſeems to have gone as far as *Scythia* and *Thrace* and no farther, becauſe there are ſuch Monuments in thoſe Countries, and none beyond them, and that he himſelf had ſeen ſome of them in *Syria* of *Palæſtina*, or the Land of *Canaan*, which ſhew'd that at that Time they were an effeminate People; and that he ſaw two of them in *Ionia*, one in the Road from *Epheſus* to *Phocæa*, and the other in the Road from *Sardis* to *Smyrna*. There are ſome, who call him by the Name of *Ægyptus*, and (*y*) tell us, that *Egypt*, which was before call'd *Aeria*, took its Name from *Ægyptus*, who reign'd there, when *Danaus* was expell'd. Others call'd him *Rameſſes*, after the Name of his Grandfather, and from hence (*z*) *Tacitus* calls him *Rhamſes*, and ſaith of him, that he conquer'd *Africa*, *Ethiopia*, *Media* and *Perſia*, *Bactria*, *Scythia*, *Syria*, *Armenia* and *Cappadocia*, as far as the *Bithynian* Sea on the one ſide, and the *Lycian* Sea on the other. In all theſe Places we cannot find that he planted any new Colonies, except at the (*a*) Lake *Mæotis* by the River *Tanais*, where he gave an Original to the Nation of *Colchis*.

(*r*) Joſh. 12. 9 *to the End.* (*s*) Diodorus Siculus, *lib.* 1. *cap.* 4. (*t*) *The privy Parts of a Man.* (*u*) *The privy Parts of a Woman.* (*x*) Euterpe, *cap.* 56. (*y*) Euſebii *Chronicon.* (*z*) *Annalium lib.* 2. (*a*) Diodorus Siculus, *lib.* 1. *cap.* 4. *and* Herodotus *as before.*

Theſe

These the (*b*) learned *Bochart* proves to have come from *Casluhim*, by the Affinity of the Name, only leaving out the Letter *S*, who was one of the Grandchildren of (*c*) *Ham* by *Mizraim*, and whose Posterity lay at the End of the *Red-Sea*, near the Borders of the Land of *Canaan*. This he proves, from the Testimony of (*d*) *Apollonius* in his *Argonauticks*, who saith, that the Inhabitants of *Æa*, the most antient City of *Colchis*, were brought thither by an *Egyptian* King, who, as the (*e*) *Scholiast* expressly tells us, was *Sesonchosis* or *Sesostris*. The same also is affirm'd by (*f*) *Dionysius Periegetes*, (*g*) *Priscianus*, (*h*) *Festus Avienus*, (*i*) *Valerius Flaccus*, (*k*) *Herodotus*, *Diodorus Siculus*, (*l*) *Strabo* and others. To these Testimonies may be added other Arguments, which the (*m*) learned *Bochart* hath more fully prov'd; as that the Inhabitants both of *Colchis* and *Egypt* were of a black Colour, and curl'd Hair; and for this Reason were frequently call'd *Ethiopians*. That *Herodotus* affirms, that the Inhabitants both of *Colchis* and *Egypt* were circumcis'd, not by a late Order, but from the Beginning, of which *Sanchoniatho* (*n*) gives us this Account, That Ham *was circumcis'd, and forc'd his Auxiliaries to submit to the same*; so that from *Ham* this Custom came into *Egypt*, (*o*) *the Land of Ham*, and from thence it came to *Colchis*. Both Nations work'd up Linen in the same Manner, and wore Linen Garments: They both worshipp'd the Sun; their most antient King *Æætes* was said to have the Sun for his Father, and the same was affirm'd of the *Egyptian* Kings. At *Phasis* in *Colchis* there was the Picture of their tutelar Goddess, holding a Cymbal in one Hand with Lions under her Throne; and this was also the Representation of *Isis* in *Egypt*. In *Colchis* there was also a River call'd *Isis*, after her Name. Both Nations were studious of magick Arts, insomuch that in *Egypt* there were *Jannes* and *Jambres*, and in *Colchis* there were *Circe* and *Medæa*. The most famous Philosophers came antiently from *Egypt*; and *Marsyas*, as eminent as any of them, came from *Colchis*. Both Nations were famous for *Geography*, and a Map of the Conquests of *Sesostris* was originally preserv'd by both; neither of these Nations did offer Sheep for Sacrifices. And as the Posterity of *Casluhim* lay neareſt to the Land of *Canaan*, from whence they added many Words to their own Language; so they carried these Words with them into *Colchis*, of which this learned Author hath given us a surprizing Account.

8. During this grand Expedition of *Sesostris* abroad, his Brother *Armais*, or *Danaus*, acted the Tyrant at home, and (*p*) did just the contrary to what he should have done. He without any Difficulty or Scruple casts off the Allegiance, which he ow'd to his Brother, and sets up for himself. He expels the Queen, abuses the King's Concubines, and by the Advice and Assistance of his false Friends he takes the Crown, and resolves to maintain his Title by Force of Arms. The *Egyptian* High Priest gave notice to *Sesostris* from Time to Time of all these Indignities; who being now reduc'd to the last Difficulties, despairing of more Conquests, and fearing to lose all, if he stay'd abroad any longer, he march'd back with all Expedition into *Egypt* by the Way of *Pelusium*, and secures his Government.

9. In the mean Time (*q*) his Brother *Danaus*, having Notice of his Return from this great Expedition, feigns himself to be of another Temper, and meets him at *Pelusium* the frontier Town, before he could have a certain Account of this Matter from the Inhabitants of the Country. Here *Danaus* invites *Sesostris* to a great Feast, together with his Wife and Children, and under an open Shew of Friendship plots secretly against his Life; for being all overcome by Wine, and gone to Rest, he caus'd a great Quantity of dry Reeds, long before prepar'd for that Purpose, to be plac'd round the King's Pavilion in the Night, and to be all set on fire. The Flames quickly spread themselves all round, and the King had little Assistance either from his Servants or Lifeguard, who were all overcome with Wine. Upon this *Sesostris*, with his Hands lifted up to Heaven, calling upon the Gods for Help for his Wife and Children, rush'd with them thro' the Flames. Tho' it is also reported, that he waking and finding his Danger, consults with his Queen what to do in this Extremity, who adviseth

Anno Mundi 2522.

(*b*) *Geographia Sacra*, *lib.* 4. *cap.* 31. (*c*) Gen. 10. 13, 14. (*d*) *Lib.* 4. *Verse* 277. Αἶά γε μὲν ἔτι τῶν μίνυε ἔμπεδον, υἱωνοί τε Τῶν δ' ἀνδρῶν, ὃς ὄγε καθίσατο ναίεμεν Αἶαν. (*e*) Τὴν Αἶάν φησιν ἀπὸ τῶν Σεσογχώσιδ& χρόνων μέχις αὐτὸ μένειν ἄθραυστον, καὶ τὸς ἐκείνων ἀπογόνους τὸς ἀπὸ Σεσογχώσιδ& κατοικιδέντας. (*f*) *Verse* 689. Πάρ δὲ μυχὸν πόντοιο μετὰ χθόνα Τυνδαριδάων Κόλχοι ναιετάουσι μετήλυδες Αἰγύπτιοιο. (*g*) Intima sed ponti post fines Tyndaridarum Ægypto missi Colchi tenuere coloni. (*h*) Impiger hos propter Colchus colit. Ille feraci Exul ab Ægypto celsæ ferit aspera rupis. (*i*) *Lib.* 3. *Vers.* 421. *de* Sesostri. ——Ut clade suorum Territus, hos Thebas patriumque reducit ad amnem, Phasidis hos imponat agris, Colchosque vocari Imperet. (*k*) *Lib.* 2. *cap.* 104. (*l*) *Lib.* 1. *pag.* 35. (*m*) *Geog. lib.* 1. Ammianus *lib.* 22. Agathias *lib.* 2. Eustachius *ad* Dionysium Periegetem. Isacius *ad* Lycophronem, & Apollonii Scholiastes. *Geographia Sacra*, *lib.* 4. *cap.* 31. (*n*) Cumberland's Sanchoniatho, *Page* 38. *The Reason whereof might perhaps be for an Expiation of the Crime mentioned*, *Page* 34. *And hence arose the Story of* Venus *among the Poets* quomodo orta est mari. (*o*) Psal. 105. 23. (*p*) Manetho *in* Josephus *against* Apion, *Book* 1. (*q*) Diodorus Siculus, *lib.* 1. *cap.* 4.

him to throw two of his Children into the Flames, that they might be as a Bridge for all the reſt; which he did, and ſo they eſcap'd. And being thus unexpectedly preſerv'd, he made Oblations to the reſt of the Gods, but eſpecially to *Vulcan*, as to him by whoſe Favour he was ſo remarkably deliver'd. He alſo on this Occaſion plac'd at *Memphis* in the Temple of *Vulcan* his own and his Wife's Statues, each of one intire Stone, thirty Cubits in Height, and others for his Sons, which were twenty Cubits high. Upon this a War follows between the two Brothers, in which (*) *Seſoſtris* being Conqueror expels his Brother *Danaus*, who flees from *Egypt* into *Greece*, in a Ship of fifty Oars, which is ſaid to be the firſt Ship of that Kind ſeen in that Country, eſpecially in the *Ægæan* Sea, the firſt Inhabitants being tranſported thither from *Aſia the leſs* in flat-bottom'd Boats, coaſting along by the little Iſlands, and the Inhabitants of *Tarſus*, who had Ships of another Faſhion, ſailing to Countries peopled at firſt by them, and lying at a greater Diſtance. Upon his coming into *Greece*, he begins to erect a Kingdom, and claim'd a Title to it as deſcending from *Io* the Granddaughter of *Libya*, and ſo he endeavours to draw off all thoſe, who had formerly been planted there from *Egypt* to be govern'd by him. The Kingdom of *Argives* had been founded there long before by *Inachus*, who reign'd fifty Years; after him *Phoroneus* reign'd ſixty Years; then *Apis* five and thirty Years; after him *Argus* ſeventy Years; from whom not only his City, but alſo all *Peloponneſus* was call'd *Argos*; then *Criaſus* reign'd four and fifty Years, *Phorbus* thirty five Years, *Triopas* forty ſix Years, *Crotopus* one and twenty, and *Sthenelus* eleven. At this Time a War begins between *Sthenelus* and *Danaus*. *Sthenelus* makes *Gelanor* his General, who fights with *Danaus* for ſome Time, till the *Argives* ſeeing a Wolf kill a Bull, judg'd that it was the Will of *Apollo*, that the Stranger ſhould have the Kingdom. Upon this *Gelanor* yields up all to *Danaus*, and from him all the *Grecians* who liv'd near the Sea-Shore, and were therefore formerly call'd *Pelaſgi*, were ſince call'd *Danai*. *Danaus* upon his Advancement builds a Temple to *Apollo Lycius*, and make a Wolf's Head to be the Badge, or, as we ſay, the Arms of *Argos*; and his Daughters erected a Temple to the Honour of *Minerva*. *Herodotus* tells us, (*r*) that *Danaus* came originally from *Chemmis*, a large City of *Thebais* in *Egypt*, where they kept the Memory of him carefully, and the Genealogy of *Perſeus* from him. Perhaps one Cauſe of his Advancement at *Argos* might be his Directing them to cut Canals in ſeveral Parts of the Country, after the *Egyptian* Method, for the better Conveniency of Watering their Land, which it formerly wanted, and which he manag'd ſo much to their Satisfaction and Intereſt, that they were more eaſily inclin'd to intruſt him with the Care of all their other Concerns. *Strabo* ſaith, that he did it alſo by the Uſe of Wells and Pumps, for which they were alſo famous in *Egypt*. And *Apollodorus* ſaith, that he did it by the Help of his Daughters, and the Poets make this their Puniſhment for Killing their Husbands. The Story goes, that *Seſoſtris* or *Ægyptus* had fifty Sons, and that his Brother *Armais* or *Danaus* in his Abſence married them to his own fifty Daughters, and order'd all of them to kill their Husbands the firſt Night; which they all did, except *Hypermneſtra*, who ſaved her Husband *Lynceus*; and that when *Danaus* had reign'd nine and fifty Years, his Son-in-Law *Lynceus* murder'd him, and ſucceeded in the Kingdom.

10. *Seſoſtris* having now ſpent nine Years in this Expedition, and carrying himſelf in the mean Time courteouſly and familiarly toward all his Subjects, and having broken the Power of the *Aſſyrian* Monarchy, that they were not in a Condition to attack the *Iſraelites* in the Wilderneſs, he orders all the Nations, which he had conquer'd, to bring their Preſents and Tributes yearly to him, every one in Proportion to his ſeveral Abilities. And he himſelf, with the Captives and the reſt of the Spoils, of which there was a vaſt Quantity, returns into *Egypt*, far exceeding all the Kings which were before him in the Greatneſs of his Actions and Atchievements. He adorn'd all the Temples in *Egypt* with rich Preſents, and the Spoils of his Enemies; and after that he rewarded his Soldiers, who had ſerv'd him in the War, every one according to his Deſert. For (*s*) having before divided the Land of *Lower-Egypt* into ſix and thirty *Nomi* or Counties, he now divides his Subjects into three Parts; one Part conſiſted of his Court, which were either Prieſts or civil Officers, the other Part conſiſted of Husbandmen and Tradeſmen, and the third Part conſiſted of their ſettl'd Militia, which alſo conſiſted of two Sorts, call'd either the *Hermotybie* or the *Calaſiries*, and were eſteem'd above all Tradeſmen. Accordingly twelve of theſe *Nomi* were given to theſe military Men, the full Number of them were two hundred and fifty thouſand Men, who in their Courſes were the King's Guards; and every one of them had, to maintain him and his Family, Land free from Taxes, whoſe Area or ſuperficial Content was twelve *Aroura*, each *A-*

(*) Marſhall's *Chronology, as taken out of* Apollodorus, *and the* Marmora Oxonienſia *ex* Arundelianis.
(*r*) *Euterpe, cap.* 56. (*s*) *Euterpe, cap.* 68.

roura

roura being an hundred Cubits on every Side. So that the whole conſiſted (*t*) of about nine Acres and an half of our Statute Meaſure, (*u*) and according to the neareſt Computation, might contain about an eighth Part of the whole Country of *Lower-Egypt*. And tho' we may look upon it but ſmall to breed up a Family upon it; yet in this Caſe we muſt conſider the great Fruitfulneſs of the Country, the great Improvements made by Gardening, that they manur'd it themſelves, and eſpecially their cheap Way of Living. For we are aſſur'd, (*x*) that they brought up their Children with very little Coſt, and were ſparing to Admiration on that Account. They provided for them Broth made of any poor and mean Stuff, which might eaſily be had, and fed thoſe who were of Strength, and able to eat it, with the Pith of the Bulruſhes or Paper Weeds, which grew in the *Nile*, roaſted in the Embers, and with Roots and Herbs got in the Fens, ſometimes raw and ſometimes boil'd, and at other Times fry'd and boil'd. The Climate was ſo warm and temperate, that moſt of the Children went barefooted and naked. And it is ſaid, that it coſt not a Parent above twenty Drachms, or about twelve Shillings and Six-pence of our *Engliſh* Money, to bring up a Child to Man's Eſtate. And this was the chief Reaſon, why *Egypt* was ſo populous, and excell'd all other Places in magnificent Structures.

11. Thus it is ſaid, that not only the Army return'd home loaded with Riches, and receiv'd the Glory and Honour of their approv'd Valour; but the whole Country of *Egypt* reap'd many Advantages by this Expedition. For *Seſoſtris* having now diſbanded his Army, and having given Leave to his Companions in Arms, and Fellow-Conquerors, to take their Eaſe, and enjoy the Rewards of their Conqueſts, and being alſo fir'd with an earneſt Deſire of Glory at home as well as abroad, and ambitious to leave laſting Monuments of his Memory behind him, he made many fair aud ſtately Works, admirable for their Coſt and Contrivance, by which he is ſaid both to have advanc'd his own Reputation, and to have procur'd unſpeakable Advantages to the *Egyptians* for the Time to come. For beginning firſt with what concern'd the Gods, he built a Temple in all the Cities of *Egypt* to that God, whom every Place moſt ador'd; he alſo employ'd none of the *Egyptians* in his Works, but finiſh'd all by the Labours of the Captives, and therefore he cauſed this Inſcription to be made in all the Temples, *None of the Natives were put to labour here.* It is reported, that ſome of the Captives brought out of the *Babyloniſh* Country, (becauſe they were not able to bear the Fatigue of the Work) rebell'd againſt the King, and having poſſeſs'd themſelves of a Fort near the River, they waſted the Country thereabout, but at laſt having obtain'd a Pardon, they choſe a Place for their Habitation, and call'd it *Babylon* after the Name of the chief Town in their own Country. And it is farther added, that *Troy*, ſituate upon the *River Nile*, was ſo call'd upon a like Occaſion. For *Menelaus*, when he return'd from that famous Siege with many Priſoners, arriv'd in *Egypt*, where the *Trojans* deſerting him, ſeiz'd upon a certain ſtrong Place, and took up Arms againſt the *Greeks*, till they had gain'd their Liberty, and then they built a famous City, and call'd it after the Name of their own. And thus alſo *Cadmus*, going from *Thebes* in *Egypt* to *Greece*, built there a large City, and call'd it by the ſame Name. It is certain, that there are Towns in *Egypt* call'd *Troy* and *Babylon*; tho' it is not ſo certain, how they came at firſt to be ſo call'd.

12. When *Seſoſtris* had built the Temples, he proceeded to raiſe many Mounts and Banks of Earth, to which he remov'd all the Cities that lay low, and in the Plain, that both Man and Beaſt might be ſafe and ſecure at the Time of the Inundation of the River. He alſo cut many deep Ditches, from the River as far as from *Memphis* to the Sea, for the ready and quick Conveying of Corn and other Proviſion and Merchandiſe thither by ſhorter Cuts both for the Support of Trade and Commerce, and the Maintaining of Peace and Plenty all over the Country. And when he had done this, he fortified all the frontier Places againſt the Incurſions of Enemies, and made it of difficult Acceſs; whereas before, the greateſt Part of *Egypt* lay expos'd to a ſuperior Number of foreign Forces. But now the Multitude of Canals drawn all along the River, made the Entrance very difficult, and the Country not ſo eaſy to be invaded. He alſo defended the eaſt Side of *Egypt* againſt the Irruptions of the *Syrians* and *Arabians*, with a Wall drawn from *Peluſium* thro' the Deſarts as far as *Heliopolis* for the Space of fifteen hundred Furlongs. He alſo caus'd a Ship to be made

(*t*) *For each* Aroura *being a Square of* 100 *Cubits, muſt be* 10000 *Cubits in the whole, and the* 12 Arouræ *will contain* 120000 *Cubits, which is equal to a Square of* 346,414 *Cubits in Breadth. And as each Cubit contain'd* 21,888 *Inches, ſo ſuch a Side will be equal to* 7582 *Inches, or* 632 *Feet; and as* 16½ *Feet make a Perch, and* 160 *Perch an Acre; ſo ſuch a Square would contain* 1520 *Perch, or* 9 *Acres and an half of our Statute Meaſure.* (*u*) *For according to* Cellarius's *Map of* Lower-Egypt, *the Country is near to an oblong of* 300 *Miles long upon the Sea-Coaſt, and* 100 *Miles broad toward the Land; ſo that the whole might contain about* 30000 *ſquare Miles, or* 19200000 *Acres, reckoning* 640 *Acres to a ſquare Mile. Allotting therefore nine Acres and an half to each Man, the* 250000 *would take in all* 2425000, *which is about an eighth Part of the whole, incluſive of Rivers,* &c. (*x*) Diodorus Siculus, *lib.* 1. *cap.* 6.

of

of *Cedar*, of two hundred and eighty Cubits in Length, gilded over with Gold on the outside, and with Silver within; and this he dedicated to the God, who was most ador'd by the *Thebans*. He also erected two Obelisks of polish'd Marble an hundred and twenty Cubits high, on which was inscrib'd a Description of the large Extent of his Empire, the great Value of his Revenue, and the great Number of Nations conquer'd by him.

13. It is also reported of him, that he order'd all the Kings of the conquer'd Nations, who either held their own Kingdoms thro' his Favour, or had receiv'd large Principalities as a Token of his particular Kindness, to come with their Presents and Tributes into *Egypt* at the Times appointed; and when they were come accordingly, he receiv'd them with all the Signs of Honour and Respect; but when he went to the Temple, or into the City, he order'd all the Horses to be unharnes's'd out of his Chariot, and that four Kings and other Princes should draw it in their Places. The Design of this proud Custom was to make it evident to all, that there was none comparable to him in Valour, who had conquer'd the most famous and potent Princes in the World. So that in short, this King seems to have excell'd all others, that were ever eminent either for Power or Greatness, either before or after him, both as to his Warlike Enterprizes, the Number of Gifts and Oblations, and his wonderful Works in that Country.

14. After he had reign'd three and thirty Years he fell blind, and wilfully put an End to his own Life; for which *the Heathen Historian* saith, he was admir'd not only by Priests, but by all the rest of the *Egyptians*. Because as he had before manifested the Greatness of his Mind by his Actions; so they thought that his End was agreeable, by a voluntary Death, to the Glory of his Life. It is said, that the Fame and Renown of this King continu'd so fresh down to Posterity, that many Ages after, when *Egypt* was conquer'd by the *Persians*, and *Darius* the Father of *Xerxes* would set up his Statue at *Memphis* above that of *Sesostris*, the chief Priest upon the Debating of the Matter in the Conclave boldly spoke against it, declaring that *Darius* had not as yet exceeded the noble Acts of *Sesostris*, which the King was so far from resenting, that on the contrary, he was well pleas'd and taken with that Freedom of Speech, and said, That he would endeavour (if he liv'd as long as the other did) to be nothing inferior to him, and wish'd them only to compare things done in Proportion to the Time; for that was the justest Trial and Examination of Valour.

Anno Mundi 2546.

15. There is an Objection against this Story, *viz.* that if it was true, the *Egyptian* Monarchy ought to be reckon'd among the other four, especially as well as the *Grecian*, which began and ended wieh *Alexander* the Great. But to this it may be answer'd, that each of the other Monarchies utterly overturn'd that which was before it. But as the *Assyrian* Monarchy was standing before his Time; so he left it standing afterward. None of the Historians tell us that he conquer'd either *Babylon* or *Nineveh*; but he rather coasted it along the *Red-Sea* and the *Persian Gulph*, and took in the neighbouring Countries, and after that went thro' the Land of *Canaan* toward *Scythia* on the other Side, and enter'd not into the Heart of the Empire. And as (*y*) *Daniel* describ'd it, he seiz'd on the Eagles Wings, and pluck'd off the Feathers, but left the Heart and Vitals untouch'd.

16. But the greatest Dispute concerning *Sesostris*, is about the Time when he liv'd. They who follow *Manetho* can never be reconcil'd with *Scripture* or Probability; and others, who make him to be *Shishak* in *Rehoboam*'s Time, entangle themselves with as many Difficulties. But tho' they differ so widely from Truth, some on the one Hand and some on the other; yet they all place his Brother *Danaus* near the Time in which he really liv'd. *Eusebius*, who follow'd *Manetho* in *Sesostris*, places *Danaus* but two Years distant from this Time, as it is observ'd by our *learned Prelate*, and he makes *Sesostris* to be the Son of that *Pharaoh*, who was drown'd in the *Red-Sea*. Sir *John Marsham*, who makes *Sesostris* to be *Shishak*, affirms his Brother *Danaus* to have liv'd four and twenty Years before the Departure of the *Israelites*; so that their near Agreement about the Time of one Brother, might more easily reconcile the Difference about the other. Our learned *Bishop Cumberland* (*z*) is of the same Opinion with *Archbishop Usher*, in Making *Sesostris* to be the Son of that *Pharaoh*, who was drown'd in the *Red-Sea*, and he hath given such solid Arguments to prove it, that tho' they have been disregarded by some; yet they have been answer'd by none. As for the Names of *Sesostris* and *Shishak*, they only agree in a single Letter, which tho' repeated, is not sufficient to frame an Argument upon it; and as for their Actions they were vastly different. The Actions of *Sesostris* have been already mention'd, and as for *Shishak*, the *Scripture* tells us in the (*a*) Book of *Kings*, that in the Beginning of *Rehoboam*'s Reign *Judah did evil in the sight of the* LORD, *and provoked him to jealousy*. So that *it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt*

(*y*) Dan. 7. 4. (*z*) Sanchoniatho, *Page* 402, *&c.* (*a*) 1 Kings 14. 25, 26.

came

came up againſt Jeruſalem: And he took away the treaſures of the houſe of the LORD, *and the treaſures of the king's houſe; he took away even all the ſhields, which Solomon had made.* In (*b*) the Book of *Chronicles* the Account is more particular, with this Addition, that *Shemaiah* the Prophet admoniſh'd the King and Princes of their Wickedneſs; and upon their Humiliation promis'd, that GOD would grant them ſome Deliverance, and his Wrath ſhould not be poured out upon *Jeruſalem* by the Hands of *Shiſhak*, and accordingly he went back into *Egypt*, and we hear no more of him. *Joſephus* (*c*) expounds it thus: *Rehoboam being brought into the utmoſt Extremity of Deſpair, the Prophet told the King, that* GOD *was pleas'd ſo far to accept of their Humiliation and Repentance, that they ſhould not be utterly deſtroy'd and cut off, but only deliver'd into Subjection and Slavery to the* Egyptians, *that they might learn by Experience, whether it was better to ſerve* GOD *or Man. In this panick Fear* Rehoboam *deliver'd up* Jeruſalem *to* Shiſhak *upon certain Conditions, but he without any Regard to Faith or Honour broke his Articles, and afterward went back again with a prodigious Booty.* So that this bars all farther Progreſs in that Expedition. *Seſoſtris* ſpent nine Years in his Wars, and there is not the leaſt Shadow of Reaſon to think, that *Shiſhak* did not return the ſame Summer. *Shiſhak* went immediately back again from *Jeruſalem*; but *Seſoſtris* extended his Conqueſts into *Scythia* and *Thrace*. *Seſoſtris* conquer'd all the Land of *Canaan*, or elſe he could have gone no farther; but *Shiſhak* did not touch the ten Tribes of *Iſrael*, where *Jeroboam* reign'd, who had (*d*) liv'd with him a long Time in the Reign of *Solomon*, and probably invited him to diſtreſs *Rehoboam*, againſt whom he had rebell'd, that he might be the ſafer, when the Kingdom of *Judah* was impoveriſh'd.

17. But not to inſiſt upon (*e*) leſſer Authorities, there are ſeveral other Writers of conſiderable Note, who place *Seſoſtris* long before *Rehoboam*'s Time. *Ariſtotle* (*f*) affirms the Kingdom of *Seſoſtris* to have been much older in Time than *Minos* in *Crete*, which Sir *John Marſham* owns to be in the Time of *Joſhua*. *Pliny* affirms, (*g*) that *Troy* was taken in the Time of *Rameſis*. This *Rameſis* was the third in Deſcent from *Seſoſtris*. And there were but five Years from his Death to the Reign of *Thuoris*, under whom *Africanus* places the Taking of *Troy*. So that theſe Authors agree pretty near in this Matter, and both muſt imply, that *Seſoſtris* being long before the Time of *Rameſis*, muſt be at a greater Diſtance from the Siege of *Troy*. *Strabo* (*h*) affirms *Seſoſtris* to have been before the *Trojan* Times; and Sir *John Marſham*, and in general, all the Writers of the *Argonautick* Expedition own plainly, that the Colonies of *Seſoſtris* had been in *Colchis* before that, which all agree to be the Century before the Fall of *Troy*.

18. The only ſupport of this Opinion, that *Shiſhak* and *Seſoſtris* were the ſame, is a Quotation in *Joſephus*, (*i*) where he ſaith, that *Herodotus* of *Halicarnaſſus* takes Notice of this Expedition, only erring in the Name of the King. Now *Joſephus* begins his Chapter thus, GOD *aveng'd himſelf upon* Rehoboam *by the Hand of* Shiſhak *King of* Egypt, (*k*) *concerning whom* Herodotus *being miſtaken, aſcribes what he did to* Seſoſtris. So that *Joſephus* ſaith expreſly, in the Beginning of the Chapter, that *Seſoſtris* was not *Shiſhak*, and others infer from the ſame Chapter, that *Seſoſtris* was *Shiſhak*. Neither will the Quotation out of *Joſephus* prove what it is alledged for. As it is quoted it ſtands thus: Herodotus *of* Halicarnaſſus *takes Notice of this Expedition, being only deceived as to the Name of the King.* This alone intimates, as if there were but one Difference, and that is the Name; but take the whole Sentence together, and we ſhall find many more Differences. For *Joſephus* adds, (*l*) *he was deceived only as to the Name of the King, and that he went into many other Countries, and that he ſubdu'd the* Palæſtina Syria, *and ſeiz'd the Men who were in it, without ſtriking a Stroke.* Now if we take the whole Sentence together, which is the faireſt Way, it deſtroys that for which it was quoted, and ſhews that there were many other Differences between *Seſoſtris* and *Shiſhak* beſide the Name. We may as well argue, that the Word πλανηθεὶς, *deceived*, muſt not be reſtrain'd by the Word μόνον, *only*; but that it muſt refer to all the Words which are join'd together by the Conjunction καὶ, or *and*, in the ſame Sentence. Thus to give a parallel Inſtance: In the Apoſtles Time there were ſome, who taught the primitive Church, that (*m*) *except they were circumciſed, and kept the law of Moſes, they could not be ſaved*, againſt whom St. *Paul* diſputed, and wrote very largely both to the *Philippians* and *Coloſſians*

(*b*) 2 Chron. 12. 1 *to* 10. (*c*) *Jewiſh Antiq. Book* 8. *Chap.* 4. (*d*) 1 Kings 11. 26 *to* 41. (*e*) Agathias & Chronicon Alexandrinum, *&c.* (*f*) Politic. *lib.* 7. *cap.* 10. (*g*) *Nat. Hiſt. lib.* 37. *cap.* 8. (*h*) *Lib. ult.* (*i*) *Jewiſh Ant. Book* 8. *Chap.* 4. (*k*) *His Words are theſe,* Περὶ ὃ πλανηθεὶς Ἡρόδοτος τὰς πράξεις αὐτῦ Σεσώστρει προσάπτει, *Jewiſh Ant. Book* 8. *Chap.* 4. (*l*) *His Words are theſe,* Μέμνηται δὲ ταύτης τῆς στρατείας καὶ ὁ Ἁλικαρνασσεὺς Ἡρόδοτος. περὶ μόνον τὸ τῦ βασιλέως πλανηθεὶς ὄνομα, καὶ ὅτι ἄλλοις τε πολλοῖς ἐπῆλθεν ἔθνεσι, καὶ τὴν Παλαιστίνην Συρίαν ἐδουλώσατο, λαβὼν ἀμαχητὶ τοὺς ἀνδρώπους τοὺς ἐν αὐτῇ. *Ibid.* (*m*) Acts 15. 1.

ſians. Now let us ſuppoſe, that St. *Paul* (who uſes (*n*) the ſame Words with *Joſephus*) did give up the Cauſe, excepting in the Caſe of Meats, becauſe he ſaith (*o*) the Jewiſh Oeconomy *ſtood only in Meats*, without repeating the whole Verſe, *which ſtood only in meats, and drinks, and divers waſhings, and carnal ordinances impoſed upon them until the time of reformation*; can we imagine, that the *Primitive Chriſtians* would have thought St. *Paul* to have been fairly treated? But if any one had confuted ſuch a Method, by Laying the whole Quotation before the World, and after that a third Perſon had ſtill inſiſted on the firſt Objection, as if it had been never anſwer'd, what muſt then be thought of it? And this is the Caſe in the preſent Controverſy. Sir *John Marſham* quotes *Joſephus* by Halves, to prove an Aſſertion of his own. Biſhop *Cumberland* (*p*) plainly lays this before the World in a Diſcourſe almoſt for this only Purpoſe; and yet Sir *Iſaac Newton* takes no Notice of the Anſwer, but propoſeth the very ſame Argument, as if it was unanſwerable. He alſo (*q*) tells us, that GOD *gave to Shiſhak* ממלכות הארצות *the kingdoms of the lands*, and puts down the *Hebrew* Words, and the Text for a Proof of it. The whole Verſe, which he quotes, is this, *Nevertheleſs they* (the *Jews*) ſhall *be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.* Here is not a Word of other Countries given to *Shiſhak* in the whole Text (the Words, GOD *gave them to him*, are made *Scripture* by Sir *Iſaac Newton*) and therefore when he (*r*) ſaith, that he hath *made* his *Chronology* to agree with the *Scriptures*, he may be ſuppos'd to mean the *Scriptures of his own making.* The learned *Bochart*, who (*s*) interpreted the Words of *Joſephus*, as if *Seſoſtris* was *Shiſhak*, tells us, that according to this it is evidently falſe, that the firſt Inhabitants of *Colchis* planted there by *Seſoſtris* could be ſo late as this Time. For the *Argonautick* Expedition, where they are particularly mention'd, was many Ages before the Time of *Rehoboam.* This Argument he was ſo candid to leave as unanſwerable againſt his own Opinion, as taken from *Joſephus*, whereas if he had hit upon the true Time of *Seſoſtris*, there would not have been the leaſt Occaſion for this Objection.

18. But after all, if *Joſephus* was of this Opinion, it will appear, that this was the Miſtake of *Joſephus*, and not of *Herodotus*, to whom he chargeth it. *Joſephus* took his Antiquities from the Records of the *Jews*, which gave a full Account of what happen'd to *Abraham* their Father, and his Poſterity, both before and after they had inherited the Land of *Canaan*, but gave him no Account of that Country, when it was not theirs, and particularly whilſt the *Iſraelites* were in the Wilderneſs. It is therefore more than probable, that *Joſephus* knew of no Conqueſt of the Land of *Canaan* by the *Egyptians* before the Time of *Rehoboam*, and therefore telling us what *Herodotus* ſaith of *Seſoſtris*, he adds, *Now this can only be underſtood of the Conqueſt of our Country by the* Egyptians, not thinking that it might be (as it really was) conquer'd by the *Egyptians*, when it was not theirs. *Joſephus* farther adds, Herodotus *tells us of ſeveral Pillars erected and left there with the Images of Men cut upon them in an effeminate Manner, as an emblematical Way of ſtigmatizing the Men for giving up their Country without a Blow. Now this* Rehoboam (ſaith he) *was undoubtedly our King, who gave up all for the Asking. Herodotus* ſaith, that the Pillars were ſet up by *Seſoſtris*, and ſo they were; for he ſet up many Pillars of the ſame Nature in other Countries. But *Joſephus* by Miſtake applies them to *Shiſhak* after his Expedition, becauſe he knew of no other Expedition but that. *Herodotus*, in what he ſaith of *Seſoſtris*, agrees with *Diodorus Siculus* and others: But if *Joſephus* intended to fix the Actions of *Seſoſtris* to *Shiſhak*, there is no antient Author who will agree with him.

19. And after all, the very Pillars, which *Joſephus*, *Herodotus* and all Authors both antient and modern do mention, might determine this Controverſy, that *Seſoſtris* was not *Shiſhak*. *Shiſhak* made an Irruption into *Judæa*, plunder'd the Temple and the Country; and as both the *Scriptures* and (*t*) *Joſephus* tell us, immediately went back again into *Egypt*. Now can we imagine, that if he had ſet up ſuch Pillars, as a perpetual Mark of Infamy on that Nation, the *Jews* would have let them ſtand, ſo as to be ſeen in *Herodotus*'s Time? They would certainly have pull'd every one of them down immediately upon his Retreat. But if *Seſoſtris*, who ſucceeded the *Pharaoh*, that was drown'd in the *Red-Sea*, had conquer'd *Canaan*, and ſet up the Pillars, there is good Reaſon to think, that they might continue ſtill. No one dar'd to pull them down in his Reign, or in the Time of the Deputies, who govern'd under him. Theſe continu'd till *Joſhua* conquer'd them one after another, ſo that the *Canaanites*, on whom the Pillars reflected, were a conquer'd People, and dar'd

(*n*) Joſephus, *lib.* 8. *cap.* 4. *uſeth the Words* μόνον *and* ἀλλ *in the ſame manner with St.* Paul, μόνον ἐπὶ βρώμασι καὶ πόμασι. (*o*) Heb. 9. 9, 10. (*p*) Sanchoniatho, *Page* 409, *&c.* (*q*) *Page* 68, *and* 217, *and* 2 Chron. 12. 8. (*r*) *Preface near the End.* (*s*) *Geographia Sacra*, *lib.* 4. *cap.* 31. (*t*) 2 Chron. 12. 7, 8, 9. *and* Joſephus *Jewiſh Ant. Book* 8. *Chap.* 4. ἀνέστρεψεν εἰς τὰ ἴδια.

not

not pull them down. And the *Iſraelites* knew, that theſe Pillars were no Reflection on them, but only on their Enemies, and therefore they left them ſtanding.

20. Another Argument to fix the Time of *Seſoſtris*, may be their Ages at their Deaths. *Diodorus Siculus* ſaith, that he reign'd ſix and thirty Years, reckoning from the Death of his Father. Others, who are followed by *Marſhal*, ſay that he reign'd ſixty eight Years, reckoning from the Beginning of his Expeditions into foreign Countries. And conſequently he could not be leſs than ninety Years old when he died. His Brother *Danaus* was made Viceroy of *Egypt*, and liv'd eighty three Years after. At the End of nine Years, he fled into *Greece*, where (*u*) after fifteen Years Time he was made King of *Argos*, where he reign'd nine and fifty Years; ſo that he liv'd ſeven and forty Years after the Death of his Brother, and could not be much leſs than 120 Years old when he died. Now this Age agrees well with the Time of the *Iſraelites* Departure out of *Egypt*. *Aaron* was (*x*) 123 Years old when he died. *Moſes* was (*y*) 120 Years old at his Death, when *his eye was not dim, nor his natural ſtrength abated*. *Caleb* was (*z*) 85 Years old, and in perfect Vigour, when the Land of *Canaan* was divided, and how long he liv'd afterward is uncertain; and *Joſhua* (*a*) was 110 Years old at his Death; ſo that all this agrees well with the Age of *Danaus* and *Seſoſtris*. But it was very different in the Time of *Reboboam*. *David* was but (*b*) 70 Years old when he died. In his Reign (*c*) *Barzillai* being 80 Years old, was by Reaſon of Age a Burden to himſelf and thoſe about him. *Solomon* reign'd (*d*) forty Years, and (*e*) was very young, when he began to reign. *Reboboam* (*f*) died at eight and fifty Years of Age. And *Jehoſhaphat* died at (*g*) ſixty Years of Age, which few of his Succeſſors exceeded; and therefore the Length of the Life both of *Seſoſtris* and *Danaus* can by no Means agree with the Age of *Reboboam* or his Contemporaries.

21. I ſhall only add another Argument, which is, that *Seſoſtris* was the firſt *Egyptian* that built long Ships. For the better Managing of this Argument, it will be neceſſary to give an Account of the Riſe and Progreſs of Navigation in thoſe early Times. And for this Purpoſe we may obſerve, that Ships were very common during the Time of the *Iſraelites* being in the Wilderneſs. *Moſes* tells them, (*h*) that if they were diſobedient GOD ſhould *bring* them *again into Egypt by Ships*; and *Balaam* propheſies (*i*) of *Ships* coming *from Chittim* or *Greece*. So that by the Help of Ships the *Grecian* Coaſt was well known at that Time; and indeed it could not be peopled at firſt (*k*) by the Sons of *Japhet*, after their Names, in the manner as *Moſes* mentions, but by Shipping. As to the Riſe of Navigation, it is certain, that the firſt Pattern of a Ship for the new World to imitate was the Ark, which landed on an Hill, and being of great Bulk muſt be taken Notice of by all, and imitated by thoſe who came firſt to the *Sea-Shore*. Now the Ark was (*l*) an Oblong of three hundred Cubits long, fifty Cubits broad, and thirty Cubits high; ſo that the Model thereof was a *Parallelipepid*, the Breadth of it being much leſs than the Length, and the Height was much leſs than the Breadth, the Sides alſo were ſtreight, and the Bottom flat; and therefore it was call'd an *Ark*, or a *Cheſt*, this being the Form which it did moſt reſemble. This *Ark* was not deſign'd to be made for Sailing, but rather to lie upon the Water, and to land *Noah* and his Family near the Place, where it was built; and therefore could only be a Pattern for them to make ſquare and flat-bottom'd Veſſels by; and ſuch as theſe might be eaſily built, their Timber being naturally fit for this Purpoſe. So that they who tell us, that the firſt Ships were round, are out in their *Mathematicks*, there being not the leaſt Neceſſity for ſuch a Figure, and no Way to make it but by the Trouble of Bending of Boards, or the Pains of Cutting a great deal of Timber to Waſte, which naturally growing ſtreight, might be fitted to the other Form with much leſs Labour or Damage. When *Ham* and *Japhet*, who were ſav'd in the Ark, came to *Babylon*, it is probable, that they built ſuch oblong Boats as theſe of a large Bulk, to be ſerviceable in Building both the City and the Tower, and ſo they might fetch what they wanted not only down the Streams of *Tigris* and *Euphrates*, but alſo down the Rivers *Gorgus*, *Lycus* and *Caprus*, which run into the *Tigris*. And it is obſervable, that here were excellent Materials for ſuch a Purpoſe. As the Ark was made of *Gopher* or *Cypreſs* Wood, which was the moſt durable of any; ſo it is obſervable, that among theſe Rivers there was a Place call'd *Cypariſſon*, near to *Arbela* where *Alexander* the Great beat *Darius*; and here it is ſuppos'd by the learned *Bochart*, that *Noah* built the Ark. And the *Cypreſs* alſo grew in ſo great a Quantity in the Plains of *Babylon*, that (*m*) *Alexander*

(*u*) *For the Departure of the* Iſraelites *out of* Egypt *was before the Year of* CHRIST 00, 1495 *Years; the Expulſion of* Danaus *was 9 Years after, or in the Year* 1486, *as appears from Archbiſhop* Uſher, *and the Year of his being made King of* Argos *was* 1474, *as appears from* Marſhal's *Tables*. (*x*) *Compare* Exod. 7. 7, *with* Num. 33. 38. (*y*) Deut. 34. 7. (*z*) Joſh. 14. 7, 11, 12. (*a*) Joſh. 24. 29. (*b*) 2 Sam. 5. 4. (*c*) 2 Sam. 19. 35. (*d*) 1 Kings 11. 42. (*e*) 1 Kings 3. 7. (*f*) 1 Kings 14. 21. (*g*) 1 Kings 22. 42. (*h*) Deut. 29. 68. (*i*) Num. 24. 24. (*k*) Gen. 10. 1, 2, 3, 4, 5. (*l*) Gen. 6. 15. (*m*) Arrianus *in* Alexandro, *lib.* 7. *pag.* 161. Strabo, *lib.* 16. *pag.* 741.

is

is ſaid to have built a vaſt Fleet in that Place, which conſiſted of no other Wood. And therefore when *Nimrod* began the *Aſſyrian* Monarchy, he built all the Places, which the (*n*) *Scripture* mentions, upon the great Rivers, that he might have the better Conveniency by Water-Carriage, and they might get into Boats to avoid wild Beaſts, and keep an open Paſſage to and from thoſe People, whom they left behind, as Occaſion ſhould require. Thus *Babylon* was built upon *Euphrates*; *Erek* upon the River between *Babylon* and the *Perſian* Gulf; *Accad* where the *Tigris* and *Euphrates* join'd; *Calneh*, *Reſen*, *Nineveh*, and *Rehoboth* upon the *Tigris*, and *Calah* upon the River *Lycus*. With ſuch Boats as theſe they might eaſily go to the *Perſian* Gulf, and fetch from thence the rich Commodities of *Sheba*, *Dedan*, *Raamah*, and the Land of *Havilah*.

22. Accordingly the River *Euphrates* would naturally lead the Poſterity of *Ham* toward the north Part of the *Mediterranean* Sea. And *Sanchoniatho* tells us, that (*o*) *Ham* himſelf had his chief Reſidence at *Berytus*, a Sea-Port Town in *Phœnicia*, which he gave to the *Cabiri* or *Dioſcuri*, and to Huſbandmen and Fiſhermen; and (*p*) the Deſcendants of the *Dioſcuri*, having built ſome tumultuary and other ſtronger Ships, went to Sea, and being over-againſt Mount *Caſſius*, they were caſt away, and there they conſecrated a Temple in Memory of their Eſcape, which was of ſo great an Antiquity, that it is reported by ſome, who afterward ſaw it, that they found no Image in it. *Arvad* (*q*) the Son of *Canaan*, and Grandſon of *Ham*, with his Poſterity the *Arvadite*, poſſeſs'd the Iſland of *Aradus*, which he muſt do by Shipping, and call'd it after his Name. *Sidon* (*r*) *the firſt-born* of *Canaan* is reported to have built the City of *Sidon* in *Phœnicia*, and that the Inhabitants of the Country were call'd *Sidonians* from him. The Name (*s*) in *Hebrew* plainly implies, that it was a Town remarkable for the fiſhing Trade, like *Bethſaida* in the Land of *Canaan*. Theſe Inhabitants muſt have a Notion of the Ark, they lay open to the Sea, and near to the Foreſt of *Lebanon*, from whence they might be ſupply'd with Timber for the Building of their Ships. And there is no Doubt but they had been long employ'd this Way, which made *Solomon* in (*t*) his Letter to *Hiram* ſay, *Thou knoweſt, that there is not among us any who have skill to hew timber like the Sidonians*. It is the general Opinion, that the *Sidonians* fled in great Numbers to *Carthage*, when *Joſhua* enter'd the Land of *Canaan*, and then they built that City; and the Likeneſs (I might ſay *Identity*) of the *Carthaginian* Language, which we have in *Plautus*'s *Pœnulus*, with the old *Phœnician* Language, is an Argument us'd by many learned Men to favour this Opinion. *Procopius* (*u*) tells us, that when the Inhabitants of *Phœnicia* and *Palæſtina* were conquer'd, and put to flight by *Joſhua*, they were ſcatter'd all over *Africa*, and built a Caſtle in the City of *Numidia*, which in his Time was call'd *Tigiſis* (*Tingis* or *Tangier*) where there were two Pillars of white Stone erected near a great Fountain, with this Inſcription in the *Phœnician* Character and Language, *We are they who fled from* Joſhua *the Robber the Son of* Nun. *Bochart* (*x*) gives many Reaſons to confirm this Account, and adds, That there is no Cauſe to doubt of it.

23. When *Ham* went afterward into *Egypt* (which from him was call'd (*y*) *The land of Ham*) there is no Doubt but he carry'd this Art of Navigation with him, and the *Egyptians* ſoon learned to trade to the *Perſian* Gulf, from whence they brought the Jewels of Gold and Silver, and all the precious Stones, which the *Iſraelites* borrow'd of them. The *Canaanitiſh* Paſtors (*z*) came out of *Egypt* into that Land, at the Time when *Abraham* firſt ſojourn'd there, and they carry'd on the ſame Trade in the *Mediterranean* Sea with ſuch Succeſs, that the Word *Canaan* in *Hebrew* ſignifies a Merchant; and the *Philiſtines*, who were the chief among them, were generally ſeated near the Shore.

24. Such a Trade as this was afterward carry'd on by the *Iſraelites*, when they dwelt in the Land of *Canaan*. Thus *Jacob* propheſy'd of (*a*) *Zebulun*, that he ſhould dwell at the Haven of the Sea, near the Lake of *Tiberias*, which is call'd in *Scripture* the Sea of *Galilee*; and he ſhould be *an haven for Ships*. His Lot ſhould extend from thence to the *Mediterranean*, where there were many Sea-Port Towns. And when *Deborah* and *Barak* conquer'd *Siſera* at the River *Kiſhon*, the Tribe of *Dan* (*b*) plac'd their Families on Shipboard, which they might well do at (*c*) the Haven of *Joppa*, that lay in their Tribe. And the Tribe of *Aſher* was ſo timorous, that (*d*) they put off from the Shore, till the Battle was over, and *remained in the Sea*, which they might the better do, ſince (*e*) *Zidon* and *Accho*, afterward call'd *Ptolemais* (to ſay nothing of *Tyre*) might afford them Ships for ſuch a Purpoſe; and their Deſign

(*n*) Gen. 10. 11, 12, 13. (*o*) Cumberland's Sanchoniatho, *page* 38. (*p*) *Ibid. Page* 31. (*q*) Gen. 10. 18. Bocharti *Geographia Sacra*, *lib.* 4. *cap.* 36. (*r*) Gen. 10. 15. (*s*) צירון *a* צור piſcari, *ſive* aves, feras *vel* piſces reti capere. (*t*) 1 Kings 5. 6. (*u*) *Lib.* Vandalicorum 2. (*x*) Canaan, *lib.* 1. *cap.* 24. *page* 476. (*y*) Pſal. 105. 23. (*z*) Gen. 12. 6, *and* 13. 7. (*a*) Gen. 49. 13. (*b*) Judg. 5. 17. (*c*) Joſh. 19. 46. (*d*) Judg. 5. 17. (*e*) Judg. 1. 31.

was

was without Doubt to ſail away (as the *Phœnicians* had before done from *Joſhua*) in Caſe of Neceſſity.

25. The Poſterity of *Japhet*, who upon the Erecting of the *Aſſyrian* Monarchy fled from their Habitations between the *Tigris* and *Euphrates*, and ſettl'd in *Aſia* the leſs, ſoon found out a Way, by the Help of Shipping, to take Poſſeſſion of the oppoſite Shores of *Greece*, being conducted thither by the Sons and Grand-Sons of *Japhet*, who accordingly (as *Moſes* mentions) call'd the Places by their own Names. And as *Tarſhiſh* or *Tarſus* was firſt ſeated in *Cilicia*, the moſt eaſtern Parts of that Country; ſo his Voyages were longer, and conſequently he made larger Ships, and Ships according to the modern Form, which they call'd long Ships, and were more neceſſary for their Purpoſe. Hence it was, that all Veſſels, for longer Voyages and greater Burdens, came to be call'd *Ships of Tarſhiſh*, becauſe they were built like the Ships of *Tarſhiſh* properly ſo call'd. And this is the Reaſon, that (*f*) the *Septuagint* do ſometimes call *the Ships of Tarſhiſh* by *the Ships of the Sea*, in Oppoſition to ſmaller Veſſels us'd by Coaſters, or in ſhorter Voyages. This is a natural and eaſy Way to account for *Solomon*'s Navy being call'd (*g*) *A navy of Tarſhiſh*, and alſo for (*h*) the Ships which were built by *Jehoſhaphat*'s Order, being call'd *Ships of Tarſhiſh*. Now it is evident from *Scripture*, that theſe Ships could not be call'd *Ships of Tarſhiſh*, as being built at *Tarſhiſh*, or Trading either to *Tarſhiſh* originally ſo call'd, or to any Colony of it call'd by that Name, nor from their Sailing on the Sea of *Tarſhiſh*, or the *Mediterranean Sea*. For the *Scripture* ſaith, (*i*) that the Ships of *Solomon* were deſign'd to go to *Ophir for Gold*, which lay on the Mouth of the *Red Sea*, and is a Peninſula on the ſouth-eaſt of the Gulph of *Bengal*, which was call'd by the Antients both *Greek* and *Latin*, *The golden Cherſoneſus*, and now *Malaya*. And the *Ships of Tarſhiſh* built by *Jehoſhaphat* were (*k*) broken at *Eziongeber*, which was an Haven upon the *Red Sea*, where (*l*) the *Iſraelites* once encamp'd in their Journeys between *Egypt* and *Canaan*. So that they, who affirm, that *Shiſhak* was the firſt, who built long Ships in the Time of King *Rehoboam*, do very much forget themſelves; ſince we cannot but think, that in their Reading they have met with ſuch Particulars, as would otherwiſe oblige them to be of a contrary Opinion.

26. Hence it appears, that the *long Ships* built for large Voyages, and great Burdens, were firſt built at *Tarſus* in *Cilicia*, and after that in common Uſe in the Mediterranean Sea, and even on the *Egyptian* Shore; for *Danaus* fled from thence to *Greece* in a Ship of fifty Oars. But the *Red Sea* being not ſo broad as the *Mediterranean*, and in many Places very ſhallow, and abounding with *Iſlands*, they traded in thoſe Parts with the old-faſhion'd oblong Ships, being ſuch as would draw but little Water. And *Seſoſtris*, the Succeſſor of *Pharaoh Amenophis*, and Brother of *Danaus*, was the firſt who built long Ships of the modern Faſhion in thoſe Seas. Theſe Ships being all in the utmoſt Danger, and many or moſt of them caſt away in the narrow Water, made the *Egyptians* content themſelves with their old Faſhion; inſomuch that it was reckon'd one of the famous Acts of King *Solomon*, that he firſt built the Ships of *Tarſhiſh*, or long Ships, in thoſe Parts. So that the Affirming *Shiſhak* to be the firſt who built them, is to deny what the Scripture ſaith of King *Solomon*, and to ſhake the Authority of thoſe ſacred Writings in the preceding Hiſtory.

27. But to diſpatch the Hiſtory of *Lower Egypt* all at once until the Time of *Solomon*. After (*m*) *Seſoſtris* had reign'd three and thirty Years, his Son ſucceeded him in the Kingdom, and took upon him the ſame Name, or *Seſoſtris* the Second. *Herodotus* calls him *Phero*, miſtaking his Name for *Pharaoh*, which was the common Title of the Kings of *Egypt*. His real Name was *Buſiris*, and by ſome he is ſaid to be the Son, or rather the Grandſon of *Neptune* and *Libya*, the Daughter of *Epaphus*. Our learned *Prelate* (*n*), ſaith that *Rameſſes Miamun*, who made the Decree for the Drowning all the Infants of the *Iſraelites*, was often by the *Mythologiſts* call'd *Neptune*; and his Grandſon was ſo like him for Tyranny and Cruelty, that for this Reaſon he might be call'd his Son. And from hence it is probable, that (*o*) it was uſual with the Poets to call all bloody and cruel Tyrants *the Sons of Neptune*, as void of all Humanity, and ſprung out of the Sea. He perform'd nothing remarkable by his Arms abroad. But remembring the great Calamity, which befel the *Egyptians* for the ſake of the *Iſraelites*, whom they call'd *Hebrews* or Foreigners, he reviv'd the Cuſtom of Sacrificing Men, which *Tethmoſis* had long before aboliſh'd, and built (*p*) Altars for that Purpoſe on the Banks of the *Nile*, where he put all Strangers to Death, who came into his Country, with the utmoſt Torments, as an effectual Method to prevent Strangers from Settling among them,

(*f*) Pſal. 48. 7, *and* Iſai. 2. 16. (*g*) 1 Kings 10. 22. (*h*) 1 Kings 22. 48. (*i*) 1 Kings 9. 28, *and* 10. 11, *and* 1 Kings 22. 48. (*k*) 1 Kings 22. 48. (*l*) Num. 33. 35, 36. (*m*) Diodorus Siculus, *lib.* 1. *cap.* 5. (*n*) Uſſerii *Annales*, *pag.* 31. (*o*) Auli Gellii *noctes Atticæ*, *lib.* 15. *cap.* 21. (*p*) Ovidius *de Triſtibus*, *lib.* 3. Sævior es triſti Buſiride. Aulus Gellius, *lib.* 2. *cap.* 6. Virgil. Georgic. *lib.* 3. Quis aut Euriſthea durum, Aut illaudati neſcit Buſiridis aras?

and bringing upon them the ſame Misfortune at another Time. But GOD's Vengeance for theſe Facts ſoon found him out. For the Heathen Hiſtorian tells us, that the Affliction and Miſery which befel him, was remarkable; for he became blind, as his Father was before him, and ſo he continu'd for a long Time, deriving his Misfortune either from his Father in his Birth, or rather as (*p*) a Judgment upon him for his Impiety. And after him there were many Succeſſions of Kings in *Egypt*, of (*q*) whom we are told, that they did nothing worth the Mentioning of their Names in Hiſtory; and this is the Reaſon, that we hear nothing of them in the *Scripture* for many Ages after.

28. And here we cannot but again admire the Providence of GOD both in Preſerving the *Iſraelites* from their Enemies in the Wilderneſs, eſpecially after the Defeat (*r*) at *Hormah* in the ſecond Year, and in the Manner of their conquering the Land of *Canaan*. GOD had promis'd (*s*) thoſe who were then alive at the *Red-Sea*, that they ſhould no more ſee the *Egyptians* come againſt them in an hoſtile Manner, and he knew how to fulfil his Word. When *Seſoſtris* came to the Throne, he had but a melancholy Time in *Egypt*, there being not an Houſe in which there was not one dead; and his Father and the whole Army were drown'd. For this Reaſon he could not bear ſtaying in the Country, but reſolv'd upon ſome Expedition, and accordingly he fits out a large Navy in the *Mediterranean* Sea, and got together the greateſt Army that he poſſibly could, under his Command, and left the Country to be govern'd by his Brother *Armais*, *Danaus* or *Rameſſes*. The Judgments which befel his Country one after another, were too freſh in his Memory to let him purſue the *Iſraelites*; neither could his Fleet be any way ſerviceable on this Occaſion, when they were in the Wilderneſs, and at a Diſtance from the *Red Sea*. It is probable, that he did not march out of *Egypt* (*t*) till after the Battle between *Joſhua* and the *Amalekites*, and (*u*) that at *Hormah*, when the *Iſraelites* had a ſharp Engagement in the one, and were defeated in the other. Then *Seſoſtris* begins his Expedition againſt the Land of *Canaan*, which he conquer'd with little Difficulty, being divided into eleven Kingdoms, according to (*x*) the Names of the eleven Sons of their Father *Canaan*: And thus the *Canaanites*, who in the Paſtoral Wars thought to have conquer'd all *Egypt*, are conquer'd by them, and ſo they revenge themſelves of the Injuries, which they had formerly ſuſtain'd. The *Canaanites* were now enſlav'd that they could not ſtir; and the conquering Army was on the other Side of *Jordan* (which was a Barrier) and it was afterward employ'd in other Expeditions. After the Conqueſts of *Seſoſtris* in *Aſia*, he paſs'd over into *Europe*, where he was in Danger of Loſing his whole Army, thro' the Difficulty of the Paſſages, and want of Proviſions. This put a Stop to his Expedition in *Thrace*, and ſo he return'd into his own Country. The Rebellion of his Subjects at home in his Abſence, cauſed him to undertake no more Expeditions abroad; and the Danger of Loſing his Army abroad was a particular Caution to him not to venture any more into a Wilderneſs, eſpecially againſt a People in whoſe Behalf GOD had ſo ſignally appear'd, by Plaguing the *Egyptians*, Cauſing them to paſs ſafely thro' the *Red Sea*, and Drowning their Enemies who purſu'd them. And thus the *Iſraelites* were preſerv'd. Beſides, *Seſoſtris* having conquer'd the Land of *Canaan*, puts Governors in every Town to act under him, and order'd every one of them annually to come to *Egypt*, and bring their Tributes to him. *Buſiris* ſucceeding him, acted ſo tyrannically toward Strangers, that none of them would venture to come into *Egypt*, but they all ſet up for themſelves; and he being taken blind, and unactive in warlike Exploits, could not reduce them any more to his Obedience. Theſe were (*y*) all call'd Kings, and had a ſeparate Intereſt from each other, ſo that the Strength of each was ſo much the leſs. Upon this they quarrel with one another, inſomuch that (*z*) *Adonibezek*, who was one of them, ſubdu'd threeſcore and ten of the reſt. And whereas if they had been united, they (*a*)

(*p*) Diodorus Siculus, *lib.* 1. *cap.* 5. *tells us, that it was for his* Impiety againſt the River, againſt which he threw his Javelin; *and adds this Comical Story, by which we may obſerve, how ready the Devil is by his Oracles to ſtir up thoſe to Murder, who are inclin'd to Cruelty.* Being blind, he was forc'd to apply himſelf for Help to the Gods, whom he ſought to appeaſe with many Offerings for a long Time together; yet he could find no Relief, till at the End of ten Years he was directed by the Oracle to go and worſhip the God of *Heliopolis*, and waſh his Face in the Urine of a Woman, who never had known any other Man beſide her own Husband. Hereupon he began with his own Wife, and made Trial of many others, but he found none honeſt, except a Gardiner's Wife, whom he afterward married, when he was recover'd. All the *ſuppos'd* Adultereſſes, *and perhaps many honeſt Perſons*, he caus'd to be burnt in a little Village (which from this Execution the *Egyptians* call *the holy Field*) to teſtify his Gratitude to the God of *Heliopolis* for this great Benefit. At the Command of the Oracle he erected two Obelisks, each of one intire Stone, eight Cubits in Breadth and an hundred in Height, and dedicated them to the Deity. Herodotus *alſo tells us the ſame Story, with little Variation, in his* Euterpe, *chap.* 57. (*q*) Diodorus Siculus, *lib.* 1. *cap.* 5. (*r*) Num. 14. 44, 45. Deut. 1. 44, 45. (*s*) Exod. 14. 13. (*t*) Exod 17. 8 *to the End.* (*u*) Num. 14. 44, 45. () Gen. 10. 15, 16, 17, 18. (*y*) Joſh. 12. 19 *to the End.* (*z*) Judg. 1. 6, 7. (*a*) Num. 13. 28, 33. Deut. 1. 28, *and* 4. 38, *and* 7. 1, 7, *and* 9. 1, *and* 11. 3, *and* 20. 1. far

far exceeded the *Iſraelites* both in Number and Might; yet being thus divided among themſelves, they could not engage in any one common Enterprize, which was the viſible Providence, that (*b*) enabled *Joſhua* ſo eaſily to conquer them one after another.

29. But to return to the *Iſraelites*. After they had paſs'd the *Red Sea*, and ſung a Song of Praiſe, and kept their (*c*) firſt *Sabbath* in Commemoration of their Deliverance out of *Egypt*, the *Iſraelites* (*d*) were very backward and unwilling to march; ſo that *Moſes* brought them from the *Red Sea*, not without ſome Importunity. Some think the Cauſe hereof proceeded from a Deſire to return into *Egypt*, which now, perhaps, they thought to be ſo empty, that being thus arm'd with the Spoils of their Enemies, they might eaſily get it for themſelves; others think, that they expected the Sea might throw up more Spoil, which if they tarried, they might gather for themſelves. And yet another Reaſon might be, that they were not well ſatisfy'd in the Aboliſhing of the antient Sabbath, and Eſtabliſhing the new one, which they had obſerv'd the Day before. However they (*e*) gave ſo much Credit to what he told them, that they march'd at his Command (*f*) into the Wilderneſs of *Shur*, which (*g*) lay in the Road from *Canaan* to *Egypt*, that ſo the People might be the more eaſy, as not knowing his true Intention, and hoping that they might go back (*h*) from thence to *Egypt* by the Way of *Etham*, where they had been but very lately before. But this did not anſwer their Expectation; for they wander'd three Days in that Wilderneſs, and found no Water; ſo that their Cattle as well as they ſuffer'd much by it, and could not afford them Milk ſufficient to quench their Thirſt. Upon this they were glad to return back again toward their firſt Station, and ſo they came to *Marah* on *Wedneſday* the twenty fifth Day of the Month *Niſan*. Here they found Water, but were ſtill diſappointed, for it was ſo brackiſh and (*i*) bitter, that they could not drink of it. And for this Reaſon they call'd the Place *Marah*, which in *Hebrew* ſignifies Bitterneſs. The People upon this murmur againſt *Moſes*, and *Moſes* cries to GOD, who directs him to a Tree, which when he had caſt into the Waters, they were made ſweet, and may put us in mind of our bleſſed SAVIOUR, who by the Tree of his Croſs chang'd the Bitterneſs of everlaſting Death into the Sweetneſs of eternal Life. Here *Moſes* ſaith, (*k*) that GOD *made for the Iſraelites a ſtatute and an ordinance, and here he proved them. And ſaid, If thou wilt diligently hearken to the voice of the* LORD *thy* GOD, *and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians; for I am the* LORD *that healeth thee.* What this particular Statute and Ordinance was, can be known only by Conjecture. It is certain, that it related not to any Part of the ceremonial Law; for (*l*) the Prophet *Jeremiah* plainly alluding to it, ſaith in the Name of GOD, *I ſpake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings and ſacrifices. But this thing commanded I them,* ſaying, *Obey my voice, and I will be your* GOD, *and ye ſhall be my people.* It is the moſt antient and conſtant Tradition of the *Jews*, that now he commanded them to obſerve the Sabbath, which they underſtand by *Statute*, and to do Juſtice, particularly to honour their Parents, and the Judges, whom GOD had ſet over them, which they underſtand by *Ordinance* or *Judgment*, as the *Hebrew* Word משפט plainly ſignifies, eſpecially becauſe theſe two Commandments are preſs'd upon them in *Deuteronomy*, with this particular Inforcement, (*m*) *As the* LORD *thy* GOD *hath commanded thee*; which they will have to relate to this Command at *Marah*. And this (*n*) *Maimonides* confeſſes in theſe Words: *It appears from the Scripture, and the* Cabbala *alſo, that the firſt Precept which* GOD *gave us after we came out of* Egypt, *was not concerning burnt-offerings and ſacrifices, but it was that which was given us at* Marah, *where he gave us a Statute and a Judgment. And it is a certain Tradition, that the* Statute *was the Sabbath, and the* Judgment *was the Taking away all Iniquity, or the Preventing Sins from being national by Inflicting Penalties upon Offenders.* So that it is probable, that at this Time GOD gave them a Law for the conſtant Obſerving of the Sabbath on the ſeventh Day of the Week, and not on the firſt, as it had been obſerv'd before. They had obſerv'd it on the ſeventh Day before by Killing the Paſſover thereon, and travell'd on the next Day out of *Egypt*, which was their antient Sabbath. They reſted the next ſeventh Day at the *Red Sea*, where they ſung their Song of Praiſe for their glorious Deliverance, and travell'd again on the next Day by the Direction of *Moſes*. So that here was another antient Sabbath broken.

(*b*) Exod. 23. 29, 30, *and* Deut. 7. 22. (*c*) Exod. 14. 31, *and* 15. 1 *to* 22. (*d*) *This Biſhop* Patrick *obſerves from the* Hebrew *Word* ויסע *in* Exod. 15. 22. (*e*) Exod. 14. 31. (*f*) Exod. 15. 22. (*g*) Gen. 16. 1, 7. (*h*) Num. 33. 8. (*i*) Pliny *mentions theſe bitter Fountains*, Nat. Hiſt. *lib.* 6. *cap.* 29. (*k*) Exod. 15. 25. (*l*) Jer. 7. 22, 23. (*m*) Deut. 5. 12, 16. *See* Selden, *lib.* 3. *de jure naturali & Gentium, cap.* 9. *pag.* 314, 333, *&c. Edit. Vet.* (*n*) More nebochim, *part* 3. *cap.* 32.

But

But these were only particular Cases. They had a particular Command, (*o*) That on *the first day there should be an holy convocation, and on the seventh day there should be an holy convocation.* But this might refer only to the Days of the Passover Week. And therefore GOD justifies what they had done before, by Declaring his Will for the Future, that they should observe the seventh Day of the Week as a Sabbath, and not the first. This will more plainly appear from a Repetition of (*p*) the Command in *Deuteronomy*, *Keep the Sabbath day*, the seventh and not the first, *as the* LORD *thy* GOD *commanded thee* at *Marah*, and not as it was practis'd before. *Six days shalt thou labour and do all thy work*, as it was before, *But the seventh day* of the Week *is* now *the sabbath of the* LORD *thy* GOD. *And remember that thou wast a stranger in the land of Egypt, and that the* LORD *thy* GOD *brought thee out thence through a mighty hand, and by a stretched out arm; therefore the* LORD *thy* GOD *commanded thee* at Marah *to keep the* seventh day, as that which had been just before most solemnly observ'd in Commemoration of this Deliverance. The Prophet *Ezekiel* seems also (*q*) to intimate the same, where he saith, that when GOD *lifted up* his *hand to bring them into the land, that* he *had espied for them*, he commanded them *not* to *defile* themselves *with the idols of the land of Egypt*, and to prevent this, he *gave them his sabbaths to be a sign between* him *and them, that they might know, that* he was *the* LORD *that sanctified them*, that separated them unto himself from all the People of the World, that they might serve him alone, and *the Sabbath* might be a Sign of it, because he alone was worshipp'd on that Day. But then it follows, that the *House of Israel walked not in* these *Statutes*, for *they greatly polluted his sabbaths, and their hearts went after their idols*, which they worshipp'd on the other Day, and so this Day was neglected. And to prevent this, GOD commanded them *not to defile* themselves *with these idols*, but *to hallow his sabbaths*, that they might *be a sign between* him *and* them, and they *might know*, that he was *the* LORD their GOD by being worshipp'd on this Day, which was alter'd for this Purpose, that he might not be worshipp'd at the Time when others offer'd to their Idols.

30. The Stay of the *Israelites* at *Marah*, their fifth Station, was but short; but soon after this Statute and Ordinance was given, they (*r*) march to *Elim*, their sixth Station, where they had a much better Conveniency; for there were twelve Wells of Water, and threescore and ten Palm-trees, so that here they had sufficient to quench their Thirst, and a pleasant Shade to refresh themselves; and after they had stay'd there as long as was convenient, they take a long March toward the Country of *Canaan*, and approach to the Land of *Edom*. That this was a long March is evident, because *Elim* was situated near the *Red Sea*, of which (*s*) the *Writer* of the *Holy Wars* gives this Account, that *Baldwin* the first, when he pass'd that Way into *Egypt*, *enter'd* Elim, *a most antient City, and well known to the children of* Israel, *in antient Times; and when they came thither, the Inhabitants having Knowledge of the King's Approach, took Shipping, and so retreated into the neighbouring Sea.*

31. The Stay of the *Israelites* at *Elim*, gave Time to the new King of *Edom* to raise a large Army, and particularly from the Country of *Amalek* the (*t*) Grandson of *Esau* or (*u*) *Edom*, who lying nearest the Land of *Canaan*, on the south Side, were most concern'd to annoy them; because if the *Israelites* had Possession of the Country, they would be the most expos'd to their Incursions, or to be wholly subdu'd by them. And therefore the Army consisting chiefly of *Amalekites*, and these being the most desperate Enemies, whatever was done by the whole is particularly said to be done by them. Besides, it is most probable that the King of *Edom* himself was of that Tribe, and the *Scripture* seems to intimate the same, by Calling him (*) *Amalek*, or the *Amalekite*, and therefore his Army consisted chiefly of them, being his near Relations, and old Acquaintance, and therefore such whom he could best confide in. However, the King of *Edom* seeing the *Israelites* in full March, and not thinking himself strong enough for a pitch'd Battle, lays an Ambuscade of *Amalekites*, who fall upon the Rear, when they were in the greatest Disorder, after they were pass'd by, and so put the whole Body into Confusion. Of this *Moses* speaks thus (*x*) almost forty Years after. *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt, How he met thee by the way, and smote the hindmost of thee, even all them that were feeble behind thee, when thou wast faint and weary, and he feared not* GOD. *Therefore it shall be, when the* LORD *thy* GOD *hath given thee rest from all thine enemies round about in the land which the* LORD *thy* GOD *giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget it,*

(*o*) Exod. 12. 16. (*p*) Deut. 5. 12, 13, 14, 15. (*q*) Chap. 20. 5, 6, 7, 12, 16, 18, 20. (*r*) Exod. 16. 27. Num. 33. 9. (*s*) William *Archbishop of* Tyre, *lib.* 11. *cap.* 19. (*t*) Gen. 36. 12. (*u*) Gen. 25. 29, 30, *and* Gen. 36. 8. (*) Exod. 17. 13. (*x*) Deut. 25. 17, 18, 19.

it, which was (*y*) afterward perform'd, when *Saul* was King of *Iſrael*.

32. Now tho' the *Iſraelites* had taken the Arms and Armour of the *Egyptians* at the *Red Sea*, yet *Moſes* had not as yet train'd them up in the Art of War, neither was he fully aſſur'd of their Fidelity; but as they had murmur'd once before at the *Red Sea*, and the ſecond Time at *Marah*; ſo he was apprehenſive, that they would be apt to return to *Egypt* rather than ſuſtain the Wants and Dangers, which every where accompany'd them in the Wilderneſs, and the perpetual Wars to which they might be thus expos'd, ſo that he marches off with his undiſciplin'd Army, for fear of a Battle; and his Enemies ſeeing them arm'd, were afraid to purſue them; and ſo after a long and tedious March, they come back again to the *Red-Sea*, and there they encamp; which tho' *Moſes* (*z*) omits to mention in the Book of *Exodus*, yet he takes a particular Notice of it in (*a*) the Book of *Numbers*, as their ſeventh Station. And here it is probable, that *Moſes* pitches upon thoſe who were fitteſt to bear Arms, and makes *Joſhua* their General; ſo that now they are diſciplin'd and train'd up to the Art of War, to prevent a like Inſult at another Time. *Moſes* was eighty Years of Age, and therefore not fit to go out to Battle; and he had alſo Buſineſs enough of another Nature; but *Joſhua* was (*b*) two and thirty Years of Age in the Prime of his Strength, and therefore (*c*) he is call'd *A young man*.

33. However, (*d*) one and thirty Days after their Coming out of *Egypt* they march again, and come to the Wilderneſs of *Sin*, which was their eighth Station; ſo that they came hither on a *Tueſday*, and in three Days Time had eaten up all the Product of the Country; and in this Length of Time had conſum'd the Stores, which they carry'd with them out of *Egypt*. And tho' they had great Numbers of Cattle and Sheep among them; yet it is probable, that they were not willing to feed themſelves with many of thoſe, but reſerv'd them both for the Milk to breed up their Children, and alſo to ſtock the Country, when they ſhould come to the Land of *Canaan*. And therefore upon the *Sabbath* Day following, the whole Congregation, who ſhould have met together for the Worſhip of GOD, betake themſelves to a different Exerciſe, and murmur the third Time againſt *Moſes* and *Aaron*. *Moſes* betakes himſelf to Prayer, probably about the Time when the morning Sacrifice was offer'd, and had a Promiſe, that at the Evening they ſhould eat Fleſh, and in the Morning they ſhould be fill'd with Bread, which happen'd accordingly; for (as (*e*) *Joſephus* tells us, who is follow'd by (*f*) our *Tranſlation*) *ſoon after this there came a wonderful Flight of* Quails, *of which there are a vaſt Number in the* Arabian Gulf, *and theſe Birds were ſo tir'd with croſſing it, that they drop'd down quite wearied into the Camp of the* Hebrews. Others (*g*) of very eminent Learning interpret it of *Locuſts*, who were brought into the Wilderneſs of *Arabia* from the *Red Sea*, by (*h*) a ſouthern or an eaſterly Wind, and ſometimes fled in ſuch vaſt Quantities, as to darken the Air; and when they fell one upon another to a great Depth, they were not ſuffocated by it, but preſerv'd like a Cluſter or Swarm of Bees by Reaſon of the Length of their Feet, and the Thinneſs of their Wings. Such as are commonly brought hither, have a very purging Quality, and therefore not fit for a conſtant Food. But it is as certain, that there was another ſort in thoſe Parts of the World, which were accounted a very delicious Meat; and they, who have taſted of them, compare them to a freſh *Crab* or *Lobſter* (like to which they are in Shape and Figure) and they are ſeveral Ways prepar'd, and accounted very wholeſom Food, when the Heads, Wings and Feet were thrown away. This was (*i*) the conſtant Food of St. *John the Baptiſt*, and (*k*) *Pliny* ſaith, that ſome Parts of *Ethiopia* liv'd upon them, and that being dry'd in Smoke and ſalted, they were preſerv'd for their Nouriſhment throughout the whole Year. The next Day, being the Day after the *Sabbath*, they had a miraculous Bread rain'd from Heaven, which continu'd in Showers every Night, the Eve of the Sabbath excepted, until they were (*l*) in Poſſeſſion of ſome Part of *Canaan*, and had eaten of the Corn of the Country, and then it ceas'd. It was a (*m*) ſmall round thing, as ſmall as the Hoar-froſt upon the Ground at firſt, but afterward it was white, and about the Bigneſs of Coriander-Seed, and the Taſte of it was like Wafers made with Honey. This they call'd מן הוא, *Man hue*, which in *Hebrew* ſignifies, *What is this*? and afterward מן, *Man*, or a Portion, becauſe it was what they never ſaw before, and therefore they could not tell how to give it any other Name. Of this they (*n*) gather'd the ſix following Days of the Week, with a parti-

(*y*) 1 Sam. 15, *throughout*. (*z*) Exod. 16. 1. (*a*) Num. 33. 10. (*b*) *Our learned* Prelate *with good Reaſon makes him to die in the Year* 2591, *when* Joſh. 24. 29, *was an hundred and ten Years old, and therefore he was born in the Year* 2481, *and ſo muſt be two and thirty Years of Age in this preſent Year* 2513. (*c*) Exod. 33. 11. (*d*) Exod. 16. 1. (*e*) Jewiſh Antiquities, *Book* 3. *Chap.* 1. (*f*) Exod. 16. 13, *and* Num. 11. 31. (*g*) *Biſhop* Patrick *on both Places from* Ludolph's Hiſtoria Æthiopica, *and Treatiſe* de Locuſtis. (*h*) Pſal. 78. 26. (*i*) Matth. 3. 4. (*k*) Nat. Hiſt. *lib.* 6. *cap.* 30. (*l*) Joſh. 5. 12. (*m*) Exod. 16. 31. (*n*) Exod. 16. 19, 20, 21, 26.

cular Command that they ſhould leave none of it till the next Morning, and when any was left, it bred Worms and ſtank; and this was to teach them that they were to depend on GOD's Providence to *give them day by day their daily bread.* On the Eve of the Sabbath, (*o*) *Moſes ſaid unto them, This is that which the* LORD *hath ſaid, To morrow is the reſt of the holy ſabbath unto the* LORD; *bake that which ye will bake to day, and ſeethe that which ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning.* And when they did ſo, *it did not ſtink, neither was there any worm therein.* Upon this *Moſes* commands them ſaying, *Eat that to day, for to day is a ſabbath unto the LORD, to day ye ſhall not find it in the field.* And after that, when *ſome of the people went out on the ſeventh day to gather it, they found none. And the* LORD *ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws? See, for that the* LORD *hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days; abide ye every one in his place, let no man go out of his place on the ſeventh day, and ſo* they *reſted* accordingly: And it was ſo ſtrictly obſerv'd, that ſome Time after, when (*p*) they found a Man, who was binding up of Wood, or imploy'd about his weekly Buſineſs, the reſt were ſo ſtrict in Obſerving it, that they put him in Priſon, and he was not brought before *Moſes*, at leaſt not judg'd, till the next Day, when he was condemn'd by the Command of GOD to be ſton'd with Stones, and he was executed accordingly; ſo that this new *Jewiſh* Sabbath was, by the Direction of *Moſes*, obſerv'd in *Egypt*, and at the *Red Sea*, commanded at *Marah*, repeated by *Moſes* both in *Exodus* and *Deuteronomy*, confirm'd by a conſtant Succeſſion of Miracles in the Wilderneſs for forty Years, and the Tranſgreſſors were capitally puniſh'd; without all which they could not well be ſuppos'd to change the old Day for a new one, tho' they might have retain'd their antient Cuſtom with leſs Difficulty or Sanction.

34. For a Perpetuating the Remembrance of this Miracle, (*q*) GOD commanded *Moſes* to *take a pot, and put an omer full of Manna therein, and lay it up before the* LORD *to be kept for* their *generations.* This Pot was (*r*) made of Gold, and plac'd within the Ark, in which there was *Aaron's rod that budded, and the two tables of the covenant*; ſo that it continu'd there till the *Babyloniſh* Captivity, when (*s*) theſe five Particulars were loſt: 1. The *Shechinah*, or Divine Preſence. 2. The *Urim* and *Thummim.* 3. The holy Fire upon the Altar. 4. The Spirit of Prophecy; and 5. The Ark of the Covenant, and the Mercy-Seat, which was upon it, and ſo the Pot of *Manna* was loſt, having been miraculouſly preſerv'd till that Time.

35. After the *Iſraelites* had tarry'd for ſome Time in the Wilderneſs of *Sin*, and made (*t*) their eighth Station at *Dophkah*, they march'd from thence to *Aluſh*, their ninth Station, in both which Places there paſs'd nothing remarkable; and ſo from thence they went to (*u*) *Rephidim* their tenth Station, which was the direct Road to the Country of *Edom.* Here was no Water for the People to drink, and therefore they murmur the fourth Time, and from this Murmuring againſt GOD's Providence, and Tempting of him, the Place was ſometimes call'd *Maſſah*, or *Temptation*, and ſometimes *Meribah*, which ſignifies *Strife* or *Contention.* Upon this *Moſes* prays to GOD, and GOD commanded him to take of the Elders of *Iſrael* to be Witneſſes of the Miracle, and his Rod in his Hand, and come to the Rock of *Horeb*, ſo call'd in *Hebrew* from the Dryneſs of the Country round it, and ſmite the Rock, and it ſhould afford them Plenty of Water, which he did, and the Succeſs anſwer'd his Expectation. The *Pſalmiſt* obſerves (*x*) GOD *clave the rocks in the wilderneſs*, and *gave them drink as out of the great depths*; ſo that *the waters ran down like rivers*, and flow'd from *Horeb* to *Rephidim* in Quantities ſufficient for themſelves and their Cattle, and was a (*y*) *ſtanding* or continual *Water*, which made this Part of *Arabia* habitable in future Ages, tho' no Man ever dwelt in it before. The *Jews* tell us, that this Water follow'd them afterward in the Wilderneſs wherever they went, ſo that they wanted no more un*til* the laſt Year of all. And the *Apoſtle* (*z*) intimates the ſame by ſaying, that the *Iſraelites drank of that ſpiritual rock, which followed them, and that rock was* CHRIST, or a Figure of him. The Rock being ſmitten afforded Water, and CHRIST being crucified, affords us his Spirit. The Water from the Rock accompany'd the *Iſraelites* to the End of their Travels, and they all drank of it without Diſtinction, and CHRIST by his Spirit is (*a*) *with us always, even to the end of the World.* And thus (*b*) *by one ſpirit are we all baptiz'd into one body, whether we be Jews or Gentiles, whether we be bond or free, and are all made to drink into one ſpirit.*

(*o*) Exod. 16. 23, 24. (*p*) Num. 15. 32, 33, 34, 35, 36. (*q*) Exod. 16. 33, 34. (*r*) Heb. 9. 4. (*s*) Talmud Babylon, *in* Yoma, *cap.* 1. *f.* 21. *and* Talmud Hieroſol. *in* Taanith, *cap.* 3. *f.* 65. (*t*) Num. 33. 12, 13. (*u*) Exod. 17. 1 *to* 7. (*x*) Pſal. 78. 15, 16. (*y*) Pſal. 114. 8. (*z*) Pſal. 78. 16, 20. Pſal. 105. 41. 1 Cor. 10. 4. Deut. 9. 21. Targ. Onkel. *in* Num. 21. 17, 18, 19, *and* Targum Jonathan & Hieroſ. *ibid.* (*a*) Matth. 28, 19. (*b*) 1 Cor. 12. 13.

36. The

36. The King of *Edom*, who knew nothing of this Miracle, expecting the *Iſraelites* to be almoſt dead with Thirſt, and flush'd up by his former Succeſs, reſolves to hazard a pitch'd Battle, and therefore gathering all his Forces together, and eſpecially the *Amalekites* as before-mention'd, he marches out of his Country to attack them. Upon this *Moſes* orders *Joſhua* his General to chooſe the ſtouteſt Men and beſt diſciplin'd, and fight with the whole Army, promiſing that he would be importunate with GOD in Prayer, and take the Rod of GOD in his Hand, thereby encouraging *Joſhua* to hope that GOD would deliver them, tho' a Miracle was requir'd to bring it to paſs. The next Morning *Joſhua* goes to fight the Enemy, and *Moſes* goes with *Aaron* and *Hur*, who (as (*c*) *Joſephus* tells us) was *Miriam*'s Husband, to the Top of a Hill, where they might ſee the Engagement; and when *Moſes* lifted up his Hands, imploring the divine Aid, the *Iſraelites* prevail'd, the Sight of the Rod of GOD inſpiring them with ſuch Courage, that their Enemies could not ſtand before them; but when *Moſes* let down his Hand, and they could not ſee the Rod, their Spirits flagg'd, and they began to give Ground, as imagining that *Moſes* deſpair'd of Victory. When *Aaron* and *Hur* ſaw this, they took a Stone, and ſet *Moſes* on it, and they held up his Hands until the Evening, and ſo after a hard Battle *Joſhua* gain'd an intire Victory. In a grateful Commemoration hereof, *Moſes* builds an Altar, and calls it JEHOVAH *Niſſi*, or, *The* LORD *is my Banner*, as plainly ſhewing, that by him alone they had Succeſs. And he gives (*d*) this Reaſon, Becauſe as he ſat on the Stone, and ſtretched out his Hand with the Rod; ſo *the Hand of the* LORD ſitting *upon the Throne* of his Majeſty, was ſtretched out, and held up his Banner to fight with *Amalek* throughout all Generations.

37. The Encampment of the *Iſraelites* at *Rephidim* was on the weſt Side of the Mount of *Horeb*, and on that Side which lay toward the Land of *Edom*. It was a Mountain with two Tops, like *Parnaſſus* in *Greece*. The Top which lay toward *Edom*, was a rocky, dry, and barren Ground, and was therefore call'd *Horeb*. The Top, which lay toward *Arabia*, was full of Buſhes, and therefore was call'd *Sinai*; and among theſe was one of the Buſhes, where GOD had (*e*) before appear'd unto *Moſes*. The *Iſraelites*, on the ſecond Day of the third Month, being *Friday* the twenty eighth Day of *May*, and the Day after the Battle, decamp'd from the Side of the Mountain call'd *Horeb*, and pitch'd on the other Side call'd *Sinai*. Here they might well expect greater Revelations of GOD, and his Will, and therefore came more willingly thither, becauſe (*f*) GOD had before ſaid theſe Words to *Moſes* in this Place, *Certainly I will be with thee, and this ſhall be a token, that I have ſent thee; when thou haſt brought forth the people out of Egypt, ye ſhall ſerve GOD upon this mountain.* When they were encamp'd here, the Cloud, which (*g*) conſtantly went before them to guide them in the Way, remov'd, and ſtood upon the Top of the Mountain, where the Glory of GOD appear'd, and call'd *Moſes* to him, who went frequently down to the People to deliver the Meſſage of GOD to them, and frequently went up again to return their Anſwers to GOD. Thus he ſaith of himſelf, (*h*) *I ſtood between the* LORD *and you at that Time, to ſhew you the word of the* LORD; *for ye were afraid by reaſon of the fire, and went not up unto the mount.* Thus was *Moſes* a Mediator between GOD and his People and a fit Type of CHRIST the Prophet like unto *Moſes*. And the Reaſon of that ſtrict Injunction, that tho' they were (*i*) declar'd to be *a peculiar treaſure unto* GOD *above all people, a kingdom of prieſts, and an holy nation*; yet (*k*) *there ſhould not a hand touch* the Mountain, *but he ſhould ſurely be ſtoned or ſhot through*; and *whether it* was *beaſt or man, it ſhould not live*, was that (*l*) *no man* ſhould preſume to *take this office upon himſelf, except he was* firſt *call'd and appointed* thereunto. And as to what peculiarly belongs to CHRIST, it ſhould not be given to Saint or Angel, or any other Creature: For (*m*) *as there* is but *one* GOD, ſo there is but *one mediator between* GOD *and man, the man* CHRIST JESUS, *who gave himſelf for all.* Accordingly GOD commands, and the People ſanctify themſelves the remaining Part of that Day, and the next Day being the Sabbath, and ſo they were ready on the third Day being *Sunday*, and the great Day of the Feaſt of *Pentecoſt*, to hear what GOD ſhould ſay unto them, who on this Day deliver'd to them the ten Commandments with his own Mouth, as they are recorded in the twentieth Chapter of *Exodus*, and afterward wrote them with his own Hand in two Tables of Stone, and gave them to *Moſes* as a perpetual Law both to the *Iſraelites* and all Mankind. In Commemoration hereof, GOD appointed the Feaſt of Weeks, or the Day of *Pentecoſt* to be obſerv'd, and to be reckon'd from the Day of the *Paſſover* in a very particular Manner, ſo as to be counted (*n*) from

(*c*) Jewiſh Antiq. *Book* 3. *Chap.* 2. (*d*) Exod. 17. 16. *In* Hebrew *thus*, The hand is upon the throne of the LORD. (*e*) Exod. 3. 2, 3. (*f*) Exod. 3. 12. (*g*) Exod. 13. 21, 22. Num. 14. 14. Deut. 1. 33. Neh. 9. 9. Pſal. 78. 14. 1 Cor. 10. 1. (*h*) Deut. 5. 5. (*i*) Exod. 19. 5, 6. (*k*) Exod. 19. 12, 13. (*l*) 2 Chron. 26. 18. Heb. 5. 4. (*m*) 1 Tim. 2. 4, 5. (*n*) Lev. 23. 15, 16. Deut. 16. 9.

the

the Morrow after the first Sabbath following the Passover, as from the first Day of the Week or Sunday, in the very same Manner as we *Christians* compute our *Whitsontide*. Their Passover was (*o*) the fourteenth Day of the first Month, which both on this Year, and the Year when our SAVIOUR was crucify'd, happen'd on a Friday. The Day after was the *Jewish* Sabbath, in which our SAVIOUR also rested in the Grave. The Day after being (*p*) *the morrow after the sabbath*, or a *Sunday*, the *Israelites* were oblig'd to *bring a sheaf of the first fruits of their harvest unto the priest*, as that which was (*q*) cut or taken from the Earth on that Day. The *Priest* was oblig'd to *wave this sheaf*, or move it round to all Parts of the World, to shew that on that Day he should be taken from the Ground, or rise from the Dead, who was to be the first Fruits of them that slept. And as this Sheaf was a Consecration or Dedication of all the rest, and a Sign that the whole Harvest should follow in its due Season; so the Resurrection of CHRIST was a Type and Pledge of ours, that (*r*) we also like him *shall all be made alive*. And thus they offer'd a *Sheaf* or *Omer* of the first Fruits of their *Barley Harvest*. From this Day was taken an Account of the seven Sabbaths, or Weeks, and upon the Morrow after the seventh (that is, upon our LORD's Day) was celebrated the Feast of Weeks, being the fiftieth Day or Day of *Pentecost*, which was also (*s*) call'd, *The Day of the first Fruits*, at which Time they offer'd the first Fruits of their second or Wheat Harvest, which was therefore call'd (*t*) the *Feast of Harvest*, because then was the Conclusion of the principal or whole Harvest of the Year. Upon which Day (*u*) the *Apostles* having themselves receiv'd *the first fruits of the spirit* begat three thousand Souls with the Word of Truth, and presented them as *the first fruits of the Christian Church* unto GOD, and to the Lamb. And therefore the Matter being so order'd by GOD himself, that in the Observation of the Feast of the *Wave-offering*, and the Feast of *Weeks*, the seventh Day of the Week, or the *Jewish* Sabbath, was purposely pass'd over, and those great Solemnities were kept upon the first Day of the Week, and these (*x*) were Shadows of things to come; it is no Wonder that the *Christian* Church hath appropriated that Day (in which those things were fulfill'd, of which they were Shadows) instead of the seventh for the Service of GOD.

38. Upon this Occasion *Moses* tarry'd in the Mountain of *Horeb* forty Days and forty Nights, during all which Time (*y*) he *did neither eat bread nor drink water*, and his Fasting in the Mount, before he receiv'd the Law, was a Type of our SAVIOUR's Fasting so long in the Wilderness, before he preach'd the Gospel. During this Time GOD gave to *Moses* by Word of Mouth the Ceremonial Law, which he was to teach the *Israelites*, and also the Judicial Law, by which their Magistrates were to act, and a particular Command to build a Tabernacle for his Worship: and that he might be more exact herein, GOD shew'd him a visible Pattern of it in the Mount, with all the Furniture belonging to it, and the Vestments of the Priests set up before him in the same Manner, as he afterward set it up below among the People, with a strict Command to make all things according to the Pattern which he saw. For GOD would have nothing left to the Fancy of the People, whom he knew to be too much inclin'd to the Gentile Superstition. And if *Moses* had not been determin'd by a divine Prescription, they would have been apt in all these things to have interpos'd their own Inventions.

39. In all this Law there were three things remarkable, *viz.* The Sacrifices, the High Priest's Garments, and the Structure of the Tabernacle, and these were Types of something else. The Sacrifices were slain to make an Atonement for the Sins of the People, to shew that JESUS CHRIST should in due Time offer up himself for the same Reason, and be that (*z*) *Lamb of* GOD, *who* should *take away the sins of the whole World*. The Sacrifices were slain at the Altar, which (*a*) sanctify'd the Gift, and the Altar of CHRIST's Godhead gave Worth and Efficacy to his Manhood, and so made it to be a complete and a sufficient Sacrifice. *The* (*b*) *bodies of those beasts, whose blood* was *brought into the sanctuary for sin, were burnt without the camp:* And JESUS *also, that he might sanctify the people with his own blood, suffered without the gate*. In some Cases (*c*) a Goat was slain, and another which was join'd to it was let out into the open Field, after the High Priest had laid his Hand thereon, and confess'd the Sins of the People, which Goat was to carry them into the Land of Forgetfulness. Thus the Body of CHRIST should die, the Soul should be separated from it, and thro' the Efficacy hereof apply'd by Faith, GOD hath (*d*) promis'd, that our *sins*

(*o*) Exod. 12. 18. Levit. 23. 5. Num. 28. 6. (*p*) Levit. 23. 10, 11. (*q*) Deut. 16. 9. (*r*) 1 Chron. 15. 22, 23. (*s*) Num. 28. 26. (*t*) Exod. 23. 16. (*u*) Rom. 8. 23. Acts 2. 1 to 12. James 1. 18. Rev. 14. 4. (*x*) Heb. 10. 1. (*y*) Deut. 9. 9. Matth. 4. 2. (*z*) John 1. 29. (*a*) Matth. 23. 19. (*b*) Heb. 13. 11, 12. (*c*) Levit. *chap.* 16. (*d*) Jer. 31. 32, 33, 34. Heb. 8. 8, 9, 10, 11, 12.

and

and our iniquities he will remember no more. In another Caſe one (*e*) Bird was to be kill'd, and another to be dipp'd in its Blood, and let fly into the open Air; and very often (*f*) there were Burnt-offerings, when the Bodies were conſum'd by Fire, and the Smoke thereof aſcended up into the Air, and all this was to ſhew, that when the Body of CHRIST did really die, his Soul ſhould aſcend into (*g*) Paradiſe in a ſeparated State, to make Way for our Souls to be happy in the ſame Manner. In the Judicial Law, there was (*h*) this remarkable Sentence: *If a man hath committed a ſin worthy of death, and he be put to death, and thou hang him on a tree, his body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day, for he that is hanged is accurſed of* GOD. And tho' it was the Cuſtom of the *Romans* (who at that Time had Authority over the *Jews*, and brought in the Puniſhment of Crucifixion among them) to leave the Bodies of crucify'd Perſons expos'd to publick View in the open Air; yet CHRIST, who was crucify'd for us, was taken down, and bury'd the ſame Day, who (as (*i*) the *Apoſtle* ſaith) *hath redeemed us from the curſe of the law being made a curſe for us, as it is written, Curſed is every one that hangeth on a tree; that the bleſſing of Abraham might come upon all, and that all might receive the promiſe of the ſpirit through faith.*

40. As for the High Prieſt's Veſtments, who was a Type of CHRIST our great High Prieſt, it is obſervable, that they were made of the fineſt Materials and fineſt Work, which poſſibly could be, to ſhew the great Dignity of his Office. The (*k*) Bonnet repreſented a Crown, or rather ſuch a *Tiara*, as the Kings of the Eaſt wore in antient Times, to ſhew the Kingly Office of our SAVIOUR. Upon the Mitre there was a Plate with (*l*) this Inſcription upon it, HOLINESS UNTO THE LORD, to typify him, who alone was (*m*) without Blemiſh and without Spot. Upon (*n*) the Shoulders of the High Prieſt there were two Onyx Stones, and on them were engrav'd the Names of the twelve Tribes of *Iſrael*, which at that Time was the whole Church, to ſhew how CHRIST bears, carries and ſupports his whole Church in all their Trials and Afflictions. There was alſo (*o*) a Breaſtplate adorn'd with twelve precious Stones, and on them were engrav'd the ſame twelve Names, to ſhew how near his Church and People are to CHRIST. They were engraven not only upon (*p*) the Palms of his Hands, but his wounded Side ſhews, that they were very near his Heart, and he hath them in continual Remembrance before his Father, and continually (*q*) *liveth to make interceſſion for them.* *Joſephus* (*r*) farther adds, *By the linnen Garment of the High Prieſt is meant the whole Body of the Earth; by the violet Colour the Heavens. The Pomegranates anſwer the Lightning, the Noiſe of the Bells the Thunder. The four colour'd* Ephod (*ſince it pleas'd* GOD *to order it ſo to be*) *bears a Reſemblance of the very Nature of the Univerſe; and the Interweaving of it with Gold hath a Regard to the Rays, that give us Light. The* Rationale *in the Middle of it intimates the Poſition of the Earth in the Center of the World. The Girdle about the Body of the Prieſt, is as the Sea about the Body of the Earth. The two* Sardonyx *Stones are a Kind of Figure of the Sun and Moon; and by the twelve other Stones are underſtood either the twelve Months, or the twelve Signs in the Circle, which the* Greeks *call the* Zodiack. *The violet-colour'd* Tiara *ſpeaks a Reſemblance of Heaven; and it would have been an Irreverence to have written the ſacred Name of* GOD *upon any other Colour; and the triple Crown and Plate of Gold gives us to underſtand the Glory and Majeſty of Almighty* GOD. All this ſeems to repreſent the Divinity of our great High Prieſt, that (*s*) *All power is given unto him*, and (*t*) *He is Lord of all things both in heaven and earth.* That (*u*) He is not *the* GOD *of the Jews only, but of the Gentiles alſo*; and (*x*) *in every nation he that feareth* GOD *and worketh righteouſneſs is accepted of him.*

41. It is remarkable, that (*y*) when *Alexander* the Great had made himſelf Maſter of *Tyre*, he march'd againſt the *Jews* with a full Reſolution to puniſh them for Diſobeying his Commands. In this Diſtreſs *Jaddua* the High Prieſt, and all *Jeruſalem* with him, implore the Mercy of GOD for their Deliverance from this Danger, and make their devout Addreſſes to him with Sacrifices, Oblations and Prayers. By which GOD being mov'd with Compaſſion toward them, directed *Jaddua* in a Viſion by Night to go out and meet the Conqueror in theſe Robes, with the Prieſts attending him in their proper Habits, and all the People in white Garments. *Jaddua* in Obedience hereto went forth the next Day according to this Direction; and advancing to a Place call'd *Sapha*, he there waited the Coming of *Alexander*, and on his Approach met him in this pompous and ſolemn Manner. As ſoon as *Alexander*

(*e*) Levit. 14. 49 *to* 54. (*f*) Levit. *chap.* 1. Num. 19. 1 *to* 11. (*g*) Luke 23. 43. (*h*) Deut. 21. 22, 23. (*i*) Gal. 3. 13, 14. (*k*) Exod. 28. 40, *and* 29. 9. (*l*) Exod. 28. 36. (*m*) 1 Pet. 1. 19. 1 John 3. 5. (*n*) Exod. 28. 9, 10, 11, 12. Iſai. 46. 4, *and* 63. 9. (*o*) Exod. 28. 15 *to* 22 (*p*) Iſai. 49. 16. (*q*) Heb. 7. 25. (*r*) Jewiſh Ant. *Book* 3. *Chap.* 7. (*s*) Matth. 28. 18 (*t*) Acts 17. 24. (*u*) Rom. 3. 29. (*x*) Acts 10. 34, 35. (*y*) Joſephus's *Jewiſh Antiquities Book* 11. *Chap.* 8.

ſaw the High Prieſt coming toward him in this Manner, he was ſtruck with a profound Awe, and haſtning forward bowed down to him, and ſaluted him with a religious Veneration, to the great Surprize of all that attended him, who expected nothing leſs, than that *Alexander* would have deſtroy'd them, as he deſtroy'd the *Tyrians*, and came thither with an eager Deſire to have had a Share of the Booty. When all were amaz'd at this Behaviour, *Parmenio* ask'd the King the Reaſon of it, and how it happen'd, that he, whom all ador'd, ſhould pay ſuch Adoration to the *Jewiſh* High Prieſt? To which he anſwer'd, that he did not pay that Adoration to him, but to that GOD, whoſe Prieſt he was. For that when he was in *Macedonia*, and there conſulting with himſelf how he ſhould carry on the War againſt the *Perſians*, and was in much Doubt about the Undertaking, the ſame Perſon, and in the ſame Habit, appear'd to him in a Dream, and encourag'd him to lay aſide all Diſtruſt about that Matter, and paſs boldly over into *Aſia*, promiſing him, that GOD would be his Guide in the Expedition, and give him the Empire of the *Perſians*; and therefore ſeeing this Perſon, and knowing him by his Shape and Countenance, that he was the very ſame that appear'd to him, he aſſur'd himſelf from thence, that he made the preſent War under the Conduct of that GOD, whoſe Prieſt he was, and therefore paid Adoration to him in the Perſon of his Prieſt. Upon this having kindly embrac'd *Jaddua*, he enter'd *Jeruſalem* in a friendly Manner, and offer'd Sacrifices to GOD in the Temple; where *Jaddua* having ſhewn him the (*) Propheſies of *Daniel*, which foretold the Overthrow of the *Perſian* Empire by a *Grecian* King, he went from thence with the greater Aſſurance of Succeſs in his farther Carrying on of the War, not doubting but that he was the Perſon, who was meant by thoſe Propheſies. So that the GOD, who directed *Moſes* to make ſuch Ornaments for the High Prieſt, was the GOD, who caus'd *Alexander* to dream this Dream, who foretold by *Daniel* the Subverſion of the *Perſian* and the Succeſſion of the *Grecian* Monarchy, who aſſiſted *Alexander*, and gave him Succeſs in all his Undertakings, who (†) governs all the Kingdoms of the World, and diſpoſeth of them, as it ſeems beſt unto him.

42. As for the Tabernacle, (*y*) *Joſephus* tells us alſo, that it is *the Image of the whole World.* It was *thirty Cubits* long, and *divided into three Parts, two for the Prieſts in general, as a Place is common to them all, and free of Acceſs like the Earth and the Sea. The third Place, where no Mortal muſt be admitted, is as the Heaven, reſerv'd only for* GOD *himſelf. The twelve Loaves of Shew-bread upon the Table, ſignify the twelve Months of the Year. The Candleſtick is made up of ſeventy Pieces, and refers to the twelve Signs of the* Zodiack, *through which the ſeven Planets take their Courſe; and the ſeven Lamps on the Top of the ſeven Branches bear an* Analogy *to the Planets themſelves. The Curtains, with the four Colours wrought unto them, repreſent the four Elements. The Linnen ſignifies the Earth, as the Flax takes its Growth out of it. The Purple repreſents the Sea from the Blood of the Fiſh* Murex, *that gives it the Tincture. The violet Colour is the Symbol of the Air, and the Scarlet of the Fire.* The *Jew* hath well obſerv'd, that the *Holy of Holies*, or the Inner Part was a Reſemblance of the Heavens, into which (*z*) *the High Prieſt went alone not without blood, which he offered for himſelf, and for the Errors of the People.* And the *Apoſtle* (*a*) tells us, That *the Holy Ghoſt ſignified hereby, that the way into the holieſt of all was not yet made manifeſt, whilſt the firſt Tabernacle was yet ſtanding.* But CHRIST *being come an high prieſt of good things to come by a greater and more perfect tabernacle not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.* Before this *Holy Place* ſtood the Ark, with the two Tables of the Law in it, and (*b*) a Covering over it, which we call the Mercy-Seat, which (*c*) the *Septuagint* and the Apoſtle ſometimes call *a Propitiation.* Over this there were two Cherubims ſtretching forth their Wings, and looking toward each other. Of this GOD ſaid to *Moſes*, (*d*) *There will I meet with thee, and there will I commune with thee from above the mercy-ſeat, from between the two cherubims, which are upon the ark of the teſtimony.* Here therefore the divine Preſence did manifeſt it ſelf, and therefore he is ſo often call'd (*e*) the GOD *that ſitteth* or *dwelleth between the cherubims.* This *Mercy-ſeat* was therefore reckon'd a Type of CHRIST, who interpoſeth between the Sentence of the Law, and the Juſtice of GOOD, who is (*f*) the *Propitiation* for our Sins, and (*g*) appointed by GOD for this Purpoſe *through faith in his blood.* And as this was the Place of the immediate Preſence of GOD, and ſtood di-

(*) Dan.8. 1 *to* 9, *and* 19.20,21. Dan.11. 1,2,3,4. (†) Dan.2. 20,21,22. Dan.4. 1,2,3,32,34,35,37. Dan.5 18,19,20,21. Pſal.75.4,5,6,7. (*y*) Jewiſh Ant. *Book* 3. *chap.* 7. (*z*) Exod.30.10. Levit. 16 *throughout.* Heb. 9. 6, 7. (*a*) Heb. 9. 8, 9, 10, 11,12. (*b*) Exod.25.17,18,19,20,21. *In* Hebrew כפורת *from* כפר *to cover, appeaſe, or reconcile.* (*c*) Exod. 25. 17, 18, 19, 20, 22. Exod. 30. 6. Exod. 31. 7. Exod. 35. 11. Exod. 37. 6, 7, 8, 9. Exod. 39. 35, *and* 40. 18. Levit. 14. 15, *and* 16. 2, 13. Num. 7. 89. Heb. 9. 5. (*d*) Exod. 25. 22. (*e*) Pſal.99. 1. 1 Sam.4. 4. 2 Sam. 6. 2. 2 Kings 19.15. 1 Chron. 13. 6. Pſal. 80. 1. Iſa. 37. 16. (*f*) John 2. 1, 2. (*g*) Rom. 3. 24, 25.

rectly

rectly oppoſite to the Entrance into the Tabernacle, and without the Holy of Holies; ſo from thence came the Cuſtom among the *Jews*, to worſhip and bow toward that Place, eſpecially at their firſt Coming in and Going out, and from hence the ſame Cuſtom was continu'd in the *Chriſtian* Church, long before any Images were ſet up in the ſame to be worſhipp'd, as they have been ſince in the Church of *Rome*; and to this they might well apply the Commands of the *Pſalmiſt*, not only (*h*) to *worſhip, and fall down and kneel before the* LORD *our maker*, but alſo (*i*) to *worſhip before his footſtool.*

43. As GOD had declar'd (*k*) his Deſign of *making* ſuch *a Sanctuary* to be, that he might dwell among them; ſo this *Dwelling* was fitly repreſented, by having all things in it belonging to a *Dwelling-Houſe*, particularly a *Table* and *Bread*, whereby they were made to underſtand, that this was the Place of his Habitation. There was a Table and a Candleſtick order'd for this Houſe, becauſe they were the ordinary Furniture of a Room; but no Seats, it not being proper to ſit in the Preſence of his divine Majeſty. For the ſame Reaſon the Table had its *Diſhes*, *Spoons*, *Bowls* and *Covers*, (tho' they were never us'd) and was always furniſh'd with Bread upon it; and the Lamps were continually burning in the Candleſticks; and there was a continual Fire in the Dwelling of GOD upon his Altar, and a conſtant Meat and Proviſion brought to it by the Sacrifices there offer'd, which were partly conſum'd by Fire upon GOD's own Altar, and partly eaten by the Prieſts, who were GOD's domeſtick Servants, and therefore to be maintain'd by him. And beſide the Beaſts offer'd up in Sacrifices, there was alſo a *Meat-offering* made of Flour and Oil together, with a *Drink-offering*, which were always join'd to the daily Sacrifice, being the Bread and the Drink, which was to go along with the Meat. It was alſo ſtrictly commanded, that Salt ſhould accompany every Oblation, becauſe it was not fit that GOD's Meat ſhould be unſavoury. And all theſe were to be conſum'd at the Altar only, with the holy Fire that came down from Heaven, becauſe they were GOD's Portion, and to be conſum'd by Fire in an extraordinary Manner. And the Bread, being made of the ſame Corn which the *Jews* themſelves did eat of, ſhews that they were GOD's Gueſts, who continually entertain'd them with the ſame Proviſion, which was made for him.

44. Another thing remarkable in the Tabernacle is, that it was a Model by which the Temple was afterward built, which is (*l*) therefore call'd a Reſemblance of the holy Tabernacle, which GOD had prepar'd from the Beginning. In the Tabernacle there was firſt the Holy of Holies, ſeparated from the other by a Veil, then the main Body, with the Door oppoſite to it, and after that the outward Court. Thus it was in the Temple, whoſe Veil was rent at the Crucifixion of our SAVIOUR, and thus in the *Chriſtian* Churches, there are the Chancels, which were antiently ſeparated from the Reſt by Rails or Lattices, and therefore call'd *Cancelli*; next to this is the Body of the Church, and a Door oppoſite to it; and without this the Church-Yard. We may add, that in the Temple there were two Piles of Building on each Side, which were Chambers for the Prieſts, and in our large Churches we have generally two Iſles in the ſame Manner. In the Temple there was an high Tower oppoſite to the Holy of Holies, and the Towers in our Churches are generally oppoſite to the Chancel. In the Temple there was a very large ſquare Walk, call'd (*m*) *Solomon*'s Porch, and this gave the firſt Riſe to the Cloyſters in all *Cathedral* Churches, and alſo in the *Colleges* in our Univerſities. The chief Difference is, that their Holy of Holies was plac'd toward the Weſt, and the Entrance was from the Eaſt; but our Chancel is plac'd toward the Eaſt, and the Entrance is from the Weſt. They look'd forward toward us, to ſee what ſhould happen in the latter Days, and we look back again toward them, to view what happen'd in the early Ages. They look'd after the Accompliſhment of all by the MESSIAH, and we ſhould behold how all things were fulfill'd, which were written in the Law and the Prophets concerning him. Wherever they were they look'd toward *Jeruſalem*, and ſo do we, as if we both did wait for (*n*) that *Jeruſalem, which is from above*, and *is the mother of us all.*

45. The *Jews* tell us, that when *Moſes* was in the Mount, he not only receiv'd the written Law, but the traditionary alſo, and ſay (*o*) that when GOD deliver'd a Precept to *Moſes*, he always added the Expoſition and Meaning of it. That *Moſes* afterward went into his Tent, and *Aaron* alone follow'd him; to whom *Moſes* deliver'd the Precept, which he had receiv'd, together with its Expoſition, or oral Law. That hereupon *Aaron* kept on the right Hand of *Moſes*, and *Eleazar* and *Ithamar* came next into the Tent; to whom *Moſes* communicated what he had before imparted to *Aaron*, upon which one of them betook himſelf to the right Hand of *Moſes*, and the other to the left Hand of *Aaron*. After this the ſeventy Elders came in, and *Moſes* taught them, as he had taught *Aaron* and his Sons. After

(*h*) Pſal. 95. 6. (*i*) Pſal. 99. 5. (*k*) Exod. 25. 8. (*l*) Wiſd. 9. 8. (*m*) John 10. 23. (*n*) Gal. 4. 26. (*o*) Maimonidis *Præfatio in Expoſitionem* Miſhneh. Pirke Aboth, *cap.* 1. Zacutus *in* Juchaſin, *&c.*

them

ſaw the High Prieſt coming toward him in this Manner, he was ſtruck with a profound Awe, and haſtning forward bowed down to him, and ſaluted him with a religious Veneration, to the great Surprize of all that attended him, who expected nothing leſs, than that *Alexander* would have deſtroy'd them, as he deſtroy'd the *Tyrians*, and came thither with an eager Deſire to have had a Share of the Booty. When all were amaz'd at this Behaviour, *Parmenio* ask'd the King the Reaſon of it, and how it happen'd, that he, whom all ador'd, ſhould pay ſuch Adoration to the *Jewiſh* High Prieſt? To which he anſwer'd, that he did not pay that Adoration to him, but to that GOD, whoſe Prieſt he was. For that when he was in *Macedonia*, and there conſulting with himſelf how he ſhould carry on the War againſt the *Perſians*, and was in much Doubt about the Undertaking, the ſame Perſon, and in the ſame Habit, appear'd to him in a Dream, and encourag'd him to lay aſide all Diſtruſt about that Matter, and paſs boldly over into *Aſia*, promiſing him, that GOD would be his Guide in the Expedition, and give him the Empire of the *Perſians*; and therefore ſeeing this Perſon, and knowing him by his Shape and Countenance, that he was the very ſame that appear'd to him, he aſſur'd himſelf from thence, that he made the preſent War under the Conduct of that GOD, whoſe Prieſt he was, and therefore paid Adoration to him in the Perſon of his Prieſt. Upon this having kindly embrac'd *Jaddua*, he enter'd *Jeruſalem* in a friendly Manner, and offer'd Sacrifices to GOD in the Temple; where *Jaddua* having ſhewn him the (*) Propheſies of *Daniel*, which foretold the Overthrow of the *Perſian* Empire by a *Grecian* King, he went from thence with the greater Aſſurance of Succeſs in his farther Carrying on of the War, not doubting but that he was the Perſon, who was meant by thoſe Propheſies. So that the GOD, who directed *Moſes* to make ſuch Ornaments for the High Prieſt, was the GOD, who caus'd *Alexander* to dream this Dream, who foretold by *Daniel* the Subverſion of the *Perſian* and the Succeſſion of the *Grecian* Monarchy, who aſſiſted *Alexander*, and gave him Succeſs in all his Undertakings, who (†) governs all the Kingdoms of the World, and diſpoſeth of them, as it ſeems beſt unto him.

42. As for the Tabernacle, (*y*) *Joſephus* tells us alſo, that it is *the Image of the whole World.* It was *thirty Cubits* long, and *divided into three Parts, two for the Prieſts in general, as a Place is common to them all, and free of Acceſs like the Earth and the Sea. The third Place, where no Mortal muſt be admitted, is as the Heaven, reſerv'd only for* GOD *himſelf. The twelve Loaves of Shew-bread upon the Table, ſignify the twelve Months of the Year. The Candleſtick is made up of ſeventy Pieces, and refers to the twelve Signs of the* Zodiack, *through which the ſeven Planets take their Courſe; and the ſeven Lamps on the Top of the ſeven Branches bear an* Analogy *to the Planets themſelves. The Curtains, with the four Colours wrought unto them, repreſent the four Elements. The Linnen ſignifies the Earth, as the Flax takes its Growth out of it. The Purple repreſents the Sea from the Blood of the Fiſh* Murex, *that gives it the Tincture. The violet Colour is the Symbol of the Air, and the Scarlet of the Fire.* The *Jew* hath well obſerv'd, that the *Holy of Holies*, or the Inner Part was a Reſemblance of the Heavens, into which (*z*) *the High Prieſt went alone not without blood, which he offered for himſelf, and for the Errors of the People.* And the *Apoſtle* (*a*) tells us, That *the Holy Ghoſt ſignified hereby, that the way into the holieſt of all was not yet made manifeſt, whilſt the firſt Tabernacle was yet ſtanding.* But CHRIST *being come an high prieſt of good things to come by a greater and more perfect tabernacle not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.* Before this *Holy Place* ſtood the Ark, with the two Tables of the Law in it, and (*b*) a Covering over it, which we call the Mercy-Seat, which (*c*) the *Septuagint* and the Apoſtle ſometimes call *a Propitiation.* Over this there were two Cherubims ſtretching forth their Wings, and looking toward each other. Of this GOD ſaid to *Moſes*, (*d*) *There will I meet with thee, and there will I commune with thee from above the mercy-ſeat, from between the two cherubims, which are upon the ark of the teſtimony.* Here therefore the divine Preſence did manifeſt it ſelf, and therefore he is ſo often call'd (*e*) the GOD *that ſitteth* or *dwelleth between the cherubims.* This *Mercy-ſeat* was therefore reckon'd a Type of CHRIST, who interpoſeth between the Sentence of the Law, and the Juſtice of GOOD, who is (*f*) the *Propitiation* for our Sins, and (*g*) appointed by GOD for this Purpoſe *through faith in his blood.* And as this was the Place of the immediate Preſence of GOD, and ſtood di-

(*) Dan.8. 1 *to* 9, *and* 19.20,21. Dan.11. 1,2,3,4. (†) Dan.2. 20,21,22. Dan.4. 1,2,3,32,34,35,37. Dan.5 18,19,20,21. Pſal.75.4,5,6,7. (*y*) Jewiſh Ant. *Book* 3. *chap.* 7. (*z*) Exod.30.10. Levit. 16 *throughout.* Heb. 9. 6, 7. (*a*) Heb. 9. 8, 9, 10, 11, 12. (*b*) Exod.25.17,18,19,20,21. *In* Hebrew כפורת *from* כפר *to cover, appeaſe, or reconcile.* (*c*) Exod. 25. 17, 18, 19, 20, 22. Exod. 30. 6. Exod. 31. 7. Exod. 35. 11. Exod. 37. 6, 7, 8, 9. Exod. 39. 35, *and* 40. 18. Levit. 14. 15, *and* 16. 2, 13. Num. 7. 89. Heb. 9. 5. (*d*) Exod. 25. 22. (*e*) Pſal.99. 1. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19.15. 1 Chron. 13. 6. Pſal. 80. 1. Iſa. 37. 16. (*f*) John 2. 1, 2. (*g*) Rom. 3. 24, 25.

rectly

rectly oppoſite to the Entrance into the Tabernacle, and without the Holy of Holies; ſo from thence came the Cuſtom among the *Jews*, to worſhip and bow toward that Place, eſpecially at their firſt Coming in and Going out, and from hence the ſame Cuſtom was continu'd in the *Chriſtian* Church, long before any Images were ſet up in the ſame to be worſhipp'd, as they have been ſince in the Church of *Rome*; and to this they might well apply the Commands of the *Pſalmiſt*, not only (*h*) to *worſhip, and fall down and kneel before the* LORD *our maker*, but alſo (*i*) to *worſhip before his footſtool.*

43. As GOD had declar'd (*k*) his Deſign of *making* ſuch *a Sanctuary* to be, that he might dwell among them; ſo this *Dwelling* was fitly repreſented, by having all things in it belonging to a *Dwelling-Houſe*, particularly a *Table* and *Bread*, whereby they were made to underſtand, that this was the Place of his Habitation. There was a Table and a Candleſtick order'd for this Houſe, becauſe they were the ordinary Furniture of a Room; but no Seats, it not being proper to ſit in the Preſence of his divine Majeſty. For the ſame Reaſon the Table had its *Diſhes*, *Spoons*, *Bowls* and *Covers*, (tho' they were never us'd) and was always furniſh'd with Bread upon it; and the Lamps were continually burning in the Candleſticks; and there was a continual Fire in the Dwelling of GOD upon his Altar, and a conſtant Meat and Proviſion brought to it by the Sacrifices there offer'd, which were partly conſum'd by Fire upon GOD's own Altar, and partly eaten by the Prieſts, who were GOD's domeſtick Servants, and therefore to be maintain'd by him. And beſide the Beaſts offer'd up in Sacrifices, there was alſo a *Meat-offering* made of Flour and Oil together, with a *Drink-offering*, which were always join'd to the daily Sacrifice, being the Bread and the Drink, which was to go along with the Meat. It was alſo ſtrictly commanded, that Salt ſhould accompany every Oblation, becauſe it was not fit that GOD's Meat ſhould be unſavoury. And all theſe were to be conſum'd at the Altar only, with the holy Fire that came down from Heaven, becauſe they were GOD's Portion, and to be conſum'd by Fire in an extraordinary Manner. And the Bread, being made of the ſame Corn which the *Jews* themſelves did eat of, ſhews that they were GOD's Gueſts, who continually entertain'd them with the ſame Proviſion, which was made for him.

44. Another thing remarkable in the Tabernacle is, that it was a Model by which the Temple was afterward built, which is (*l*) therefore call'd a Reſemblance of the holy Tabernacle, which GOD had prepar'd from the Beginning. In the Tabernacle there was firſt the Holy of Holies, ſeparated from the other by a Veil, then the main Body, with the Door oppoſite to it, and after that the outward Court. Thus it was in the Temple, whoſe Veil was rent at the Crucifixion of our SAVIOUR, and thus in the *Chriſtian* Churches, there are the Chancels, which were antiently ſeparated from the Reſt by Rails or Lattices, and therefore call'd *Cancelli*; next to this is the Body of the Church, and a Door oppoſite to it; and without this the Church-Yard. We may add, that in the Temple there were two Piles of Building on each Side, which were Chambers for the Prieſts, and in our large Churches we have generally two Iſles in the ſame Manner. In the Temple there was an high Tower oppoſite to the Holy of Holies, and the Towers in our Churches are generally oppoſite to the Chancel. In the Temple there was a very large ſquare Walk, call'd (*m*) *Solomon*'s Porch, and this gave the firſt Riſe to the Cloyſters in all *Cathedral* Churches, and alſo in the *Colleges* in our Univerſities. The chief Difference is, that their Holy of Holies was plac'd toward the Weſt, and the Entrance was from the Eaſt; but our Chancel is plac'd toward the Eaſt, and the Entrance is from the Weſt. They look'd forward toward us, to ſee what ſhould happen in the latter Days, and we look back again toward them, to view what happen'd in the early Ages. They look'd after the Accompliſhment of all by the MESSIAH, and we ſhould behold how all things were fulfill'd, which were written in the Law and the Prophets concerning him. Wherever they were they look'd toward *Jeruſalem*, and ſo do we, as if we both did wait for (*n*) that *Jeruſalem, which is from above*, and *is the mother of us all.*

45. The *Jews* tell us, that when *Moſes* was in the Mount, he not only receiv'd the written Law, but the traditionary alſo, and ſay (*o*) that when GOD deliver'd a Precept to *Moſes*, he always added the Expoſition and Meaning of it. That *Moſes* afterward went into his Tent, and *Aaron* alone follow'd him; to whom *Moſes* deliver'd the Precept, which he had receiv'd, together with its Expoſition, or oral Law. That hereupon *Aaron* kept on the right Hand of *Moſes*, and *Eleazar* and *Ithamar* came next into the Tent; to whom *Moſes* communicated what he had before imparted to *Aaron*, upon which one of them betook himſelf to the right Hand of *Moſes*, and the other to the left Hand of *Aaron*. After this the ſeventy Elders came in, and *Moſes* taught them, as he had taught *Aaron* and his Sons. After

(*h*) Pſal. 95. 6. (*i*) Pſal. 99. 5. (*k*) Exod. 25. 8. (*l*) Wiſd. 9. 8. (*m*) John 10. 23. (*n*) Gal. 4. 26. (*o*) Maimonidis *Præfatio in Expoſitionem* Miſhneh. Pirke Aboth, *cap.* 1. Zacutus *in* Juchaſin, *&c.*

them

them came in the Multitude, and all that ſought the LORD, who receiv'd the like Inſtruction from his Mouth; ſo that *Aaron* receiv'd theſe Traditions from *Moſes* four Times, his Sons three Times, the Elders twice, and the Multitude once. After this *Moſes* withdrawing *Aaron* repeated the whole of both Laws, as he had heard it from him, and he withdrew. Then *Eleazar*, and *Ithamar* repeated the ſame, and withdrew. After this the ſeventy Elders made the ſame Repetition to the People then preſent; ſo that all of them having heard theſe Laws repeated four Times, they had them firmly fix'd in their Memories. After this, *Moſes* the Day before his Death repeated it to *Joſhua*; *Joſhua* deliver'd it to the Elders, who ſucceeded him; the Elders deliver'd it to the Prophets, the Prophets tranſmitted it down to each other till it came to *Jeremiah*; *Jeremiah* gave it to *Baruch*, and *Baruch* to *Ezra*. *Ezra* gave it to the Men of the great Synagogue, the laſt of whom was *Simon the Juſt*: By him it was deliver'd to *Antigonus* of *Socho*; by him to *Joſe* the Son of *Johanan*; by him to *Joſe* the Son of *Joezer*, and by him to *Nathan* the *Arbelite* and *Joſhua* the Son of *Perachiah*; and by them to *Judah* the Son of *Tobbai*, and by him to *Simeon* the Son of *Shutah*, and by him to *Shemaiah* and *Abtalion*; and by him to *Hillel* and *Shammai*, who interpreted the ſame in a different Manner to their Scholars. *Hillel* is ſaid to deliver it to *Simeon* his Son, who is ſuppos'd to be the ſame, that took our SAVIOUR into his Arms, when he was preſented in the Temple. *Simeon* deliver'd it to *Gamaliel* his Son, who was Preſident of the *Sanhedrim*, when (*p*) the *Apoſtles* were examin'd before them, and (*q*) educated St. *Paul* in all theſe Traditions of the Fathers. From him it deſcended to *Simeon* his Son, then to *Gamaliel* his Son, then to *Simeon* his Son, and ſo to *Rabbi Judah*, whom they call *The holy Man*. But as all this is without the leaſt Warrant from *Scripture*; ſo if the *Jews* could invent ſo many, ſo great, and ſuch formal Lyes for nothing, what might they have done, had it been for a Wager?

46. This *Rabbi Judah* being a blind Man, and having nothing elſe to do, about eighty Years after the Deſtruction of the Temple, and the Diſperſion of the *Jews*, fearing leſt ſo great a Treaſure ſhould be loſt, ſet himſelf to collect all theſe Traditions into Writing out of theſe two Schools, which he did in a Book call'd, *The Miſhneh*, or *ſecond Law*, and in which he generally lays down their different Opinions, which Book being written in a very ſhort and obſcure Style, occaſion'd two very copious Expoſitions of it, the one call'd, *The Babyloniſh Talmud*, in thirteen large Volumes, and the other call'd, *The Jeruſalem Talmud*, in eight large Volumes, and all of them in *Folio*, which laſt Books are the moſt difficult of all the *Rabbinical* Learning. And as the *Jews* tell us, that the Reconciling of theſe Differences, and Setting them in a due Light, is a Work reſerv'd for the MESSIAS; ſo he hath done it in much fewer Words, declaring of them all alike, that (*r*) they *tranſgreſſed the commandment of* GOD, and *laid* it *aſide by* their *Traditions*, and *in vain* did *they worſhip him, teaching for doctrines the commandments of men.*

47. But to return from this Digreſſion: *Moſes* having ſtay'd longer in the Mount than the *Iſraelites* expected, ſo many of them as could not be oppos'd by the reſt (*s*), come tumultuouſly unto *Aaron*, and require of him to make a ſacred Symbol or Sign, as other Nations had, which might repreſent GOD to them in a viſible Manner. *Aaron* partly overcome by their Importunity, and partly frighten'd into a Compliance, takes their Ear-rings of Gold, melts them in the Fire, and makes the Similitude of an Ox with them, about the Bigneſs of a Calf. Perhaps he thought that the *Iſraelites* would be beſt pleas'd with ſuch an Image at this, having (*t*) ſeen the Idolatry of the *Egyptians* in Worſhipping both living Oxen, and alſo the Pictures of ſuch; or, which is more probable, only to put them in Mind of the divine Power, which was hereby repreſented. For an Ox's Head was antiently an Emblem of Strength, and Horns were a common Sign of Kingly Power. Upon this the *Iſraelites* hold a Feaſt, and run into all the Extravagances of the *Egyptian* Idolatry. And GOD commands *Moſes* to go down immediately, and put a Stop to it. But before this (*u*) GOD declares firſt his Intention to deſtroy all the *Iſraelites*, which was diverted by the Prayer of *Moſes*, who (*x*) *ſtood before him in the breach to turn away his wrathful indignation.* When (*y*) GOD reſolv'd to ſpare the *Iſraelites*, he expreſſes

(*p*) Acts 5. 27 *to* 35. (*q*) Acts 22. 3. (*r*) Matth. 15. 3, 6, 9. (*s*) Exod. *Chap.* 32. (*t*) *The* Egyptians *worſhipp'd* Joſeph (*who fed them in the Famine*) *under the Repreſentation of an* Ox, *which plowed the Ground, and trod out the Corn; which* Ox *they call'd* Mnevis; *and they alſo worſhipp'd another* Ox, *which they call'd* Apis, *with great Solemnity, whenever they could meet with ſuch a one. This* Apis *was conſecrated to* Iſis *and* Oſiris, *and they deſcribe him thus, His Body was to be all black, excepting a ſquare Spot of White upon his Forehead. He was alſo to have the Figure of an Eagle, as ſome ſay, or of an half Moon, as others tell us, on his Back; a double Liſt of Hair on his Tail, and a Beetle or Knot under his Tongue. And perhaps after* Aaron *had caſt it at firſt into the Shape of an Ox,* Exod. 32. 4. *he might afterward faſhion it with a graving Tool, according to this Deſcription.* (*u*) Exod. 32. 9, 10. (*x*) Exod. 32. 11, 12, 13, 14. Pſal. 106. 23. (*y*) Deut. 9. 20.

his

his Anger againſt *Aaron*, and declares his Reſolution to deſtroy him; but *Moſes* pray'd for *Aaron* alſo at the ſame Time, and ſo he was preſerv'd. At his Coming in Sight of the Camp. he (*z*) was very angry, and caſt the two Tables out of his Hands, and brake them beneath the Mount, which the (*a*) *Eaſtern* Writers ſay he afterward pick'd up again, and plac'd in the Ark, together with other two whole Tables, which were afterward given him. Upon this he deſtroys the *Golden Calf*, and grinds it to Powder, and throws it into the Water, of which they were afterward oblig'd to drink. He calls for thoſe who were zealous for the Cauſe of GOD to deſtroy the chief Idolaters, which the *Levites* did at that Time, to the Number of three thouſand Men, who acted with that Impartiality, that they ſpar'd not even their own Children, whom they knew to be guilty. And for this Service *Moſes* promis'd to them (*b*) that they ſhould be conſecrated to the LORD, and be a peculiar People to him, they ſhould be GOD's Prieſts, and Miniſters of his Houſe, and the tenth of all the Land ſhould be given them for an Inheritance. The next Day *Moſes* goes again to GOD to beg Pardon for his People. And tho' GOD had not utterly caſt off his People, and had reſolv'd not to puniſh the innocent; yet he declares, that they ſhould periſh, who had offended his Divine Majeſty. And accordingly, he (*c*) ſent a Peſtilence among them. and tells them, that (*d*) he would viſit this Sin of the Fathers upon their Children in future Generations, which made the *Jews* obſerve, that (*e*) *no Vengeance had ſince come upon the* Iſraelites, *in which there had not been half an Ounce of the Golden Calf.* However (*f*) after ſeveral Threatnings and other Signs of GOD's Diſpleaſure, he ſhew'd himſelf in ſome Meaſure reconcil'd to them; and upon the great Humiliation of the People, he (*g*) order'd *Moſes* to hew two Tables of Stone like unto the firſt, and bring them with him to the Top of *Sinai*, which *Moſes* did accordingly, and then GOD renew'd his Covenant with his People, proclaim'd himſelf a GOD *merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, and forgiving iniquities, tranſgreſſions and ſins*; he wrote upon the Tables (*h*) the ten Commandments, as they had been in the former. Upon this Occaſion *Moſes* was again in the Mount as before forty Days and forty Nights, during which Time, he (*i*) *neither did eat bread, nor drink water*, and ſo was the ſecond Time a Type of our SAVIOUR's Faſting in the Wilderneſs.

48. When he came down from the Mount with the two Tables in his Hand, it is ſaid, (*k*) that the *Skin of his face ſhone*. The Word which ſignifies a Horn being deriv'd from this *Hebrew* Verb, hath made many be of this Opinion, that there were two Horns or Rays of Light, which came from his Forehead; and for this Reaſon he is uſually painted in our Churches with two ſuch Rays from his Face, and a Rod in his Hand. And ſeveral Commentators give theſe Reaſons of it, *viz.* to put the *Iſraelites* in mind of their Sin, and to ſhew, that as they were moſt inclinable to worſhip thoſe Beaſts, which had Horns; ſo GOD could digniſy whom he pleas'd in ſuch a Manner, and particularly his Servant *Moſes*, whom they ought to reverence the more in Time to come for this Reaſon. The *Apoſtle* tells us, that (*l*) *the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance*, and a Senſe of their own Guilt might make them the more aſham'd on ſuch an Occaſion. When therefore *Moſes* ſpoke to the People, he put a Veil over his Face; but when he went to ſpeak with GOD, he took it off. The *Apoſtle* (*m*) makes it to repreſent the Obſcurity of the Law, unleſs as it refers to the Antitype. *Moſes put a veil over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed. But their minds were blinded; for until this day remaineth the ſame veil untaken away in the reading of the old teſtament; which veil is done away in* CHRIST. *But even unto this day when Moſes is read, the veil is upon their hearts; nevertheleſs when it ſhall turn unto the* LORD, *the veil ſhall be taken away. For we all*, who are *Chriſtians*, when we read therein, *behold as in a glaſs the glory of the* LORD.

49. As ſoon as the Face of *Moſes* ceas'd to ſhine, that the *Iſraelites* might freely and familiarly converſe with him, *Moſes* (*n*) told them, that they muſt build a Tabernacle for GOD to dwell among them, who expected, that the People ſhould willingly offer ſuch things as were neceſſary for that Purpoſe, which they did ſo liberally, that they were ſoon reſtrain'd from Offering any more. Upon this *Bezaleel* of the Tribe of *Judah*, and *Aholiab* of the Tribe of *Dan*, were appointed by GOD himſelf for the Overſeeing and Managing of the whole Work; which was

(*z*) Exod. 32. 19. Deut. 10. 2. (*a*) Eutychii *Annales, pag.* 108. (*b*) Exod. 32. 29. Deut. 33. 8, 9. (*c*) Exod. 32. 35. (*d*) Exod. 33. 34. (*e*) *Rabbi* Iſaac *in* Sanhedrim, *cap.* 11. Exod. *Chap.* 33, *and* 34. (*f*) Exod. 33. 1 *to* 8. (*g*) Exod. 34. 1. Deut. 10. 1, 2, 3, 4. (*h*) Exod. 34. 28. (*i*) Matth. 4. 1, 2. (*k*) Exod. 34. 29 *to the End.* *In* Hebrew קרן *to* ſhine, *and* קרן *a* Horn. (*l*) 2 Cor. 3. 7. (*m*) 2 Cor. 3. 13 *to the End.* (*n*) Exod. 35. 4, *&c. to the End of the Book.*

done with that Exactneſs, that upon a ſtrict View by *Moſes*, it was found to be according to the Pattern that was before ſhewn him. And accordingly he commended the Workmen, who had done their Work faithfully, and the Children of *Iſrael*, who had contributed the Materials, and gave Thanks to GOD, who had enabled them ſo to do, and had given them ſo evident a Sign, that he was pleas'd to dwell among them. When the *Iſraelites* perceiv'd, that ſuch a ſtately Tent was building, they rightly concluded, that they ſhould not decamp, until it was finiſh'd and ſet up; and therefore they made Booths for themſelves and their Families. Accordingly on *Friday* the eighth Day of *October*, or the fifteenth Day of their ſeventh Month, they obſerve the Feaſt of *Tabernacles*, as GOD had before (*o*) commanded them ſo to do; which without Doubt they obſerv'd with great Joy, as a Preparation for their Building a Tabernacle for their GOD. The Day following they obſerv'd their Sabbath, which Command was not only given them before at *Marah* and *Sinai*, but alſo enjoin'd (*p*) among the other Commands for Doing this Work; and hereby GOD declar'd, that all other Commands ſhould give Place to this. Neither did the divine Wiſdom think it proper, that on the Day of the Week, in which CHRIST was afterward dead, and reſted in the Grave, the *Jews* ſhould be employ'd in Building any other Place for his Reception. Bnt on the Day following, being Sunday, the Tabernacle (which was a Type of CHRIST, who (*q*) *was made fleſh, and dwelt among us*, and was alſo born on this Day, and *ſo fix'd his Tabernacle with* us) is begun to be built, even on the ſame Day of the Week, which we obſerve in Commemoration of the Antitype. In eight Days Time the *Iſraelites* had finiſh'd the Making of Booths for themſelves, and therefore the firſt and the eighth or laſt Day were (*r*) the two great Days of the Feaſt, as it is ſtill among us *Chriſtians*, the one in Commemoration of the Birth of CHRIST, and the other in Commemoration of his Circumciſion.

50. The *Iſraelites* being thus employ'd, we hear no more of them till the Tabernacle was ſet up, which was done by (*s*) the expreſs Command of GOD, on the firſt Day of the firſt Month of the Year, according to their Account, when GOD was pleas'd in a miraculous Manner to teſtify his Approbation of it. For (*t*) the Cloud, which had hitherto gone before them like a Pillar by Day, and like a Flame of Fire by Night, now viſibly removʼd from the Front of their Camp, and *covered the tent of the congregation*, in ſuch a Manner, that *Moſes was not able to enter into it, becauſe the cloud abode thereon, and the glory of the* LORD *filled the tabernacle*; and thus *a cloud was upon* it *by day, and fire was on it by night, in the ſight of all the houſe of Iſrael throughout all their journeys:* And it was afterward their conſtant Method, that *when the cloud was taken up from over the tabernacle, the children of Iſrael went forward in all their journeys. But if the cloud was not taken up, then they journeyed not, until the day when it was taken up.*

Anno Mundi 2514.

51. The firſt Month of this new Year takes in the whole Story of *Leviticus*. And therefore as ſoon as the *Tabernacle* was erected, and probably, on the Day following, GOD (*u*) ſpeaks to *Moſes* from thence, and gives him ſeveral Rules and Ordinances concerning it, the firſt of which are concerning Sacrifices to repreſent the Death of CHRIST, as the Tabernacle it ſelf did repreſent his Body. After this he (*x*) gives Direction concerning the Conſecration of *Aaron* to be the *High Prieſt*, and his Sons to be Prieſts under him; which was done with that Solemnity, that it laſted ſeven Days, in the Preſence of the whole Congregation, or ſo many as could be Spectators of it, that they might be Witneſſes of what was done, and ſatisfy all the People, that *Aaron* and his Sons did not intrude themſelves into this Office, but were ſolemnly call'd and conſecrated to it by *Moſes* the Servant of the LORD. And therefore an inward Call alone is not ſufficient, but there muſt be an external Ordination for that Purpoſe; for (*y*) *no man* ought to *take this office unto himſelf, but he that is called of* GOD, *as was Aaron.* There muſt be Satisfaction given not only to the Perſon himſelf, but alſo to the People among whom ſuch a Perſon officiates. But here is no Witneſs to teſtify an inward Call, except the ſame Perſon. And in this Caſe even CHRIST ſaith (*z*), *If I bear witneſs of my ſelf, my witneſs is not true.* There are but two Ways to prove our Miſſion, either by a due Ordination, or by Working of Miracles. This laſt was that which CHRIST appeal'd to, with this Declaration, that (*a*) if it had been otherwiſe, he ought not to have been believ'd. And therefore they who cannot bring this Teſtimony, ought to ſubmit to the other, before they preſume to take this Office upon them.

52. *Aaron* being thus conſecrated, he offers upon the Day after a (*b*) *burnt-offering* for himſelf, and a *ſin-offering* for all the

(*o*) Exod. 23. 14, 15, 16. Exod. 34. 22, 23, *and* Deut. 16. 13 *to* 18. (*p*) Exod. 35. 1, 2, 3. (*q*) John 1. 14. (*r*) John 7. 37. (*s*) Exod. 40. 2. (*t*) Exod. 40. 34 *to the End.* (*u*) Levit. *Chap.* 1, 2, 3, 4, 5, 6, 7. (*x*) Levit. *Chap.* 7, 8. (*y*) Heb. 5. 4. (*z*) John 5. 31. (*a*) John 10. 37, 38. (*b*) Levit. 9. 1 *to* 23.

People,

People, and (*c*) immediately after this he lifted up his Hands, imploring the divine Bleſſing upon the People, which he afterward pronounc'd. Upon this GOD manifeſted his Approbation of the whole, for that Glory (*d*) which before fill'd the Tabernacle, now appear'd without in the Sight of all the People, and a Fire came from thence, which burnt up the Sacrifices: And when all the People ſaw it, they ſhouted for Joy, and prais'd GOD with an humble Thankfulneſs, who hereby teſtify'd his Preſence among them, and his gracious Acceptance of them. And as GOD had before given a poſitive Order, (*e*) that *the fire ſhould be ever burning upon the altar, and ſhould never go out*; ſo they preſerv'd this Fire until the Captivity, by a conſtant Supply of Wood for that Purpoſe; ſo that it continu'd during the firſt Temple, but the *Jews* agree, (*f*) that it was wanting in the ſecond, notwithſtanding the Story (*g*) in the *Maccabees*, that it was hid in a Pit, and miraculouſly reſtor'd in the Time of *Nehemiah*.

53. But as no State in this Life is without its Troubles; ſo a ſad Accident happen'd, which turn'd the Joy of *Aaron*'s Family into Sorrow; for (*h*) *Nadab* and *Abihu*, his two eldeſt Sons, attempted without any Order from GOD to burn Incenſe in the Sanctuary. They both attempted it, tho' it was to be offer'd but by one at a Time, and probably they offer'd it out of Seaſon, it being neither the Time of the Morning, nor the Evening Sacrifice. And whereas they might now be oblig'd to take only of the Fire burning on the Altar, which they call'd holy Fire, they took it from another Place, which if allow'd, would have brought the Altar into Diſeſteem, and occaſion'd the Worſhipping of other Gods in other Places. The Cauſe of all this might be, that they had eaten and drank too liberally on this ſolemn Feaſt, which made them forget themſelves, and raſhly run into ſo groſs a Miſtake, which occaſion'd the Prohibition (*i*) of Wine and ſtrong Drink to the Prieſts, who were to enter into the Sanctuary. But GOD, to deter others from the like Offence, ſtruck them dead immediately with Fire from before his Face, giving this as a Reaſon, (*k*) *I will be ſanctified by all them that come nigh me, and before all the people will I be glorified.* This Misfortune ſo ſenſibly afflicted *Aaron*, that he (*l*) would not eat of the Goat for the Sin-offering, as he was (*m*) expreſly commanded; and he gave this Reaſon to *Moſes* for it, that (*n*) they had in many Particulars acted as it was commanded; but that ſince there had ſuch a heavy Misfortune befel him, in the Death of his two Sons, he could not have eaten it with a joyful and thankful Heart, as he ought to have done, and therefore he fear'd, that GOD would be angry at him, and he alſo ſhould loſe his Life in the ſame Manner with his Sons; which (*o*) Apology ſatisfy'd *Moſes*. For where there is no wilful Contempt, but rather a Reſpect intended in any Action, all good Men are inclin'd to make a favourable Conſtruction of it, and grant it an Indulgence, tho' there may be ſome Error in it.

54. And now the Feaſt of the Paſſover drawing nigh, GOD (*p*) commanded the *Iſraelites* to obſerve it in the ſame Manner as they had obſerv'd it in *Egypt* the Year before, leſt they ſhould look upon it as a temporal Command, which they did accordingly; at which Time ſome Perſons, who had been unclean by the Touching of a dead Body, deſire to know of *Moſes*, whether they ſhould keep it with the reſt of the *Iſraelites* or not; and *Moſes*, by the Direction of GOD, makes a ſtanding Rule, that in all ſuch Caſes they ſhould keep it on the fourteenth Day of the next Month. And the Reſt of the Month was ſpent in GOD's Delivering many other Commands to the *Iſraelites*, as we find them recorded in (*q*) the remaining Part of the Book of *Leviticus*.

55. On (*r*) the firſt Day of the ſecond Month in this new Year, GOD commands *Moſes* to number the Tribes, and place them in their Order about the *Tabernacle*; and it is very remarkable, that let them march which Way ſoever, the ſame Tribes were always on the ſame Side, let it be either Eaſt, Weſt, North or South, and began firſt to march accordingly, even tho' they happen'd to be the hindmoſt. The (*s*) *Levites* were appointed to pitch on the three Sides of the Tabernacle, and *Moſes* and *Aaron* before it. On the (*t*) eaſt Side there were the Tribes of *Judah*, *Iſſachar* and *Zebulun*. On the ſouth Side there were the Tribes of *Reuben*, *Simeon* and *Gad*. On the weſt Side were the Tribes of *Ephraim*, *Benjamin* and *Manaſſeh*; and on the north Side the Camps of *Dan*, *Aſher* and *Naphthali*. That there was an infinite Wiſdom concern'd in the Diſpoſal of theſe Camps, which knew all Events to the End of the World, and was the ſame which appear'd to (*u*) *Ezekiel* and (*w*) St. *John*, will appear by comparing them all together. In the Wilderneſs there was a Throne for the Divine Majeſty, or the Holy of Holies, in the Tabernacle. In *Ezekiel* and the *Reve-*

(*c*) Levit. 9. 22, 23. (*d*) Levit. 9. 24. (*e*) Levit. 6. 13. (*f*) Talmud Bab. *in* Joma, *cap.* 1. *ſect.* 21. & Talmud Hieroſol. *in* Taanith, *cap.* 2. *ſect.* 65. (*g*) 2 Mac. 1. 17 *to* 24. (*h*) Levit. 10. 1 *to* 8. (*i*) Levit. 10. 8, 9, 10, 11. (*k*) Levit. 10. 3. (*l*) Levit. 10. 19. (*m*) Levit. 6. 26. (*n*) Levit. 10. 19. (*o*) Levit. 10. 20. (*p*) Num. 9. 1, 2, 3, 4, 5. (*q*) Levit. *Chap.* 11, *to the End of the Book.* (*r*) Num. *Chap.* 1 *and* 2. (*s*) Num. 3. 1 *to* 40. (*t*) Num. *Chap.* 2. (*u*) Ezek *Chap.* 1, *and* 8. 4. (*w*) Rev. *Chap.* 4.

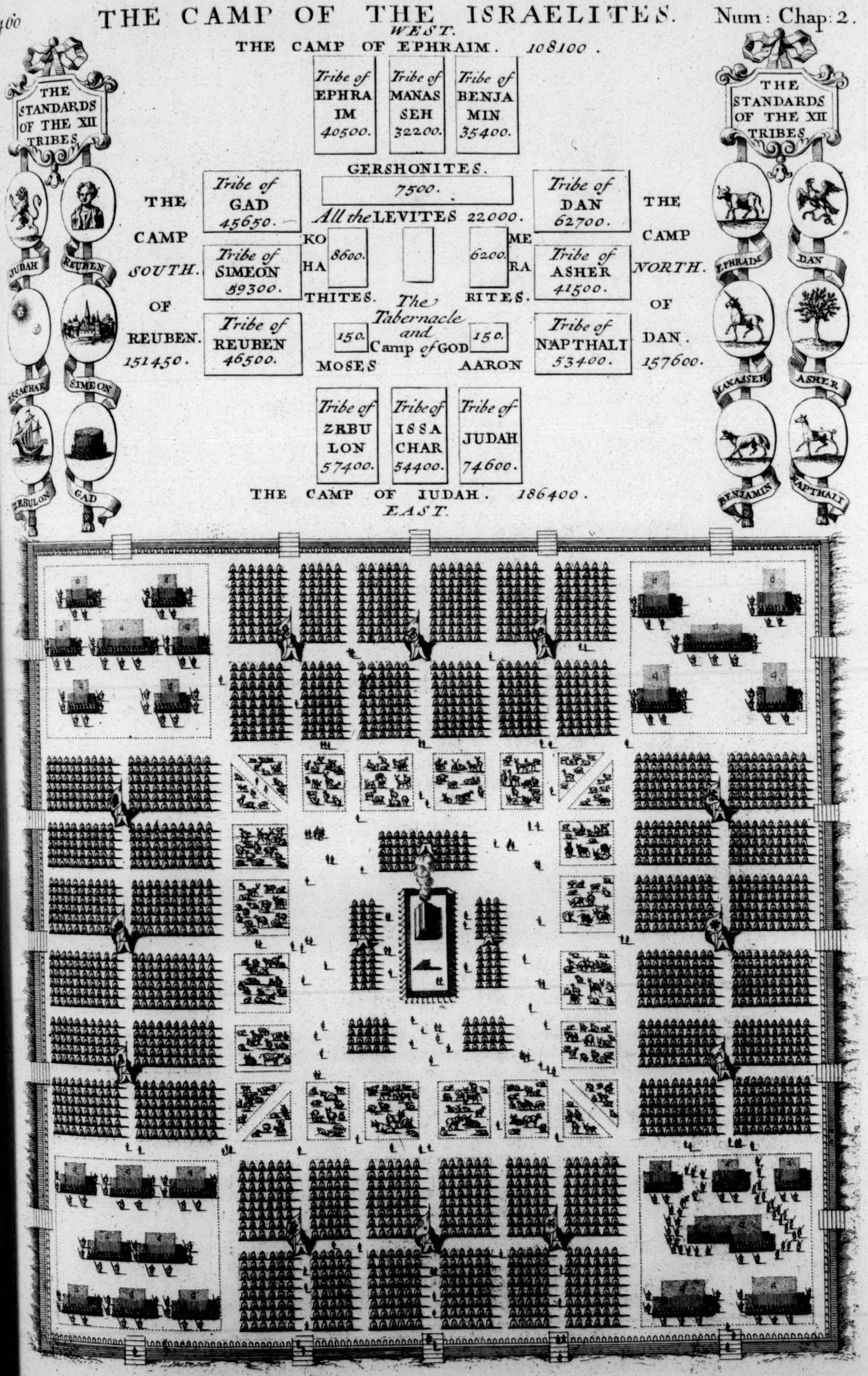
lations

lations there is a Throne, expreſly call'd ſo, and all theſe are ſuppos'd not to be vacant, but fill'd with the Divine Majeſty, as it is particularly expreſs'd by *Ezekiel* and St. *John*. In the Wilderneſs, and by St. *John*, this Throne is plac'd in the Midſt of all, in *Ezekiel* above all. And all this is to ſhew GOD's Providence in and over his Church, and that nothing happens to her but by his Appointment and Permiſſion. Next to the Tabernacle in the Wilderneſs, was the Camp of the *Levites*, including the Prieſts as their principal Part. Next to the Throne in the *Revelations* are the four and twenty Elders, like the Heads of (*x*) the four and twenty Courſes of the Prieſts, appointed by *David* to attend upon the Temple in their ſeveral Turns. Beyond theſe in the Wilderneſs, are the twelve Tribes of *Iſrael*, reduc'd into four Armies or Bodies, pitching at a convenient Diſtance on the Eaſt, South, Weſt and North Sides, each having its particular Standard under ſo many principal Tribes, *Judah*, *Reuben*, *Ephraim* and *Dan*. Each of theſe principal Tribes, as the Head of each Army, according to the antient Tradition (*y*) of the *Jews*, had their own peculiar Animals diſplay'd on their Banners, particularly *Judah*'s Enſign on the Eaſt was a Lion, *Ephraim*'s on the Weſt was an Ox, *Reuben*'s on the South was a Man, and *Dan*'s on the North was a flying Eagle. Thus when *Ezekiel* ſaw his Viſion with (*z*) his Face toward the North, the four Faces of the *Cherub* which he ſaw did exactly correſpond thereto. For the Face (*a*) on the Right hand or Eaſt was as a Lion, that on the Left-hand or Weſt was like an Ox, that on the South, which he mentions firſt as being before him, was like a Man, and that on the North was like an Eagle. The (*b*) ſame Order is alſo obſerv'd by St. *John*, as an Introduction to his Prophecies, or (*c*) the Opening of the Seals, which immediately follow'd. And as (*d*) the Seat of St. *John*'s Viſions was the *Roman Empire*; ſo this Situation in the Wilderneſs, and *Ezekiel*'s Viſion, compar'd with his, do fix the Hiſtory of the four firſt Seals, and conſequently ſerves for a Key to all the reſt. The firſt Seal ſhews us (*e*) *a white Horſe, and he that ſate on him, had a bow, and a crown was given to him; and he went forth conquering and to conquer.* By this is meant CHRIST himſelf, who was perfectly clean and pure, and without Spot or Blemiſh. He is repreſented by St. *John* as a *Lion*, the Enſign of *Judah* on the eaſt Side, and is call'd (*f*) the *Lion of the tribe of Judah*, to ſhew more expreſly a Correſpondence of this Seal with his Authority and Power. He firſt ſet up his Kingdom at his Reſurrection and Aſcenſion, which begun in the Eaſt, and ſoon made a great Progreſs, and after the Deſtruction of his Enemies the *Jews*, was ſtill more and more advancing it ſelf in the *Roman* Empire. The (*g*) ſecond Seal ſhews *a red horſe, and power was given to him that ſate thereon to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.* This is introduc'd by the ſecond Animal an *Ox*, whoſe Station was on the Weſt Side of the Camp of *Iſrael*, and the Prophetick Scenes. This fixes the Hiſtory to the Reign of *Trajan*, and his immediate Succeſſors of the *Ælian* Family. He was born in *Spain* the utmoſt Parts of the Weſt, and was the firſt *Roman* Emperor, who was not an *Italian*. And he and his Succeſſor *Hadrian* made the moſt diſmal Slaughters of the *Jews*, which ever were known, to the Number (as (*h*) ſome ſay) of twelve hundred thouſand Men. The third Seal (*i*) ſhews *a black horſe, and he that ſate thereon had a pair of balances in his hand. And there was a voice in the midſt of the four beaſts, ſaying, A meaſure of wheat for a peny; and three meaſures of barley for a peny. And ſee, that thou hurt not*, or (*k*) be not unjuſt in *the oyl and the wine.* This was introduc'd by the third Animal, which had the *face of a man*, whoſe Station was on the South Side of the Camp of *Iſrael*, and the Prophetick Scenes. This fixes the Hiſtory to the Beginning of the Reign of *Septimius Severus*, who was born in the South Part of the *Roman* Empire, even in *Africa* it ſelf, and he and his Succeſſors under this Seal were the only *Roman* Emperors, who were of this Extraction. And the Care, which he and his Succeſſors took to make good Laws, and execute them impartially, particularly in Relation to Oil and Wine, and to procure Plenty of both, as related by the Hiſtorians of thoſe Times, doth perfectly agree with this Prophecy. The fourth Seal (*l*) ſhews *a pale horſe, and his name that ſate on him was Death, and hell followed with him, and power was given unto them over the fourth part of the earth to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.* This was introduc'd by the fourth Animal, which was like *a flying eagle*, whoſe Station was in the North ſide of the Camp of *Iſrael* and the Prophetick

Anno CHRISTI 33. Anno CHRISTI 98. Anno CHRISTI 193.

(*x*) 1 Chron. 24. 1 *to* 20. (*y*) Aben Ezra *on* Num. 2. 2. (*z*) Ezek. 1. 4. (*a*) Ezek. 1. 10. (*b*) Rev. 4. 7. (*c*) Rev. *Chap.* 6, 7, 8. (*d*) Whiſton *on the* Revelations, *page* 41. (*e*) Rev. 6. 1, 2. Mede *pag.* 442. Whiſton, *pag.* 135. (*f*) Rev. 5. 5. (*g*) Rev. 6. 3, 4. Mede, *pag.* 442. Whiſton, *pag.* 137. (*h*) Sepher Juchaſin. (*i*) Rev. 6. 5, 6. (*k*) καὶ τὸ ἔλαιον, καὶ τὸν οἶνον μὴ ἀδικήσῃς. Mede, *pag.* 443. Whiſton, *pag.* 140. (*l*) Rev. 6. 7, 8. Mede, *pag.* 445. Whiſton, *pag.* 142.

Scenes,


WEST.
THE CAMP OF EPHRAIM. 108100.
Tribe of EPHRAIM 40500.
Tribe of MANASSEH 32200.
Tribe of BENJAMIN 35400.
THE STANDARDS OF THE XII TRIBES
GERSHONITES.
7500.
THE CAMP SOUTH. OF REUBEN. 151450.
Tribe of GAD 45650.
All the LEVITES 22000.
Tribe of DAN 62700.
THE CAMP NORTH. OF DAN. 157600.
Tribe of SIMEON 59300.
KOHATHITES. 8600.
MERARITES. 6200.
Tribe of ASHER 41500.
Tribe of REUBEN 46500.
150.
The Tabernacle and Camp of GOD
150.
Tribe of NAPTHALI 53400.
MOSES
AARON
Tribe of ZRBULON 57400.
Tribe of ISSACHAR 54400.
Tribe of JUDAH 74600.
THE CAMP OF IUDAH. 186400.
EAST.
JUDAH
REUBEN
SIMEON
GAD
ISSACHAR
ZEBULON
EPHRAIM
MANASSEH
DAN
ASHER
BENJAMIN
NAPTHALI

Scenes, and fixeth the Hiſtory to the Beginning of the Reign of *Maximinus*, who was born North as far as *Thrace*, and thus it was to continue during the Reigns of his immediate Succeſſors. There were Wars and Murders, Tyranny and Cruelty, a Peſtilence for fifteen Years together, and a Famine conſequent thereon, at which Time it was no Wonder, (*m*) if the wild Beaſts of the Earth increas'd upon them. So that it is evident, that the GOD, who gave Directions, how the *Iſraelites* ſhould pitch their Tents, was the GOD who appear'd to *Ezekiel* and St. *John*, in Viſions agreeing therewith, and made them ſo exactly to agree with the Hiſtory of future Ages; and conſequently knew in the Beginning what ſhould happen to the End of the World.

Anno CHRISTI 235.

56. In the Situation of the *Levites* round the Tabernacle, it is obſervable, that the Family of *Gerſhom* pitch'd (*n*) behind toward the Weſt, the Family of *Kohath* on (*o*) the Right-hand toward the South, and the Family of *Merari* (*p*) on the Left-hand toward the North, and they were reckon'd to be twenty and two thouſand, but in Computing them we ſhall find that they were three hundred more. Thus

Num. 3. 22.	*Gerſhom*	7500
28.	*Kohath*	8600
34.	*Merari*	6200
	Total	22300

Which may be thus accounted for: The Family of *Kohath* was the moſt numerous, and (*q*) *Moſes* and *Aaron* were deſcended from them. *Moſes* and *Aaron* (*r*) pitch'd their Tents on the Eaſt Side of the Sanctuary, and probably *Moſes* on the Right-hand near to his Family; ſo that he might take three hundred from them, one half to attend on him, and the other half to attend on *Aaron*, and ſo they who remain'd in their reſpective Camps might be the exact Number, which the *Scripture* mentions; and the Camp of *Kohath* will be ſtill the largeſt of the three.

57. The Number of the *Iſraelites* from (*s*) twenty Years old and upwards, (*t*) was 603550, but the Number of the (*u*) *Levites* from a Month old and upwards was but 22300, ſo that we cannot ſuppoſe, that the Number of thoſe, who were above twenty Years old, could exceed twenty thouſand, which was not a thirtieth Part in Number of the reſt. Theſe were to have the full Tythe of Cattle, Sheep, and indeed of every thing even to Mint, Aniſe and Cummin; ſo that in this Reſpect two *Levites* had as much or more of the Product of the Ground as five other *Iſraelites*, beſide the Sacrifices, voluntary Oblations, and other Offerings at the three ſtated Feaſts, and (*x*) the eight and forty Cities which were given to them, could not be leſs than a (*y*) full Proportion with the reſt; ſo that there was a much more ample Proviſion than many imagine, for ſuch as in thoſe Days did attend the Service of the Altar. And if (as moſt affirm) they paid a ſecond Tythe every Year, the *Levites* had much more, and the Husbandman paid above a ſixth Part, as appears from (*z*) an antient Computation in this Manner.

6000 Buſhels in one Year belonging to the Husbandman.

100 Buſhels was the leaſt, which could be paid to the *Prieſts*, for the firſt Fruits of the threſhing Floor.

(*m*) *Such a Deſtruction of Men the Scriptures frequently intimate to be the Cauſe of the Increaſe of wild Beaſts, as* Levit. 26. 21. Deut. 7. 22. Deut. 32. 24. Ezek. 5. 17, *and* Ezek. 14. 15, 21. (*n*) Num. 3. 23, 24, 25, 26. (*o*) Num. 3. 29, 30, 31, 32. (*p*) Num. 3. 35, 36, 37. (*q*) Exod. 6. 16, 17, 18, 19, 20. (*r*) Num. 3. 38. (*s*) Num. 1. 2, 3. (*t*) Num. 1. 46. (*u*) *As above.* (*x*) Num. 35. 1 *to* 9. (*y*) *As the* Levites *had eight and forty Cities given them,* Num. 35. 7. *and on each Side a thouſand Cubits for Suburbs, and two thouſand more for the Fields of the Suburbs,* Levit. 25. 34. *or for their Paſture Ground. See* Patrick *on* Num. 35. 5. *So let us ſuppoſe, that the whole might be equal to a Square of two Miles and an half, making in all* 158400 *Inches, or* 7236 *Cubits at* 21,888 *Inches to a Cubit. From hence ſubſtract* 6000 *Cubits for the Fields and Suburbs on each Side, and the City will be equal to a Square of* 1236 *Cubits, which is equal to a Square of* 27053 *Inches, or* 136 *Perch, and is not very large for a City. According to this Computation, What therefore belongs to each City will be equal to a Square of* $2\frac{1}{2}$ *Miles, or* $5\frac{1}{4}$ *Square Miles, and the eight and forty Cities, with their Suburbs and Fields, will be equal to* 250 *Square Miles. Let us next ſuppoſe that the whole Land of* Canaan *belonging to the twelve Tribes was equal to an* Oblong *of* 200 *Miles in Length, and* 100 *Miles in Breadth, or* 20000 *ſquare Miles in the whole, which is more than can be allow'd. However according to this Reckoning the* Levites *will have an eightieth Part of the whole. Now the reſt of the* Iſraelites *above twenty Years of Age being* 603550, Num. 1. 45, 46. *and it being impoſſible, that all the* Levites *of that Age could be* 20000, *ſince all of a Month old and upwards were but* 22300, *the whole Number might be about* 623550. *The* Levites *therefore being but a thirtieth Part of the whole, will have ſuch a Proportion of Land, as* 30 *is to* 80, *or* 3 *to* 8, *which was very conſiderable, beſide the Tythe of all the reſt. And if we reckon* 640 *Acres to a ſquare Mile, their* 250 *ſquare Mile will amount to* 160000 *Acres in the whole; which according to the loweſt Computation was* 8 *Acres to each Man. However we may rather conclude, that* GOD *allow'd to his Servants the* Levites *when in* Canaan, *about the ſame Quantity of Land, which* Seſoſtris *diſtributed among his Soldiers in* Egypt *in the Time when they travell'd in the Wilderneſs. But if among the* 22300 Levites, *we allow* 5458, *to be between a Month and twenty Years of Age, and that only* 16842 *of them, among whom the Land was divided, were above twenty Years of Age, then according to the former Suppoſitions each of them might have nine Acres and an half, which was the exact Quantity that* Seſoſtris *gave to his Soldiers. Or it may be the ſame, if we reckon the Land of* Canaan *to be leſs than what is here computed, as it really was.* (*z*) Sixtinus Amamus *de decimis.*

5900 Buſhels remaining to the Husbandman, out of which he paid two Tythes.
590 Buſhels were the firſt Tythe to the *Levites*, *Tobit* 1.7. *Neh.* 10. 37.
59 Buſhels the *Levites* paid to the Prieſts, which is call'd, *The Tythe of the Tythes*, *Neh.* 10. 48. 2 *Chron.* 31. 6.
5310 Buſhels remain'd to the Husbandman, out of which he paid his ſecond Tythe, *Tobit* 1.7. and it was ſpent two Years in the Temple, *Deut.* 14. 26. and the third Year given to the Poor, *Deut.* 26. 12. (*a*)
531 Buſhels were the ſecond Tythe.
4779 Buſhels remain'd to the Husbandman as his own, all being paid.
1121 Buſhels are the Sum of both Tythes join'd together, which is above a ſixth Part of the whole, or almoſt nineteen out of an hundred; but if the firſt hundred is added to it, it is 1221 or above a fifth Part, or twenty to an hundred.

And therefore according to this Computation, if we except the ſecond Tythes of the third Year as belonging to the Poor, the Tythes belonging to one *Levite* will be four Times as much in Value, as the Lands belonging to any other *Iſraelite*.

58. Whilſt the Camp of the *Iſraelites* was ſettled in the Order before-mention'd, GOD (*b*) gave direct Orders to the *Iſraelites* to ſeparate unto him the Tribe of *Levi* inſtead of the firſt-born, who before executed the Office of Prieſts in their reſpective Families; and alſo (*c*) to put out of the Camp all unclean Perſons, which was done accordingly, and he alſo gave them (*d*) ſeveral other Laws, which were to be obſerv'd among them.

59. Thus on the firſt Day of the ſecond Month, in the ſecond Year, which was the Day of the *Jewiſh* Sabbath, GOD ſpeaks to *Moſes* from the Tabernacle, and (*e*) commands him to number the People, and ſet up their Standards on the four Sides of the Camp, and particularly mentions the Names of the Princes of each Tribe, who was to be their Standard-Bearer, and the principal Perſons to give Directions in all Caſes of this Nature. The Day (*f*) after the People are number'd, theſe Standard-Bearers are ſettled, and they take care to ſettle theſe Encampments according to their Directions. And thus the *Jewiſh* Church becomes moſt glorious on the Day of the *Chriſtian* Sabbath; which being done, *Moſes* (*g*) ſeems to dedicate the whole Camp to GOD by ſome particular Ceremonies, which were without Doubt according as he had been commanded, tho' the Command is not mention'd, becauſe it was never afterward to be in Uſe; and theſe Princes conſult what they ſhould offer unto GOD for this Honour done them, that ſo their Offerings might be alike, which they did one by one every Day, the Sabbaths excepted; ſo that all their Offerings were completed on the ſixteenth Day of the ſame Month, being the Day of the *Chriſtian* Sabbath.

60. In the mean Time GOD gives (*h*) ſome other Commands to *Moſes* relating to the Office of the Prieſts, and gives him (*i*) particular Directions for the Conſecration of the *Levites*, which were obſerv'd accordingly; and the Perſons who were unclean at the Time of the Celebration of the laſt Paſſover, are directed to obſerve it on the fourteenth Day of the ſecond Month, according to the Directions which had before been given them. The Tranſlation of this Feaſt a Month beyond its proper Time, occaſion'd that it could not then be a Commemoration of their Deliverance out of *Egypt*, becauſe in ſuch a Caſe it would have been obſerv'd on that very Night, or not at all; and therefore it muſt refer to ſomething elſe, and chiefly to ſomething elſe to come, which was the Death of CHRIST.

61. When *Moſes* was coming into *Egypt* upon GOD's Meſſage, at the End of the former Year, the (*k*) Angel of the LORD appear'd in a threatning Poſture, as if he intended to kill him, which could not but affright him, and put him into ſome Diſorder. The Reaſon was, becauſe he had neglected to circumciſe one of his Sons; which being done, and the Danger over, *Zipporah* his Wife fearing ſome other Misfortune, into which ſhe and her Children might fall by the Way, or in *Egypt*, deſir'd *Moſes* to ſend her home again, until he had finiſh'd the Work that he went about, to which he conſented. But now *Jethro* his Father-in-Law (*l*) hearing of all the glorious things, which GOD had done for the *Iſraelites* by the Hand of *Moſes*, brings his Wife and his two Sons with him unto *Moſes* at *Sinai*, where they receiv'd each other with a mutual Affection, *Moſes* telling *Jethro* the great Deliverances, which they had met with, and *Jethro* rejoicing when he heard the News, and (*m*) profeſſing his Belief in the GOD of the *Iſraelites*. He was certainly a good Man, and his Piety might be the chief Inducement to cauſe *Moſes* to be ſo nearly related to him. He was deſcended from *Cuſh*, the Family of the Son of *Ham*, and there-

(*a*) *This Tythe in Reſpect of its Kinds was call'd* מעשר שני, The ſecond Tythe, Tobit 1.7. *In Reſpect of its being paid to the Poor, it was call'd* מעשר עני, The poor Man's Tythe; *and in Reſpect of its being paid every third Year, it was call'd* מעשר שלישי, The third Tythe, Tobit 1. 1. (*b*) Num. 3. 40 *to the End.* (*c*) Num. 5. 1, 2, 3, 4. (*d*) Num. 5. 5 *to the End, and Chap.* 6 *throughout.* (*e*) Num. 1. 1, *to* 2. 34. (*f*) Num. 2. 34. (*g*) Num. 7. 1, *and ſo throughout.* (*h*) Num. 8. 1, 2, 3, 4. (*i*) Num. 8. 5 *to the End.* (*k*) Exod. 4. 24, 25, 26. (*l*) Exod. 18. 1, *&c.* (*m*) Exod. 18. 10, 11.

fore

fore is call'd (*n*) a *Cuſhite*, which we tranſlate an *Ethiopian*. Before the Beginning of the *Aſſyrian* Monarchy by *Nimrod* the Son of *Cuſh*, he remov'd with a great Part of his Family toward *Babylon*, and ſettl'd in the South Part call'd *Cuſcha*; and after that remov'd into the Parts of *Perſia* call'd *Cuſeſtan*, or the Province of *Cuſh*. And thoſe who were left behind in their old Country being much weaken'd thereby, were expos'd to the Invaſions of the (*o*) *Iſhmaelites*, the (*p*) *Avites*, the (*q*) *Horites*, the (*r*) *Caphtorims*, or neighbouring Parts of *Egypt*, and the (*s*) *Idumæans*, which ſo weaken'd them, that in the Time of *Jethro* there was hardly any thing of them remaining in that Country but the antient Name. He is call'd in the Books of *Moſes* by three Names. The firſt (*t*) is *Reuel*, which (*u*) the *Septuagint* frequently tranſlates by *Raguel*, which was alſo the Name of his (*x*) Father, and was accordingly the Name of ſome others in thoſe Countries, particularly of (*y*) *Raguel* mention'd in the Book of *Tobit*. The (*z*) Name ſignifies *Fear*, *Terror* or *Conſternation*, as if ſome heavy Calamity afflicted the Nation at each of their Births, and probably was occaſion'd by ſuch Commotions. The other Name is (*a*) *Jethro*, or, *The Remainder*, as if he was the laſt of all, who tarried in that Country; and when he remov'd from thence to dwell among the *Midianites*, who were of Poſterity of (*b*) *Abraham* by *Keturah*, he was there call'd (*c*) *Hobab*, or, *The Beloved*, where he was ſo well reſpected, that he was made (*d*) *the Prieſt* of *Midian*, not perhaps of the *Midianites*, but of his Brethren the *Cuſhites*, who upon thoſe ſeveral Occaſions before mention'd upon the Diſperſions from the Country of *Cuſh*, might come and ſettle there. And it is probable, that his Intereſt in that Country might be a peculiar Providence, that none of all the Sons of *Keturah*, which were ſettl'd in thoſe Parts, gave the *Iſraelites* the leaſt Diſturbance, whilſt they travell'd in the Wilderneſs. *Jethro* (*e*) coming thither, offer'd a Burnt-offering and Sacrifices to the GOD of the *Iſraelites*, which ſhews, (*f*) that all thoſe Laws were then fully ſettl'd by GOD himſelf. And the next Day (*g*) *Moſes* judg'd the *Iſraelites* according (*h*) to thoſe judicial Laws, which had been before eſtabliſh'd after the Delivery of the ten Commandments. *Jethro* ſeeing *Moſes* undergo ſo great a Fatigue, adviſ'd him (*i*) to appoint fit Judges to act under him in all the leſſer Matters, to which he conſented, and which was a great Eaſe to him afterward all the Days of his Life.

62. After this (*k*) GOD commands *Moſes* to make two Silver Trumpets, and tells him the Uſe of them in Calling the Princes or the People together on any particular Occaſion. And when *Jethro* had been with him about three Days, the (*l*) Cloud aſcends from the Tabernacle, to give Notice of their March from Mount *Sinai*, and ſo they prepare to travel by Setting the Standards and the Tribes in their Order, and Appointing the *Levites* to their particular Charges. And *Moſes* knowing what a ſignal Piece of Service his Father-in-Law had done him in ſo ſhort a Space of Time, and concluding that his Advice might be as proper on other Occaſions, (*m*) deſires him not to leave him, with a Promiſe to gratify him to the utmoſt of his Power for ſuch an Obligation, which he refus'd, and return'd back again into the Country of *Midian*. The Reaſon of his Refuſal is ſuppos'd to be, becauſe he had not ſettl'd the Government of theſe People, nor the Office of the Prieſthood during his Abſence; and that he might teach them the Worſhip of the true GOD, and leave in them a true Senſe of Religion, which he effected in ſo great a Meaſure, that Piety was propagated in ſome Families among them to future Generations. For the (*n*) *Rechabites* came out of this Country, who (*o*) deſcended from this *Jethro* or *Hobab*, and (*p*) whoſe Virtue the Prophet *Jeremiah* praiſes in the latter End of the *Jewiſh* Church.

63. After a tedious March of three Days in (*q*) the Wilderneſs of *Paran*, the *Iſraelites* (*r*) came to a certain Place, where ſome of them began to murmur, but not publickly, either becauſe of the Length of the Journey, or for Want of ſuch Proviſions as they had a Mind to. But GOD, who knows our private Actions, deſtroy'd many of them by a Fire, which was quench'd at the Interceſſion of *Moſes*. For which Reaſon the Place, which probably had no diſtinct Name before, was now call'd *Taberah*, or a Burning. However, (*s*) the whole Multitude was ſo far from being reform'd by this, that they come tumultuouſly unto *Moſes*, and murmur for Want of Fleſh, and at the Prayer of *Moſes* GOD promiſeth to give them ſo much as ſhould ſerve for a whole Month. But (*t*) *while the fleſh was yet between their mouths, and before it was chewed, the wrath*

(*n*) Num. 12. 1. (*o*) Gen. 16. 12, *and* 25. 16, 17, 18. (*p*) Deut. 2. 23. (*q*) *Ibid.* (*r*) *Ibid.* (*s*) Gen. 33. 14, 15, 16. Deut. 2. 4, 5. (*t*) Exod. 2. 18. (*u*) *Ibid.* (*x*) Num. 10. 29. (*y*) Tobit *chap.* 6. 7, 8. (*z*) *See the* Polyglot Lexicon, *in* Hebrew, Chaldee *and* Syriack, *under the* Radix רעל. (*a*) Exod. 18. 1, 2. (*b*) Gen. 25. 2. (*c*) Num. 10. 29. (*d*) Exod. 2. 26, *and* Exod. 3. 1. (*e*) Exod. 18. 12. (*f*) Leviticus *throughout*. (*g*) Exod. 18. 13. (*h*) Exod. *chap.* 21. 22, 23. (*i*) Exod. 18. 21, 22, 23. (*k*) Num. 10. 1 *to* 11. (*l*) Num. 10. 11 *to* 29. (*m*) Num. 10. 29, 30, 31, 32. (*n*) 1 Chron. 2. 55. (*o*) Judg. 4. 11. (*p*) Jer. *chap.* 35. (*q*) Num. 10. 33. (*r*) Num. 11. 1, 2, 3, 4. (*s*) Num. 11. 5, *&c.* (*t*) Num. 11. 33, 34. Pſal. 78. 30, 31.

of

of the LORD *was kindled againſt the people, and he ſmote the people with a very great plague.* And therefore *the name of the place was called Kibroth-hattaavah*, or the Graves of Luſt, *becauſe there they buried the people that luſted.* When *Moſes* relates the Story firſt in (*u*) the Book of *Numbers*, he mentions both the Names, but doth not tell us, whether or no they were two different Places. When he (*x*) repeats the ſame in *Deuteronomy*, he ſeems to mention them as two different Places. And when he (*y*) ſpeaks of their ſeveral Encampments, he leaves out one of the Names, as if they were both the ſame. But the Truth ſeems to be this: They were two different Places, but ſo near to one another, that when they had remov'd from one Place to the other, ſome of the Tents ſtood on the ſame Place where the others had ſtood before; and therefore it was rather a Change in the Situation of their Camp than a different Encampment.

64. The two (*z*) moſt learned Men of their Age have differed in their Opinions, what Food this was, which was given to the *Iſraelites*, one of them affirming it to be Quails and the other Locuſts. It is poſſible, that the original Word might ſignify both; and therefore at this Time they might be fed with both. They (*a*) complain'd for Want of Variety, and therefore GOD might give them Variety. And (*b*) the *Pſalmiſt* ſeems to refer to both, when he ſaith of GOD, that *he rained fleſh upon them as thick as duſt, and feathered fouls like as the ſand of the ſea. And he let* it *fall into the midſt of their camp, even round about their habitation.*

65. The People being ſix hundred thouſand Men, it was impoſſible for *Moſes* ſo to ſpeak, that he could be heard of them all, and therefore (*c*) he complain'd to GOD, that the Burden was too heavy for him, and deſir'd to be eas'd of it either in Life or by Death. GOD commands him to bring to him ſeventy of the Elders, and promiſes to (*d*) endow them with extraordinary Gifts, that they ſhould ſpeak to the People ſuch excellent Truths as were proper for them to hear, and might perſuade them to their Duty on all Occaſions, with ſuch forcible Arguments, and in ſo preſſing a Manner, that all might be ſenſible, that it was GOD who qualify'd them for this Work, and theſe Gifts were conferr'd not only on all the Number which were preſent, but even upon two that remain'd in the Camp,

66. After a ſmall Stay at *Kibroth-hattaavah* the *Iſraelites* decamp'd from thence, and came to *Hazeroth* their thirteenth Station. *Zipporah* the Wife of *Moſes* had not been with him above a Fortnight or three Weeks, but (*e*) *Aaron* and *Miriam* revile her and *Moſes* for her Sake. It is probable, that they had never ſeen her before; and when they ſaw her they deſpis'd her, being of a black or ſwarthy Complexion like the reſt of the Family of *Ham*, from whom ſhe was deſcended by his Son *Cuſh*. But there were other Reaſons for Reflection: *Shem* (from whom they were deſcended by *Abraham*) had (*f*) the Right of Primogeniture conferr'd upon him as a Reward of his Piety to his Father *Noah*, and *Ham* was not only the youngeſt Son, but accurſed of GOD for his Impiety at the ſame Time. His Race fell ſoon into Idolatry, for which Reaſon the *Canaanites* were devoted to utter Deſtruction, the *Egyptians* were plagu'd in a terrible Manner, the *Cuſhites* had been weaken'd by frequent Invaſions, and *Jethro* who tarry'd longer than the reſt, was forc'd at laſt to fly his Country. The Reflection againſt *Moſes* was, that he was too much rul'd by this foreign Family. He had made Judges by the Advice of *Jethro*, and ſince that had appointed ſeventy Elders to be Prophets without conſulting them; and therefore they look'd upon themſelves as ſlighted upon the Account of theſe new Relations, and reſented it accordingly. But GOD vindicates his Servant *Moſes* by a Voice from the Tabernacle; and as *Miriam* was the chief Aggreſſor, and ſtirr'd up *Aaron* to join with her (for which Reaſon ſhe is (*g*) mention'd as the firſt) ſo ſhe was ſmitten with Leproſy, the Sight whereof brought *Aaron* to a deeper Senſe of his Sin, ſo that he humbly begg'd Pardon for himſelf and for her, and ſo eſcap'd.

67. After *Miriam* had (*h*) been ſhut out of the Camp ſeven Days (for (*i*) ſo long was any Perſon reckon'd as unclean by this Diſtemper) they (*k*) march'd again and came to *Rithmah*, a Place ſo call'd from the great Number of *Juniper* Trees, which were in it. This was their fourteenth Station, and it lay in the Wilderneſs of (*l*) *Paran* in the direct Road to the Land of *Canaan*, and ſo near it, that another March might have brought them into the ſouthern Part of the Country. Here *Moſes* (*m*) by the Commandment of GOD chooſes out twelve Men, one out of every Tribe, and commanded them to ſearch out the Land, and bring him a particular Account. The Name of him, who was of the Tribe of *Ephraim*, was (*n*) *Hoſhea*, whom *Moſes* for

(*u*) Num. 11. 3, 34. (*x*) Deut. 9. 31. (*y*) Num. 33. 16, 17. (*z*) Bochart. *Part* 2. *Hierozoicon, lib.* 1. *cap.* 14. Ludolphus *de Locuſtis, & in Hiſtoriâ Ethiopicâ, lib.* 1. *cap.* 13, *num.* 96. (*a*) Num. 11. 5. (*b*) Pſal. 78. 27. (*c*) Num. 11. 10 *to* 18, *and* 24 *to* 31. (*d*) Num. 11. 16, 17, 25, 26. (*e*) Num. 12. 1. (*f*) Gen. 9. 23, 25, 26. (*g*) Num. 12. 1. (*h*) Num. 12. 14. (*i*) Lev. 13. 4, 5, 46. (*k*) Num. 33. 28. (*l*) Num. 12. 16. (*m*) Num. *chap.* 13. (*n*) Num. 13. 8.

a particular Reaſon (*n*) call'd *Jehoſhua*, and was he, who afterward led the *Iſraelites* into *Canaan*, and is not only by the *Septuagint*, but alſo (*o*) in the *Apocrypha* call'd *Jeſus the Son of Nave*, and is once in the *New Teſtament* call'd (*p*) *Jeſus* by St. *Paul* himſelf. The Name *Hoſhea* in *Hebrew* ſignifies a *Saviour*, and the Word *Jehoſhua*, *Joſhua*, or JESUS, ſignifies, *The* LORD *will ſave*. The Name was thus alter'd, to ſhew the *Iſraelites* that *Joſhua* was only the Inſtrument, but the Praiſe and Glory of all muſt be given to GOD alone. He was a Type of CHRIST; and as he led the *Iſraelites* into the Land of *Canaan*; ſo CHRIST brings us to the Kingdom of Heaven, that (*q*) *Reſt*, which *remaineth for the people of* GOD. For this Reaſon *our bleſſed* LORD was call'd by this Name, and the Angel gives this Account hereof to *Joſeph*, telling him, that the Virgin *Mary* (*r*) *ſhould bring forth a ſon, and they ſhould call his name* JESUS, becauſe *he*, the LORD himſelf, ſhould not be a temporal Saviour only, as *Joſhua* was, but *he ſhould ſave his people from their ſins*.

68. Theſe Spies are ſuppos'd to agree together to ſeparate themſelves, or only to go two and two for fear of being diſcover'd, and to return at the End of forty Days, which they did accordingly. At their Return they brought of the Fruit of the Land, particularly ſome of the Pomegranates and Figs; and when they came to a Brook in the ſouthern Part, they cut down a large Bough from a Grape-Tree, which they brought upon a Stick between two; and for this Reaſon the Brook was call'd, *The Brook of* Eſhcol, which Word ſignifies, *A Cluſter of Grapes*. This needs not to look like a Romance, ſince (*s*) *Strabo* ſaith, that the Vines in *Margiana* and other Places were ſo big, that two Men could ſcarce compaſs them in their Arms, and that they produc'd a Bunch of Grapes of two Cubits, or three Foot and an half in Length, which could not well be carry'd but between two upon a Stick. They return'd back (as near as can be computed) on the ſixteenth Day of *September*, according to our Style, at which Time the Sun was in nine Degrees of *Virgo*, as it is with us about the twenty ſecond Day of *Auguſt*. And tho' this is earlier than the Time, when Grapes are ripe among us; yet in the Parts more near the Sun, they ripen'd ſooner, and ſo might be fully ripe about the ſame Time. The *Canaanites*, who return'd from the *Egyptian* Wars, and had there learn'd the Art of Fortification, built ſuch large Walls about Towns, as were thought to be impregnable. Some of the Men were of a gigantick Stature, and particularly the *Anakims*, of whom it was a (*u*) Proverb, *Who can ſtand before the Children of Anak?* And their Names at that Time ſhew'd their Size. *Anak* ſignify'd (*x*) *a Chain* or *a Collar*, ſuch as the commanding Officers wore in thoſe Days, and therefore ſhew'd a Man well vers'd in Military Affairs. The (*y*) Names of his Sons were remarkable. *Ahiman* ſignifies, *Who is my Brother?* as if there were none to be compared to him. *Sheſhai* coming from a Word which ſignifies *ſix*, imports him to be *ſix Cubits* high, which was near the Height of *Goliah*; and *Talmai* ſignifies Furrows, as if his Height was equal to the Breadth of a Furrow, which in Countries where they mow their Corn and do not reap it, muſt be very conſiderable. The Spies returning magnify all theſe Reports, and put the People in a Fright, only *Caleb* and *Joſhua* endeavour to appeaſe them, and the People murmur at the News, and for this Reaſon GOD deſtroys all the Spies except thoſe two, who were reſerv'd to enter into the Land of *Canaan*; he tells them that they ſhould wander forty Years in the Wilderneſs, until they, who were above twenty Years old, ſhould be all deſtroy'd, and their Children ſhould be brought in to poſſeſs it, which forty Years are not to be reckon'd from this Time, but from the Time of their Coming out of *Egypt*. Upon this Occaſion *Moſes* pens (*z*) the ninetieth Pſalm, in which he ſadly complains, how (*a*) their Days were conſum'd by GOD's Wrath, and their Years came very ſoon to an End in Compariſon of the former Generations. After this the Murmurers, inſtead of humbling themſelves before GOD, reſolve now to ſeize upon the Land, or periſh in the Attempt; and tho' (*b*) *Moſes* diſſuades them from it, they reſolve to go on, and had ſo great an Overthrow, that the Name of the Place was call'd *Hormah*, or Deſtruction, from this Accident. After this GOD gives the *Iſraelites* (*c*) ſome other ceremonial Laws, and (*d*) puniſheth with Death the Man who preſumptuouſly breaks the Sabbath.

69. Upon this (*e*) GOD commands the *Iſraelites* to wear Fringes at the Bottom of (*e*) the four Skirts of their Garments, and to put over it a Ribband of blue, being of a diſtinct Colour from all the reſt, which bound the Fringe faſt at the Top, and made it more conſpicuous. This was a particular Faſhion, and ſhew'd them to be a particular People.

(*n*) Num. 13. 16. (*o*) Eccluſ. 46. 1. (*p*) Heb. 4. 8. (*q*) Heb. 4. 9. (*r*) Matth. 1. 21. (*s*) *Lib.* 2. *Geographiæ, pag.* 73, *and lib.* 11. *pag.* 516. (*u*) *So* Manlius *the* Roman *General was call'd* Torquatus. (*x*) Num. 13. 22. (*y*) *This Pſalm is accordingly entitled,* A Prayer of *Moſes* the Man of GOD. (*z*) Pſal. 90. 6, 7, 9. (*a*) Num. 14. 40 *to the End.* (*b*) Num. 15. 1 *to* 32. (*c*) Num. 15. 32, *&c.* (*d*) Num. 15. 37 *to the End.* (*e*) Deut. 22. 12.

And as the *Rainbow* was appointed by GOD to ſhew, that there ſhould be no other general Flood; tho' in it ſelf it could ſignify nothing; ſo this was appointed to ſhew them, how they were bound to keep all GOD's Commands. A ſmall Fringe or Lace would have been ſufficient for this Purpoſe; but as the Superſtition of the *Jews* increas'd, ſo they who pretended to a greater Holineſs than others, (*e*) *enlarged the borders of their garments*, that this Fringe and Lace might be the longer, and enlarg'd their Fringes, ſo that they ſwept the Ground, which made them more remarkable; and at laſt their Superſtition grew ſo much, as to contrive, that theſe Fringes might be ſo wrought, as to ſignify the *ſix hundred and thirteen Precepts* contain'd in the Law of *Moſes*, which they often ſpeak of, and ſo put them in Mind of (*f*) *all the commandments of the* LORD, and (*g*) our SAVIOUR himſelf is ſuppos'd to wear them in Compliance with the *Jewiſh* Cuſtom at that Time. And it is probable, that at the ſame Time GOD might give them a Law, like to that (*h*) which *Moſes* repeated in *Deuteronomy*, *Theſe words, which I command thee this day, ſhall be in thy heart, and thou ſhalt bind them for a ſign upon thy hand, and they ſhall be as frontlets between thy eyes, and thou ſhalt write them upon the poſts of thy houſe, and upon thy gates*; which being ſpoken in a figurative Senſe, they took in a literal. Accordingly they had Schedules or Scrolls of Parchment, which were of two ſorts; one they call'd *Phylacteries for the Forehead*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a Thong; the other they call'd *Phylacteries for the Hand*, faſten'd upon the left Arm above the Elbow on the Inſide, that it might be nearer the Heart. Both theſe ſorts were worn, not by the *Phariſees* only, but by the *Sadduces* alſo, but (*i*) with this Difference, that the *Phariſees* for greater Oſtentation wore their *Hand Phylacteries* above their Elbows, and the *Sadduces* in the Palms of their Hands. And as the Command might be taken in a literal Senſe; ſo our SAVIOUR did not blame the Wearing of them, but the Making them broad, whereby they would appear more holy than others. And as they could not write all the Books of *Moſes* in ſuch Scrolls as theſe; ſo they only wrote theſe four Particulars,

Exod. 13. 2 to 11.
Exod. 13. 11 to 17.
Deut. 6. 4 to 10.
Deut. 11. 13 to 22.

Theſe they put into one Skin, in which there were made four diſtinct Houſes or Receptacles for each of theſe Texts. And as there is alſo a (*k*) Command, That *they ſhould write* ſome of the Law *upon the poſts of their houſes, and upon their gates*; ſo they wrote in Parchment theſe two Particulars,

Deut. 6. 4 to 10.
Deut. 11. 13 to 22.

Which they roll'd up, and writing upon it the Name of שדי *Shaddai*, or, *The Almighty*, they put it into a Piece of Cane or other hollow Wood, and faſten'd it to the Doors of their Houſes, and of each particular Room in them; and as often as they went in or out, they (*l*) made it a Part of their Devotion to touch this Parchment and kiſs it.

70. During the Stay of the *Iſraelites* at (*m*) *Kadeſh-barnea*, there aroſe another Inſurrection againſt *Moſes* and *Aaron*. *Korah*, their Couſin-german, could not bear his being excluded the Office of the High Prieſt, and concluded, that there ought to be more than one, and *Dathan* and *Abiram* the Sons of *Reuben* concluded, that their Tribe being the firſt born ought to have had the civil Power, without conſidering, that they were excluded by (*n*) their Forefather *Jacob*, for (*o*) a heinous Crime, which *Reuben* had been guilty of. Theſe drew two hundred and fifty Men into the ſame Conſpiracy, who being Men of principal Note among them, brought Incenſe and Cenſers to offer for themſelves, and for the reſt of the People. But GOD to vindicate the Authority of *Moſes* and *Aaron*, caus'd the Earth to open and ſwallow up *Korah*, *Dathan*, and *Abiram*, and burnt up the reſt with Fire from his Preſence. And to prevent the like for the future, GOD commanded, that broad Plates ſhould be made of the Cenſers, which they offer'd for a Covering for the Altar, that all who ſaw them might know the Reaſon of it, and learn to beware by ſuch an Example. And the next Day, when the Congregation murmur'd againſt *Moſes* and *Aaron*, a Plague deſtroy'd 14700 of them, which would have gone farther, had it not been prevented by the Interceſſion of *Moſes*, and the Incenſe which *Aaron* offer'd. And to prevent any Complaint concerning the Prieſthood of *Aaron*, GOD (*p*) order'd all the Tribes to bring every Man a Rod, probably all cut off from the ſame Tree, and lay them up before the Ark, and to write the Names of the Tribes upon them, only *Aaron*'s Name inſtead of *Levi*. The next Day they view'd theſe Rods, and all the reſt remain'd as dry as before, but *Aaron*'s Rod had in ſome Places

(*e*) Matth. 23. 5. (*f*) Num. 15. 39. (*g*) Luke 8. 44. Scaliger *Triharef. pag.* 258. (*h*) Deut. 6. 6, 7, 8. 9. (*i*) Maimonides *in* Tephillim, *cap.* 4. *ſect.* 8. (*k*) Deut. 6. 9. (*l*) Leo Modena. *Hiſt. Judaic. part* 1. *cap.* 2. (*m*) Num. *cap.* 16. (*n*) Gen. 49. 3, 4. (*o*) Gen. 35. 22. (*p*) Num. *chap.* 17.

the

the Appearance of Buds, in others Buds come out, in others Bloſſoms, and in others Almonds, to ſhew by this Miracle, that the Prieſtood ſhould not be confin'd alone to *Aaron*, but ſhould deſcend to his Poſterity. This effectually convinc'd them for the preſent, and the Rod was order'd to be laid upon the Side of the Ark, and is ſuppos'd ſtill to have continu'd in the ſame State to prevent the like Murmuring for the future. How long it continu'd there is uncertain, it (*q*) ſeems to have continu'd in the firſt Temple, but was not in the ſecond, and it put a final End to all Diſputes about the Prieſthood, both in the Tribe of *Levi* and in the Family of *Aaron*. And upon this GOD gives (*r*) other Commands concerning the Charge of the *Levites*, their Maintenance and their Office.

71. After the *Iſraelites* (*s*) had tarry'd as long at *Kadeſh barnea*, as they tarry'd at *Horeb* or *Sinai*, which (*t*) was three hundred ſeventy one Days, they decamp'd from thence on the thirtieth Day of *July*, or the twenty ninth Day of their Month *Tammuz*, and (*u*) march'd back again to the *Red-Sea*. And from the Time that the Curſe of Wandering was (*x*) pronounc'd againſt them, to the Time when they came to the Wilderneſs of *Zin* was eight and thirty Years, during which Space *Moſes* (*y*) reckons eighteen Marches, in which they were led back again to *Eziongeber*, or from the North to the South, and ſo to the *Red Sea*, in which *Journeys* they (*z*) compaſs'd the Land of *Edom* many Years, and nothing remarkable happens; and ſo at laſt (*a*) they come to *Kadeſh*, not *Kadeſh-barnea*, which was their fifteenth Station, and (*b*) lay upon the Confines of the Land of *Canaan*, but (*c*) another *Kadeſh* near the Land of *Edom*, and not far from the *Red Sea*. Here they arrive on the firſt Day of their new Year, upon the thirteenth Day of *April*, and (*d*) nine Days after *Miriam* dies, her Mutiny againſt *Moſes* (*e*) being probably the Sin, which depriv'd her of Entring into the Land of *Canaan*.

Anno Mundi 2515.

Anno Mundi 2552.

72. And now GOD being willing to try this new Generation, whether they were any better than their Fathers, caus'd the Waters to fail, which had accompany'd them from the Time, when (*f*) they were at *Rephidim*; ſo that they probably emptied themſelves into the *Red-Sea*, and went no farther. Beſides, they were now coming into Countries, which abounded with Water; ſo that after this firſt Trial of their Faith and Patience, there was no need of a conſtant Miracle to procure it for them. And this we may learn from the Names of ſeveral Places, where they afterward encamp'd. Not long after this they came to (*g*) *a land of rivers of water*, then (*h*) to *Oboth*, which ſignifies *Bottles*, where we may ſuppoſe that they fill'd their empty Bottles with Water, and in Commemoration hereof gave this Name to the Place. Then (*i*) they came to *Ije abarim*, The *Heaps of Fords*, or as the *Chaldee* expounds it, The *Fords of them that paſs over*; then to (*k*) the Brook *Zered*, then to (*l*) the River *Arnon*, and then (*m*) to *Beer* or a *Well*, which they digg'd for their Conveniency. But the People murmur, as their Fathers had done; upon which GOD commands *Moſes* to take his Rod, and go to a certain Rock, and ſpeak to it in the Preſence of the People, and it ſhould yield Water for their Uſe. *Moſes*, inſtead of ſpeaking to the Rock, ſpeaks to the People, and ſmites the Rock; for which he and *Aaron* his Brother were refus'd Entrance into the Land of *Canaan*, and the Place was call'd, *The Waters of Meribah*, or the *Waters of Strife*; and to diſtinguiſh it from (*n*) another Place of the ſame Name the Word *Kadeſh*, or *holy*, is added to it, becauſe (*o*) *the children of Iſrael ſtrove with the* LORD, *and he was ſanctified among them*. His Goodneſs to them was more evidently known, by Working ſuch a Miracle when they had no Title to it, as having not acted according to his Directions.

73. Here (*p*) *Moſes* ſends Meſſengers to the King of *Edom*, who had been ſet up at their Coming out of *Egypt*, for Leave to paſs thro' his Borders into *Canaan*, which was refus'd; and GOD gave them no Leave to fight with them, becauſe (*q*) their Anceſtors were ſo nearly related, and therefore at the Approach of the Army they turn'd back; which made *Sihon* the King of the *Amorites* take afterward the ſame Method in Hope of the ſame Succeſs, and was the Cauſe of the total Loſs of his Country, he being (*r*) of the Race of the *Canaanites*, whoſe Land GOD had given to the *Iſraelites* for a Poſſeſſion. After this they (*s*) come to Mount *Hor*, where *Aaron* dies, and *Eleazer* his Son ſucceeds him in the High Prieſt's Office. Here they mourn for *Aaron* thirty Days, during which Time the *Iſraelites* continue in their former Encampment. King *Arad*, (*t*) who dwelt in the South of the Land of *Ca-*

(*q*) Heb. 9. 4. (*r*) Num. *Chap.* 18 *and* 19. (*s*) Deut. 1. 46. (*t*) *See Page* 430 *of this Book.* (*u*) Deut. 2. 14. (*x*) Num. 14. 22, 23. (*y*) Num. 33. 19 *to* 37. (*z*) Deut. 2. 1. (*a*) Num. 20. 1. (*b*) Num. 34. 4. Joſh. 15. 3. (*c*) Num. 33. 36. Deut. 2. 3. Judg. 11. 17. (*d*) *See Page* 431 *of this Book.* (*e*) Num. 12. 1, *&c.* (*f*) Exod. 17. 1 *to* 8. (*g*) Deut. 10. 7. (*h*) Num. 21. 10. (*i*) Num. 21. 11. (*k*) *Compare* Num. 21. 12. *with* Deut. 2. 13, 14. (*l*) Num. 21. 13. (*m*) Num. 21. 16, 17, 18. (*n*) Exod. 17. 7. (*o*) Num. 20. 13. (*p*) Num. 20. 14 *to* 22. (*q*) Gen. 25. 26 *to* 27, *and Verſe* 30, *and* 32. 28. (*r*) Gen. 10. 15, 16, *and* Gen. 15. 18, 21. (*s*) Num. 20. 22 *to the End.* (*t*) Num. 21. 1 *to* 5.

naan,

naan, obſerving that they ſtay'd there ſo long after ſeveral other ſhort Encampments, and not knowing the Reaſon of it, but concluding they were providing to attack his Country, becauſe they were near the Place, where the twelve Spies went into the Land of *Canaan* eight and thirty Years before, and therefore might be inform'd of all the Roads and Paſſages leading that Way into the Country, he brings together his Army, and by Surprize falls on the Out-Skirts of the Camp, and takes ſome of them Priſoners. Upon this the *Iſraelites* make a Vow, that if GOD would give them Succeſs, they would utterly deſtroy their Cities; which they did accordingly, and from thence the Name of thoſe Places was call'd *Hormah*, or Deſtruction.

74. Upon this the People expected to have immediately march'd to take Poſſeſſion of the Land; but the Time not being yet come, they were oblig'd to march back again toward the *Red Sea*, and to compaſs once more the Land of *Edom*. This Diſappointment made them the more uneaſy, inſomuch that they murmur'd againſt the Providence of GOD, and the Adminiſtration of *Moſes*, as they had done many Years before. To prevent this from being univerſal, GOD ſent a very venomous Kind of Serpents among them, which bit or ſtung the People, ſo that many of them died. Upon this the People repent, and come to *Moſes* confeſſing their Faults, and deſiring him to pray to GOD in their Behalf, which he did; and upon this GOD gives him this Direction, (*u*) *Make thee a brazen ſerpent, and ſet it upon a pole*, or (as it is alſo in *Hebrew*) for a *Banner*, or an *Enſign*; *and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live*; which he did, and the Succeſs anſwer'd their Expectation. The Eaſtern (*z*) Writers look upon it as faſten'd to an *Enſign*. Hence it is, that we ſpeak ſometimes of the Enſign of the Croſs. And the (*y*) Prophet *Iſaiah* uſeth the ſame Word, when he ſaith, *There ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious. And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael.* The Author of the (*z*) Book of *Wiſdom* calls it *a ſign of ſalvation*, and ſpeaks the Senſe of the *Jews*, when he ſaith, *He that turned himſelf toward it, was not ſaved by the thing which he ſaw, but by* GOD, *who was the Saviour of all.* And we know, who hath given us the true Meaning of it in theſe Words, (*a*) *And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up. For* GOD *ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* The Serpents are therefore the Devil and his Angels, their Venom is Sin, with which they ſlay the Souls of Men, and CHRIST (*b*) was made *in the likeneſs of ſinful fleſh*, and (*c*) *was made ſin for us, who knew no ſin* in himſelf, *that we might be made the righteouſneſs of* GOD *in him*, and by Looking unto him with a true Faith, as crucified for us, might be healed of all the Wounds, which our Sins have made. It is (*d*) recorded, that when *Conſtantine* the Great march'd againſt *Maxentius*, and was taken up with devout Ejaculations tho' then an Heathen, there appear'd to him a Pillar of Light in the Faſhion of a Croſs with this Inſcription, *By this overcome.* And the Night following our SAVIOUR appear'd to him in a Dream, with a Croſs in his Hand, commanding him to make a royal Standard, like that which he had ſeen in the Heavens, and cauſe it to be born before him in the Wars, as a ſure Sign of Victory and Safety; which when he did, his Enemy was kill'd, and his Army routed, tho' conſiſting of double the Number; and this was the Cauſe of his Converſion to *Chriſtianity*, and Reducing the *Roman Empire* to the ſame Obedience. And *this* (*e*) *is the Victory that overcometh the world*, the Fleſh, and the Devil, *even our faith.* For *who is he that overcometh, but he that believeth that* JESUS CHRIST *is the ſon* of GOD, and our only SAVIOUR?

75. And now the *Iſraelites*, after ſeveral ſhort Encampments, come (*f*) to *Bamoth* in the Valley that is in the Country of *Moab*, near to the Mountain of *Piſgah*, which looks toward *Jeſhimon*, and which is call'd the *Mountains of Abarim* before *Nebo*, and here they encamp. And after they had ſtay'd here a little Time to reſt themſelves, they (*g*) ſend Meſſengers to *Sihon* King of the *Amorites*, in the ſame Manner as they had ſent before to the King of *Edom*, for Leave to paſs thro' his Land, who refus'd them a Paſſage, and came with his whole Army to fight them, expecting that they would march off from him, as they march'd off from the *Edomites*. But the forty Years Travel in the Wilderneſs being near expir'd, and the Time being come in which they were to begin to inherit the Land, which GOD had promis'd them, of which this was a Part, they were encourag'd to venture a pitch'd Battle, and ſo they gave him a total Overthrow, took all his Cities, and poſſeſs'd his Land, and made (*h*) a Song in Commemo-

(*u*) Num. 21. 8. (*x*) Eutychii Annales, *pag.* 109. (*y*) Iſai. 11. 10, 12. (*z*) Wiſd. 16. 6, 7. (*a*) John 3. 14, 15, 16, 17. (*b*) Rom. 8. 3. (*c*) 2 Cor. 5. 21. (*d*) Socrates's Eccleſiaſtical Hiſtory, *Book* 1. *Chap.* 2. (*e*) 1 John 5. 4. (*f*) Num. 25. 20. Num. 21. 20. Num. 33. 47. Deut. 32. 49. Deut. 34. 1. (*g*) Num. 21. 21 *to* 27. (*h*) Num. 21. 27 *to* 31.

ration

ration hereof to encourage them on all future Occaſions of the like Nature. After this they march'd toward *Baſhan*, where (*i*) *Og* the King thereof, being (*k*) of a Gigantick Stature, came out againſt them with his whole Army, being alſo Men of the ſame Size; the Sight of whom ſo terrified the *Iſraelites*, that GOD himſelf encourag'd *Moſes* not to fear them, and promis'd him Succeſs, and that they ſhould alſo poſſeſs their Land, as they did the other, and then they ſucceeded accordingly. So that theſe two Victories were Earneſts of future Favours, and a full Proof, that when GOD was with them, neither Giants nor Walls could ſtand before them; ſo that they might well call to Mind, what *Joſhua* and *Caleb* had (*l*) ſaid before to quiet their Murmurings, that they were *able to overcome them*, and *if the* LORD *delighted in* them, *he* would *bring* them *into* that *land, and give it them.* That there was no Occaſion to fear them, ſince *their defence was departed from them, and* GOD *was with* the Iſraelites.

76. After this the *Iſraelites* march, until they come to the Eaſt Side of *Jordan* in the Plains of *Moab*, over-againſt *Jericho*, on the other Side of the River, where they extended their Camp from (*m*) *Beth-jeſhimoth* to *Abel-ſhittim*, and here they ſtay'd till they paſſed over *Jordan* under the Conduct of *Joſhua*. Upon this (*n*) *Balak* the King of the *Moabites*, hearing the Succeſs, which the *Iſraelites* had, and that they had deſtroy'd two Countries, was afraid that his Turn would be the next; and to prevent it, he ſends for *Balaam*, a notorious Enchanter, and a Dealer with familiar Spirits of the worſt ſort, call'd (*o*) *Serpents* or *Devils*, that by his Aſſiſtance the *Iſraelites* might be deſtroy'd, and all the Powers of Hell might be engag'd to root them out. But GOD, who defeated the Magicians in *Egypt*, ſhew'd himſelf to be the ſame GOD ſtill. The *Moabites* come, and bring great Preſents with them. *Balaam* being of a covetous Temper, and (*p*) *loving the wages of unrighteouſneſs*, intended to go with them. But GOD appears to him, and forbids him; upon which he denies them, and (*q*) owns himſelf to be overrul'd by a ſuperior Force. Upon this (*r*) *Balak* ſends more and more honourable Ambaſſadors with larger Preſents, and Offers of the utmoſt Honours, which could be conferr'd upon him. *Balaam* having Time to harden his Heart, reſolves to (*s*) take theſe Rewards, be the Conſequence what it will, which is charg'd upon him as his *Error*. GOD appears to him again, and tells him in an angry Manner, that ſince he hath ſuch a Mind to go, he may follow his own Inclinations. Upon this he reſolves to go the next Morning, carrying with him an evil Mind, deſirous to get the Money and the Honour which was offer'd him, hoping as he had now gain'd one Point, he might gain the other, and ſo curſe the *Iſraelites* according to his Inclinations. This made that GOD angry, who knows the Heart; and therefore he ſends his Angel with a drawn Sword, to make him ſenſible of his Error. The Aſs ſaw the Angel, and three Times ſaves his Maſter's Life by Avoiding the Danger. *Balaam* knowing nothing of this ſmites the Aſs as often in great Fury. GOD enables the Aſs to ſpeak and argue the Caſe with him, who convinces him of his hard Uſage. And thus *Balaam* (*t*) *was rebuk'd for his iniquity, and the dumb aſs ſpeaking with mans voice forbad the madneſs of the prophet.* After this *Balaam* was enabled to ſee both the Angel and his own Folly, ſo that he offer'd to go home again, but was permitted to proceed upon Condition that he ſhould ſpeak only thoſe Words, which GOD ſhould put into his Mouth. And thus inſtead of (*u*) Curſing them he bleſſed them three Times, or as (*x*) *Moſes* ſaith in another Place, When *Balaam* was hir'd againſt the *Iſraelites* to curſe them, the LORD their GOD would not hearken unto him, but turn'd the Curſe into a Bleſſing to them, becauſe the LORD their GOD lov'd them. And for this Reaſon (*y*) the *Iſraelites* had a Command, that *an Ammonite or a Moabite ſhould not enter into the congregation of the* LORD *until the tenth generation* after they were made Proſelytes, and they ſhould not enter into any Leagues with them for mutual Aſſiſtance.

77. After this *Balaam*, tho' an Heathen, propheſies of CHRIST JESUS as (*z*) *a Star, which ſhould ariſe out of Jacob*, or (*a*) *the ſon of man, which came down from heaven*, whoſe Kingdom ſhould be from everlaſting to everlaſting, and is call'd (*b*) *the root and the offspring of David, and the bright and morning ſtar*, who ſhould (*c*) *rule over all the children of Seth*, from whom (*d*) *Noah* deſcended, and therefore there ſhould be no longer a Diſtinction between the *Jews* and other Nations, but all Mankind ſhould be united under his Government. And therefore (*e*) *out of Jacob he ſhould come, who ſhould have dominion.* And this is (*f*) rightly

(*i*) Num. 21. 33, 34, 35. (*k*) Deut. 3. 11. (*l*) Num. 13. 30, *and* Num. 14. 6,7,8,9. (*m*) Num. 33. 49. (*n*) Num. *chap.* 22, 23, 24. (*o*) *The Word in* Hebrew *for* Enchantments *is* נחשים, *or* Serpents, *and is the ſame by which the* Devil *is call'd*, Gen. 3. 1, *&c.* (*p*) 2 Pet. 2. 15. (*q*) Num. 22. 13. (*r*) Num. 22. 15. (*s*) Jude *Verſe* 11, *and* 2 Pet. 2. 15. (*t*) 2 Pet. 2. 16. (*u*) Num. 23. 11. (*x*) Deut. 23. 4, 5. (*y*) Deut. 23. 3. (*z*) Num. 24. 17. (*a*) John 6. 33, 38. (*b*) Rev. 22. 16. (*c*) Num. 24. 17. (*d*) Gen. 5. 3 *to* 30. (*e*) Num. 17. 19. (*f*) Pſal. 72. 8. *The* Maſorites *obſerve, that the* Hebrew *Verb, which ſignifies* to have Dominion, *is uſed in this Tenſe, and with an* Apocope, *only in theſe two Texts, and therefore they interpret the one by the other, and both of the* MESSIAS, *who ſhall have Dominion over his Subjects, and cut off or deſtroy all his Enemies.*

explain'd by the *Pſalmiſt*, who ſaith, *He ſhall have dominion from ſea to ſea, and from the rivers unto the end of the earth.* After this he propheſies of the neighbouring Countries, how (*g*) the *Aſſyrian* Monarchy ſhould conquer them again, and ſo recover its Strength, and (*h*) after that the *Grecian* Army under *Alexander* the Great ſhould overturn that Empire, and ſet up another. And this ſhews the *Aſſyrian* Monarchy to be then in being, and well known both to *Moſes* and *Balaam*, tho' not in its greateſt Splendor.

78. And now *Balaam* not being able to do what Miſchief he would, but being willing to do what Miſchief he could, (*i*) adviſes *Balak* to ſend the *Moabitiſh* and *Midianitiſh* Women to converſe freely with the *Iſraelites*, and ſo intice them to Whoredom firſt, and Idolatry afterward. This he concluded would make GOD angry at them, and deſtroy them, and the Event did in a great Meaſure anſwer his Expectation. Upon this the Anger of GOD was kindled againſt them, and he commanded *Moſes* to give Directions to deſtroy all thoſe who were guilty. The Judges being negligent, GOD ſent a Peſtilence among the People. How many died of it is differently reported. *Moſes* ſaith, (*k*) that the Number was four and twenty thouſand; and St. *Paul* ſaith, (*l*) that it was three and twenty thouſand. To reconcile this ſome ſay, that three and twenty thouſand died of the Plague, and one thouſand by the Hand of Juſtice. But this doth not take away the Difficulty, becauſe *Moſes* ſaith, that the full Number died of the Plague. But the Words of St. *Paul* will better reconcile it, who ſaith, That *there fell in one day three and twenty thouſand:* So that the Peſtilence laſted two Days. The Number which St. *Paul* mentions died on the firſt Day, and a thouſand on the ſecond, occaſion'd by the Remiſſneſs of the Judges to execute Juſtice. This was reſented by *Phinehas* the Son of *Eleazar* and Grandſon of *Aaron*, who obſerving that they were willing to favour a Prince among them, and a Daughter of the chief Perſon among the *Midianites*, who were brought before them, he took a Javelin and kill'd them both; and for this his Zeal (warranted only by (*m*) an expreſs Command from GOD) the Plague was ſtay'd, and the High Prieſthood confirm'd upon him and his Poſterity.

79. And now all things are preparing for the Entrance of the *Iſraelites* into the Land of *Canaan*. Their (*n*) Numbers are taken in order to divide the Land more equally among them; and to take away all Suſpicion of Partiality, every Tribe was (*o*) to caſt Lots for what ſhould be given to them. The (*p*) Daughters of *Zelophehad* petition for an Inheritance among their Brethren, which was granted by GOD himſelf, and Laws are made for this Purpoſe to be obſerv'd for the future. *Moſes* being (*q*) told of his approaching Death, deſires GOD to nominate a Succeſſor, and *Joſhua* is appointed accordingly. And (*r*) farther Laws are made concerning Offerings, the Obſerving of their ſolemn Feaſts, and the Obligation of Vows. *Moſes* is commanded to (*s*) avenge himſelf and People upon the *Midianites* for the Whoredom and Idolatry into which they had ſeduc'd the *Iſraelites*, which was done accordingly without the Loſs of a Man; and *Balaam* the Ringleader of all this Miſchief was ſlain among the reſt, which he ſeems to have been apprehenſive of, when (*t*) he pray'd ſaying, *Let me die* a natural Death like *the death of the righteous*, or innocent Perſon; *and let my latter end be like his.*

80. After this the (*u*) Tribes of *Reuben* and *Gad*, and half the Tribe of *Manaſſeh*, deſire that their Inheritance may be allotted to them on the ſame Side of *Jordan*, where they were now encamp'd, out of the Countries which they had lately conquer'd. *Moſes* miſtakes their Intention at firſt, and reproves them for it. However they offer to go with the reſt of their Brethren over *Jordan*, undertake the ſame Hazards, and endure the ſame Difficulties, and not return till the reſt were ſettl'd, leaving only their Wives and Children behind them. *Moſes* agrees with them on theſe Conditions. Upon this they go on to (*x*) conquer other Places and diſpoſſeſs the Inhabitants, and inhabiting in them call many of them by their own Names; as (*y*) *Havoth Jair*, or, *The Habitations of Jair*; and where they met with any Towns, which bore the Names of the Pagan Idols, as (*z*) *Nebo* and *Baal-meon*, or the Habitation of *Baal*, they chang'd their Names to keep themſelves free from ſuch idolatrous Worſhip, according to the Command which GOD had given, (*a*) *Thou ſhalt make no mention of the name of other Gods, neither let it be heard out of thy mouth.* This was ſo commendable an Act in them, that GOD immediately upon it gives (*b*) Directions to the other Tribes, that when they came into *Canaan*, they ſhould in the ſame Manner diſpoſſeſs all the Inhabitants, deſtroy all their Pictures and molten Images, and quite pluck down all their high Places; threatning that if they did it not, they ſhould be puniſh'd for their Diſobedience, as it frequently happen'd in the Courſe of their Hiſtory.

(*g*) Num. 24. 22. (*h*) Num. 24. 24. (*i*) Num. 31. 16. (*k*) Num. 25. 9. (*l*) 1 Cor. 10. 8.
(*m*) Num. 25. 4, 5. (*n*) Num. 26. 1 *to* 52. (*o*) Num. 26. 52 *to* 57. (*p*) Num. 27. 1 *to* 12.
(*q*) Num. 27. 12 *to the End.* (*r*) Num. *chap.* 28, 29, 30. (*s*) Num. *chap.* 31. (*t*) Num. 23. 10.
(*u*) Num. 32. 1 *to* 34. (*x*) Num. 32. 34 *to the End.* (*y*) Num. 32. 41. (*z*) Num. 32. 38.
(*a*) Exod. 23. 13. (*b*) Num. 33. 51 *to the End.*

81. Upon

81. Upon this (*c*) GOD deſcribes the Borders of the Land of *Canaan*, which he had promis'd to the other Tribes, and (*d*) tells the Names of thoſe who ſhould divide it. He (*e*) allots eight and forty Cities to the *Levites*, and ſix of theſe to be Cities of Refuge, where he, who had kill'd any Man, might be protected until the Death of the High Prieſt, if the Murder was not wilful; and after the Death of the High Prieſt, he was free from the Imputation of Guilt, or Danger of Puniſhment; ſo that he was at Liberty to return again to his own Poſſeſſion. Thus the Manſlayer's Liberty depended upon the Death of the High Prieſt under the Law, to repreſent to us, that we have no Deliverance under the Goſpel but by our great High Prieſt the SON of GOD, who was appointed to die, that he might thereby make Satisfaction for our Sins, and ſet us at Liberty from the Guilt of all.

82. After this the half Tribe of *Manaſſeh* being related to the Daughters of *Zelophehad*, repreſent the Danger of their Marrying into another Tribe, in which Caſe the Inheritance given to them might be loſt, which Inconvenience was remedy'd by making a Law, that all Heireſſes ſhould marry only thoſe of their own Tribe; and theſe Daughters are the firſt Inſtances of the Obſerving of the ſame. Which Story brings us to the End of the Book of Numbers, and to the Beginning of the ſecond Month, which happen'd before their Entrance into the Land of *Canaan*.

83. This Month beginning on the ſeventh of *February*, *Moſes* on the firſt Day of it begins a long Diſcourſe to the *Iſraelites* before his final Departure from them, in which he repeats their Hiſtory during their Stay in the Wilderneſs, putting them in Mind of GOD's Goodneſs to them, and their Ingratitude to him, exhorting them to Obedience by many Promiſes and Threatnings, and many other Arguments, and diſſuading them from an Opinion, that they went in to inherit the Land of *Canaan* by any Righteouſneſs of their own; which may teach us, that our Righteouſneſs is not the Cauſe of our inheriting the Kingdom of Heaven, of which the Land of *Canaan* was a Type. He diſſuades them from *Idolatry*, as the Sin which they were continually inclin'd to, which would be the Cauſe of all their Troubles, and all the Judgments that would befal them. He repeats to them the moral Law firſt, and after that a great Part of the ceremonial, and adds many Particulars not mention'd before; from whence the Book, which gives an Account of it, is call'd *Deuteronomy*, or the *ſecond Law*. He encourageth the *Iſraelites* to enter into *Canaan*, and take Poſſeſſion of the Land, he appoints *Joſhua* to be his Succeſſor, and gives him a Charge accordingly. He finiſheth the five Books, which go under his Name, and gives them all to the *Levites*, and orders them to be publickly read every Year at the Feaſt of Tabernacles, that they might the better be known and obſerv'd. And he compoſeth a Song ſetting forth GOD's Mercies and Vengeance, and exhorting them to ſerve him, and him alone. After this, according to the Example of *Jacob*, he bleſſeth the twelve Tribes, as a Concluſion of the whole, and propheſieth, tho' more obſcurely, of what ſhould happen to them. Thus (*f*) he ſpeaks of *Judah*, that it ſhould be a valiant and a ſucceſsful Tribe; of *Benjamin*, (*g*) that the divine Majeſty, or his Reſidence *the Temple*, ſhould be on his Borders, whoſe Lot touch'd *Judah*'s at *Jeruſalem*, and did not fall off from it in the Revolt of *Jeroboam*. Of *Joſeph* he ſaid, that (*h*) this Tribe ſhould be ſituate in a moſt plentiful Country, and enrich'd by the divine Bleſſing upon it; that the Hills of Mount *Ephraim*, *Samaria* and *Baſhan*, which lay in it, ſhould abound with Olives, Grapes, and ſuch like Fruit, and he ſhould be ſucceſsful over his Enemies, ſeveral of the Judges, who deliver'd *Iſrael*, deſcending from him. Of *Zebulun* and *Iſſachar* he ſaith, that (*i*) they ſhould call their Neighbours together to the Worſhip of GOD, which was (*k*) remarkably fulfill'd, when CHRIST began to preach in that Country; and that they ſhould grow rich by Merchandiſe, being ſeated in a maritime Country. He ſaid, that (*l*) *Gad* ſhould have a large Inheritance, and (*m*) be farther enlarg'd, as it afterward happen'd. He ſaith of *Dan*, that (*n*) he ſhould leap upon the Prey like a young Lion, as (*o*) it ſeiz'd upon *Laiſh* and the adjacent Country. And he ſaith of *Aſher*, that (*p*) it ſhould dwell in a Country, where there ſhould be Plenty of Olives, and alſo Mines both of Braſs and Iron. And it is obſervable, that the City of (*q*) *Sarepta*, or *Zarephath*, had its Name from the Trade of Melting ſuch Metals, which was carry'd on in it.

Anno Mundi 2553.

84. And now the Time of *Moſes*'s Death drawing near, he according to (*r*) the Command of GOD (*s*) goes up to the Top of *Piſgah*, which was over againſt *Jericho*, from whence GOD in a miraculous Manner enabled him to ſee all the Land of *Canaan*, from the North to the South, and over againſt him as

(*c*) Num. 34. 1 *to* 16. (*d*) Num. 34. 16 *to the End.* (*e*) Num. *chap.* 35. (*f*) Deut. 33. 7. (*g*) Deut. 33. 12. (*h*) Deut. 33. 13, 14, 15, 16, 17. (*i*) Deut. 33. 18, 19. (*k*) Iſai. 9. 1, 2. Matth. 4. 12 *to* 17. (*l*) Deut. 23. 20, 21. (*m*) 1 Chron. 5. 18, 19, 20. (*n*) Deut. 33. 22. (*o*) Judg. *chap.* 18. (*p*) Deut. 32. 24, 25. (*q*) 1 Kings 17. 9. Luke 4. 26. (*r*) Deut. 32. 48 *to the End.* (*s*) Deut. 34. 1 *to* 5.

far

far as the *Mediterranean* Sea, Part of which was an hundred Miles Diſtance. So that no Eye could poſſibly reach it; and the Arch of the Earth is ſuch, that perhaps the higheſt Mountains in that Country could not be ſeen by Reaſon of the interpoſing Bulk; however without a Miracle it was impoſſible that he could have ſeen the Plains, and the Fruitfulneſs of the Country. Here he died (as is ſuppos'd) on the twenty fourth Day of the eleventh Month, and the *Iſraelites* mourned for him (*t*) thirty Days, that is until the firſt Day of the firſt Month in the following Year. For as they then computed thirty Days to each Month, and their common Year being *Lunar*, conſiſted of 354 Days, ſo their laſt Month could have but four and twenty Days in the whole.

85. The Eaſtern Writers tell us, that *Moſes* (*u*) died in the Mountain by a Kiſs from the Mouth of GOD; that is, he did not die of any Diſeaſe, nor worn out with Age, neither had he any Pain, but merely becauſe GOD, the ſupreme Governor of all things, had ſo order'd it. He had a moſt delectable Senſe and Taſte of the divine Love, being neither unwilling to die, nor ſurpriz'd with the Thoughts of it; for he well knew the Time, the Place, and the Manner of it; and with a pleaſant Mind, and a compos'd Spirit, he reſign'd up his Soul to that GOD, who received it from him. After this (*x*) his Body was remov'd by the Angels from the Mountain into a Valley, and bury'd ſo privately, and in ſuch a Manner there, that the Place could never be found. The Devil us'd his utmoſt Skill, that the Place of his Burial might be known, that it might have adminiſtred an Occaſion to the *Jews* to commit Idolatry, and ſo either worſhip him as a GOD, becauſe of the Fame of his Miracles, or at leaſt as a Saint, according to the Method of the Church of *Rome*. For as the *Melchizedekians* (*y*) worſhipp'd his Image, what would they have done, if they had found his very Body? and how prone might the *Iſraelites* have been in the Time of their Diſtreſs, eſpecially at the Captivity of the Land, to run to his Sepulchre, and beg him with Tears to pray for them, whoſe Prayers had been ſo prevalent, whilſt he liv'd among them? So that the Preventing hereof occaſion'd the great Diſpute between the good and bad Angels, of which (*z*) St. *Jude* gives us this Account, That *Michael the archangel, when contending with the devil he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid,* The LORD *rebuke thee.*

(*t*) Deut. 34. 8. (*u*) Juchaſin, *pag.* 10. *ſect.* 1. Debarim rabba, & Maimonides *More nebochim, part* 3. *cap.* 51. (*x*) Abul Pharagii Hiſtoria Dynaſtarum, *pag.* 32. (*y*) Hermannus Witſius, *Miſcel. lib.* 1. *cap.* 17. (*z*) Jude *Verſe* 9.

TABLE

TABLE *the Fortieth.*

Col. 1. The Year of the World.	Col. 2. The Year before CHRIST.	Col. 3. The Year of the *Julian* Period.	Col. 4. The Year after the Flood.	Year of *Aaron.*	Year of *Moſes.*	Year of *Caleb.*	Year of *Joſhua.*	Col. 5. The Hiſtory and Texts of Scripture; Or, A Journal of the Marches of the *Iſraelites* from their Departure out of *Egypt* to their Entrance into *Canaan.*
2513	1495	3218	856	83	80	39	45	The *Iſraelites* depart from *Rameſes*, *Exod.* 12. 37. *Num.* 33. 5.
2513	1495	3218	856	83	80	39	45	1 The *Iſraelites* come to *Succoth*, *Exod.* 12. 37. *Num.* 33. 5.
2513	1495	3218	856	83	80	39	45	2 The *Iſraelites* come to *Pi-hahiroth*, *Exod.* 14. 1, 9. *Num.* 33. 7.
2513	1495	3218	856	83	80	39	45	The *Iſraelites* paſs the *Red-Sea*, *Exod.* 14. 22. *Num.* 33. 8.
2513	1495	3218	856	83	80	39	45	3 The *Iſraelites* come to *Marah*, *Exod.* 15. 22, 23. *Num.* 33. 8.
2513	1495	3218	856	83	80	39	45	4 The *Iſraelites* come to *Elim*, *Exod.* 15. 27. *Num.* 33. 9.
2513	1495	3218	856	83	80	39	45	5 The *Iſraelites* come to the *Red-Sea*, *Num.* 33. 10.
2513	1495	3218	856	83	80	39	45	6 The *Iſraelites* come to the Wilderneſs of *Sin*, *Exod.* 16. 1. *Num.* 33. 11.
2513	1495	3218	856	83	80	39	45	7 The *Iſraelites* come to *Dophkah*, *Num.* 33. 12.
2513	1495	3218	856	83	80	39	45	8 The *Iſraelites* come to *Aluſh*, *Num.* 33. 13.
2513	1495	3218	856	83	80	39	45	9 The *Iſraelites* come to *Rephidim*, *Exod* 17. 1. *Num.* 33. 14.
2513	1495	3218	856	83	80	39	45	10 The *Iſraelites* come to the Wilderneſs of *Sinai*, *Exod.* 19. 1. *Num.* 33. 15.
2514	1494	3219	857	84	81	40	46	11 The *Iſraelites* come to *Taberah*, or *Kibroth-hattaavah*, *Num.* 11. 3, 34. *Num.* 33. 16. *Deut.* chap. 1.
2514	1494	3219	857	84	81	40	46	11 The *Iſraelites* come to *Hazeroth*, *Num.* 11. 35, *and* 33. 17.
2514	1494	3219	857	84	81	40	46	12 The *Iſraelites* come to *Rithmah*, or *Kadeſh-barnea*, *Num.* 12. 16. *Num.* 33. 18. *Deut.* 1. 19.
2515	1493	3220	858	8	82	41	47	13 The *Iſraelites* come to *Rimmon-parez*, *Deut.* 1. 46. *Num.* 33. 19.
2517	1491	3222	860	87	84	43	49	14 The *Iſraelites* encamp at *Libnah*, *Num.* 33. 20.
2519	1489	3224	862	89	86	45	51	15 The *Iſraelites* encamp at *Riſſah*, *Num.* 33. 21.
2521	1487	3226	864	91	88	47	53	16 The *Iſraelites* encamp at *Keholathah*, *Num.* 33. 22.
2524	1484	3229	867	94	91	50	56	17 The *Iſraelites* encamp at Mount *Shapher*, *Num.* 33. 23.
2526	1482	3231	869	96	93	52	58	18 The *Iſraelites* encamp at *Haradah*, *Num.* 33. 24.
2528	1480	3233	871	98	95	54	60	19 The *Iſraelites* encamp at *Makheloth*, *Num.* 33. 25.
2530	1478	3235	873	100	97	56	62	20 The *Iſraelites* encamp at *Tahath*, *Num.* 33. 26.
2532	1476	3237	875	102	99	58	64	21 The *Iſraelites* encamp at *Tarah*, *Num.* 33. 27.
2535	1473	3240	878	105	102	61	67	22 The *Iſraelites* encamp at *Mithcah*, *Num.* 33. 28.
2537	1471	3242	880	107	104	63	69	23 The *Iſraelites* encamp at *Haſhmonah*, *Num.* 33. 29. or *Beeroth*, *Deut.* 10. 6.
2539	1469	3244	882	109	106	65	71	25 The *Iſraelites* encamp at *Moſeroth*, *Num.* 33. 30. *Deut.* 10. 6.
2541	1467	3246	884	111	108	67	73	26 The *Iſraelites* encamp at *Bene-jaakan*, *Num.* 33. 31.
2543	1465	3248	886	113	110	69	75	27 The *Iſraelites* encamp at *Horhagidgad*, *Num.* 33. 32.
2545	1463	3250	888	115	112	71	77	29 The *Iſraelites* encamp at *Jotbathah*, *Num.* 33. 33. *Deut.* 10. 7.
2548	1460	3253	891	118	115	74	80	30 The *Iſraelites* encamp at *Ebronah*, *Num.* 33. 34.
2550	1458	3255	893	120	117	76	82	31 The *Iſraelites* encamp at *Ezion-geber*, *Num.* 33. 35.
2552	1456	3257	895	122	119	78	84	32 The *Iſraelites* encamp at *Meribah-kadeſh* in the Wilderneſs of *Zin*, *Num.* 20. 1, 13. *Num.* 33. 36.
2552	1456	3257	895	123	119	78	84	33 The *Iſraelites* encamp at Mount *Hor*, *Num.* 20. 21. *Num.* 33. 36.
2552	1456	3257	895		120	79	84	The *Iſraelites* march by the Way of the *Red-Sea* to compaſs the Land of *Edom*, *Num.* 21. 4 *to* 10.
2552	1456	3257	895		120	79	85	34 The *Iſraelites* encamp in *Zalmonah*, *Num.* 21. 4. *Num.* 33. 41.
2552	1456	3257	895		120	79	85	35 The *Iſraelites* encamp in *Punon*, *Num.* 33. 42.
2552	1456	3257	895		120	79	85	36 The *Iſraelites* encamp at *Oboth*, *Num.* 21. 10. *Num.* 33. 43.
2552	1456	3257	895		120	79	85	37 The *Iſraelites* encamp at *Ije-abarim*, in the Wilderneſs, *Num.* 21. 11. *Num.* 33. 44.

A Continuation of TABLE *the Fortieth.*

Col. 1. The Year of the World.	Col. 2. The Year before CHRIST.	Col. 3. The Year of the *Julian* Period.	Col. 4. The Year after the Flood.	Year of *Moſes.*	Year of *Caleb.*	Year of *Joſhua.*	Col. 5. The Hiſtory and Texts of Scripture: Or, A Journal of the Marches of the *Iſraelites* from their Departure out of *Egypt* to their Entrance into *Canaan.*
2552	1456	3257	895	120	79	85	38 The *Iſraelites* encamp at *Dibon-gad*, in the Valley of *Zared*, *Num.* 21. 12. *Num.* 33. 45.
2552	1456	3257	895	120	79	85	39 The *Iſraelites* encamp at *Almon-diblathaim*, at the River *Arnon*, *Num.* 21. 13. *Num.* 33. 46.
2552	1456	3257	895	120	79	85	40 The *Iſraelites* encamp at the Mountains of *Abarim* at *Beer* or a Well, *Num.* 21. 16. *Num.* 33. 47.
2552	1456	3257	895	120	79	85	41 The *Iſraeletes* at *Mattanah*, *Num.* 21. 13.
2552	1456	3257	895	120	79	85	42 The *Iſraelites* encamp at *Nahaliel*, *Num.* 21. 19.
2552	1456	3257	895	120	79	85	43 The *Iſraelites* encamp at *Ramoth*, *Num.* 21. 19.
2552	1456	3257	895	120	79	85	44 The *Iſraelites* encamp in the Plains of *Moab* near *Piſgah*, *Num.* 21. 20. *Num.* 33. 48.
2552	1456	3257	895	120	79	85	45 The *Iſraelites* encamp at *Shittim* near *Jordan*, over-againſt *Jericho*, *Num.* 22. 1. *Num.* 33. 49.
2253	1455	3257	896	120	79	85	*Moſes* dieth, *Deut.* 34. 7.
2553	1455	3257	896		79	85	*Joſhua* ſucceeds him, *Deut.* 34. 9.

Col. 6.

The Hiſtory of Eſau's *Poſterity, or the* Edomites.

2513 1495 3218 856. The *Edomites* change their Form of Government from an *Ariſtocracy* of Dukes to a Monarchy. *Comp.* Exod. 15. 15. *with* Num. 20. 14 *to* 22.

2552 1456 3257 895. The King of *Edom* refuſeth to let the *Iſraelites* paſs thro' his Country; ſo they march off, *Num.* 20. 14 *to* 22. *Deut.* 2. 2 *to* 9.

N. B. That we hear no more of the Kings of *Edom* in *Scripture*, except in the Time of *Jehoram* King of *Iſrael*, and *Eliſha* the Prophet, 2 *Kings chap.* 3.

Col. 7.

The Aſſyrian *or the* Chaldean *Hiſtory.*

2528 1480 3233 871. *Amintas* ſucceeds *Aſcatades* in the Monarchy, and reigns 45 Years.

Col. 8.

The Grecian *Hiſtory.*

2522 1486 3227 865. *Danaus* being expell'd *Egypt* by his Brother *Seſoſtris*, flees to *Argos* in *Greece*, where he is made their King, and reigns 59 Years. There are now alſo Kings of *Athens*, *Thebes*, *Troy*, and *Sicyonia*. For which, and the Remainder of this Column, ſee *Marſhal*'s Chronological Tables.

Col. 9.

The Hiſtory of Canaan.

2514 1494 3219 857. *Seſoſtris* King of *Egypt* conquers all the Land of *Canaan*, ſets up Pillars in Commemoration of his Victories, and puts an Officer in every Town to gather in his Taxes, and ſend it to him.

2546 1462 3251 889. At the Death of *Seſoſtris*, theſe Officers fearing to go to *Buſiris* King of *Egypt*, ſet up themſelves as ſo many Kings, who quarrel with one another; ſo that *Adonibezek* King of *Bezek*, conquers 70 of them, *Judg.* 1. 7. and when *Joſhua* came into the Land, there were one and thirty Kings of *Canaan*, on the other Side of *Jordan*, *Joſh.* 12. 9 *to the End.* So that for the future the Hiſtory of *Canaan* is the ſame with the Hiſtory of the *Iſraelites* in *Col.* 5.

Col. 10.

The Hiſtory of Upper-Egypt.

2527 1481 3232 870. *Echeſcus Karus* ſucceeds *Agappus Maximus*, and reigns 1 Year.

2528 1480 3233 871. *Nitocris* ſucceeds *Echeſcus Karus*, and reigns 6 Years.

2534 1474 3239 877. *Myrtæus* ſucceeds *Nitocris*, and reigns 22 Years.

Col. 11.

The Hiſtory of Lower-Egypt.

2513 1495 3218 856. *Seſoſtris* ſucceeds *Pharaoh Amenophis*, who was drown'd in the *Red-Sea*, *Exod. chap.* 14.

2546 1462 3251 889. *Buſiris* the Tyrant ſucceeds as King of *Lower-Egypt*, after whoſe Death we hear little more of his Succeſſors for many Ages.

Col. 12.

The *Roman* Hiſtory affords nothing remarkable in theſe forty Years; and for the future ſee *Marſhal*'s Chronological Tables.

Col. 13.

The Hiſtory of China.

Yao the ſeventh Emperor reigns all this Time.

Col. 14.

The Hiſtory of Germany.

Bojus their King reigns all this Time.

CHAP.

CHAP. VI.

The CONCLUSION.

WHAT hath been ſaid on this Subject may vindicate the Authority of theſe Books of *Moſes*. He writes with ſuch Simplicity and Integrity, as ſhews the Inditer to be more than human, or that *Moſes* had in this the Aſſiſtance of the divine Being. He records his own Failings, and the Puniſhments inflicted on him, particularly that he ſhould not go in to poſſeſs the Land of *Canaan* for that Reaſon; which is contrary to the Method of all Impoſtors. Tho' the Land of *Canaan* was ſo plentiful a Country, and all their Hopes were of Poſſeſſing it for ever after their Travels in the Wilderneſs; yet he makes not the leaſt Proviſion for his two Sons *Gerſhom* and *Eliezer*, who (*a*) in all Probability enter'd into that Land, and being above forty Years of Age were fit to ſucceed him; he mentions nothing of them in his Diſcourſes to the People, and we hear nothing of them afterward; and *Moſes* himſelf appoints *Joſhua*, a Man of another Tribe, to be his Succeſſor. This ſhews, that he was influenc'd not by temporal Views, but by others of an higher Nature; that (*b*) *he had reſpect unto the recompence of reward*, and both *endured* and acted, *as ſeeing* and being guided by *him, who is inviſible*. The Ceremonial Law, as it was in that Time, might be look'd upon as inſignificant in it ſelf, and only obligatory as it was commanded of GOD, who might command whatever he pleas'd, and it is our Duty to obey him; but whilſt we *Chriſtians* look upon it as (*c*) *our ſchoolmaſter to bring us unto* CHRIST, we may ſee great Reaſons for every Particular, and the Accompliſhment of it ſhews us the manifold Wiſdom of that GOD, who at firſt injoin'd it. The Propheſies which he mentions are as remarkable, either relating to CHRIST, the *Iſraelites*, or future Ages. Of CHRIST, GOD ſpeaks to him (*d*) in this Manner, *I will raiſe them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I command him. And it ſhall come to paſs, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him.* This was not fulfill'd in the ſucceeding Generations; becauſe we are expreſly told, that (*e*) *there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the* LORD *knew face to face. In all the ſigns and the wonders, which the* LORD *ſent him to do in the land of Egypt to Pharaoh, and to all his ſervants, and to all his land, And in all that mighty hand, and in all that great terror, which Moſes ſhewed in the ſight of all Iſrael.* And therefore the moſt learned of the *Jews* did confeſs, that (*f*) it ſhould not be fulfill'd till the Ceſſation of Prophecy; but after that the MESSIAH ſhould come who ſhould be like him, or rather greater than he. And hence the *Apoſtles* declar'd (*g*) to the *Jews*, how it was fulfill'd. As for (*h*) his Propheſies concerning the Settlement of the *Iſraelites* in the Land of *Canaan*, they could not be known but by a divine Spirit. *Moſes* had (*i*) given plain Directions to divide the Land by Lot, which (*k*) *Joſhua* did accordingly, ſo that there could not be any Contrivance between them in this Caſe. Lots are merely accidental, and unforeſeen, and therefore (*l*) as when *the lot is caſt into the lap, the whole diſpoſal thereof is of the* LORD; ſo nothing of this Nature can be foretold, but by him that diſpoſeth of them. His Propheſies of the Tranſactions of the ten Tribes are remarkable; and to theſe we may add, what (*m*) he ſpeaks in few Words concerning the future Monarchies, that *Ships ſhould come from the Coaſt of Chittim* (by which is meant both *Greece* and *Italy*, and conſequently both the *Grecian* and the *Roman* Empires) *and ſhould afflict Aſhur* (or the Country of *Aſſyria*, as *Alexander* did) *and ſhould afflict Eber* (the *Jews* or *Hebrews*, as the *Roman* Monarchy did) *and he alſo* (or the *Roman* Monarchy) *ſhall periſh for ever*; ſo that when we view what *Daniel* hath (*n*) obſerv'd concerning the Fall of this laſt Empire, when the *ſaints ſhall poſſeſs the kingdom*, or a Reformation from Po-

(*a*) *It is probable, that* Zipporah *living among the* Iſhmaelites *was not an Enemy to Circumciſion, but only willing that her Son ſhould not be circumciſed until he was thirteen Years of Age, according to the Cuſtom of that Country, which they learn'd from the Example of* Iſhmael, Gen. 17. 25. *Hence it appears that one or rather both of her Sons could not be twenty Years of Age, when* Moſes *went into* Egypt, Exod. 4. 24, 25, 26. *and therefore nothing hinders, but that they might have inherited the Land of* Canaan. (*b*) Heb. 11. 26, 27. (*c*) Gal. 3. 24. (*d*) Deut. 18. 18, 19. (*e*) Deut. 34. 10. 11, 12. (*f*) Sepher Ikkarim, *lib.* 3. *cap.* 20. (*g*) John 1. 45. Acts 3. 22, *and* 7. 37. (*h*) Gen. 49, *and* Deut. 33. (*i*) Num. 26. 55, *and* 33. 52. (*k*) Joſh. 11. 23, *and* 14. 2. (*l*) Prov. 16. 33. (*m*) Num. 24. 24. (*n*) Dan. 2. 44. *and* Dan. 7. 9, 10, 11, 12, *and* 21 *to the End.*

pery

pery ſhall happen, which we may hope to ſee, we may alſo obſerve, that he only explains, what *Moſes* had before ſaid in fewer Words; and that all theſe things are ſufficient to convince us, that *Moſes* hath in him all the Marks of an inſpir'd Writer.

2. There being but two Diſlocations of this Hiſtory, *viz.* the Story of (*o*) *Jethro*, and (*p*) the Command for Obſerving the Paſſover in the ſecond Year, the Reaſons of both which I have already (*q*) mention'd, and there being no other Hiſtory or Genealogy in the Old Teſtament, which interferes with it; hence it follows, that the true Chronological Reading of the *Scriptures*, which relate to the Times between the Departure of the *Iſraelites* out of *Egypt*, and their Entrance into the Land of *Canaan*, is thus,

Exod. 15. 22, *to* Exod. 18. 1.
Exod. 19. 1 *to the end of the Book.*
Levit. 1. 1 *to* 10. 1.
Num. 9. 1 *to* 15.
Levit. 10. 1 *to the End.*
Num. 1. 1 *to* 9. 1. *Here the Paſſover is obſerv'd in the ſecond Month, according to the Directions before given,* Num. 9. 1 *to* 15.
Num. 9. 15 *to* 10. 29.
Exod 18. 1 *to* 27.
Num. 10. 29 *to* 33.
Exod. 18. 27.
Num. 10. 33 *to* 14. 40.
Pſal. 90.
Num. 14. 40 *to the End of the Book.*
Deuteronomy *throughout.*

With the Hiſtory in *Exodus* and *Numbers*, it may be alſo proper to compare the ſhort Repetition thereof by *Moſes* in *Deuteronomy*, thus

Num. 10. 11 *to* 29, *compar'd with* Deut. 1. 6 *to* 9.
Exod. 18. 1 *to* 27, *compar'd with* Deut. 1. 9 *to* 19.
Num. *chap.* 13 *and* 14, *compar'd with* Deut. 1. 19 *to the End.*
Num. 20. 14 *to* 22, *compar'd with* Deut. 2. 1 *to* 24.
Num. 21. 12 *to* 21, *compar'd with* Deut. 2. 13.
Num. 21. 21 *to* 31, *compar'd with* Deut. 2. 24 *to the End.*
Num. 21. 31 *to the End, compar'd with* Deut. 3. 1 *to* 12.
Num. *chap.* 22, 23, 24, *compar'd with* Deut. 23. 3, 4, 5, 6.
Num. *chap.* 25, *compar'd with chap.* 31.
Num. 27. 12, 13, 14, *compar'd with* Deut. 32. 48 *to the End, and* Deut. 34. 1 *to* 9.
Num. *chap.* 32, *compar'd with* Deut. 3. 12 *to* 21.
Num. 27. 15 *to the End, compar'd with* Deut. 3. 21 *to the End,* Deut. 31. 23, *and* 34. 9.
Num. *chap.* 35, *compar'd with* Deut. 4. 42 *to the End.*

(*o*) Exod. *chap.* 18. (*p*) Num. 9. 1 *to* 15. (*q*) *Page* 248. *Sect. penult. and Page* 247. *Sect. ult.*

BOOK

BOOK V.

CHAP. I.

From the Entrance of the Iſraelites *into the Land of* Canaan, *to the Finiſhing of the Temple.*

FROM the Entrance of the *Iſraelites* into the Land of *Canaan*, to the Finiſhing and Dedication of *Solomon*'s Temple, were four hundred and forty ſeven Years.

For firſt, The Space of Time from the Departure of the Children of *Iſrael* out of *Egypt*, to the Laying the Foundation of the Temple at *Jeruſalem* by *Solomon*, is ſo exactly mention'd in (*a*) the *Scripture*, as to put it out of Diſpute. *And it came to paſs in the four hundred and fourſcore Year after the children of Iſrael were come up out of the land of Egypt, in the month Zif, which is the ſecond month, that* Solomon *began to build the houſe of the* LORD.

Now from the Departure of the *Iſraelites* out of *Egypt* to their Entrance into *Canaan*, were forty Years, as hath been already mention'd.

So that from	480 Years
Subſtract	40 Years
And the Remainder is	440, or the Space of Time between the Entrance into *Canaan*, and the Laying the Foundation of the Temple.

Now *Solomon* was (*b*) ſeven Years in Building this Temple.

So that to	440 Years
Add	7 Years
And the Total is	447 Years from the Entrance of the *Iſraelites* into the Land of *Canaan* to the Dedication of the Temple, which was begun to be built in (*c*) the fourth Year of King *Solomon*'s Reign, and dedicated in the eleventh.

And therefore to the Year of the World when the *Iſraelites* enter'd into *Canaan*, add 2553 / 440 Years

And the Total is	2993, or the Year in which the Temple began to be built,
To which add	7 Years
And the Total is	3000, or the Year of the World, in which the Temple was finiſh'd and dedicated.

2. Concerning this Space of four hundred and eighty Years ſo expreſly mention'd, there are four different Computations. The firſt of theſe is that of the *Jews*, who allow 450 Years from the Death of *Joſhua* to the

(*a*) 1 Kings 6. 1. (*b*) 1 Kings 7. 38. (*c*) 1 Kings 7. 37, 38.

pery ſhall happen, which we may hope to ſee, we may alſo obſerve, that he only explains, what *Moſes* had before ſaid in fewer Words; and that all theſe things are ſufficient to convince us, that *Moſes* hath in him all the Marks of an inſpir'd Writer.

2. There being but two Diſlocations of this Hiſtory, *viz.* the Story of (*o*) *Jethro*, and (*p*) the Command for Obſerving the Paſſover in the ſecond Year, the Reaſons of both which I have already (*q*) mention'd, and there being no other Hiſtory or Genealogy in the Old Teſtament, which interferes with it; hence it follows, that the true Chronological Reading of the *Scriptures*, which relate to the Times between the Departure of the *Iſraelites* out of *Egypt*, and their Entrance into the Land of *Canaan*, is thus,

Exod. 15. 22, *to* Exod. 18. 1.
Exod. 19. 1 *to the end of the Book.*
Levit. 1. 1 *to* 10. 1.
Num. 9. 1 *to* 15.
Levit. 10. 1 *to the End.*
Num. 1. 1 *to* 9. 1. *Here the Paſſover is obſerv'd in the ſecond Month, according to the Directions before given,* Num. 9. 1 *to* 15.
Num. 9. 15 *to* 10. 29.
Exod 18. 1 *to* 27.
Num. 10. 29 *to* 33.
Exod. 18. 27.
Num. 10. 33 *to* 14. 40.
Pſal. 90.
Num. 14. 40 *to the End of the Book.*
Deuteronomy *throughout.*

With the Hiſtory in *Exodus* and *Numbers*, it may be alſo proper to compare the ſhort Repetition thereof by *Moſes* in *Deuteronomy*, thus

Num. 10. 11 *to* 29, *compar'd with* Deut. 1. 6 *to* 9.
Exod. 18. 1 *to* 27, *compar'd with* Deut. 1. 9 *to* 19.
Num. *chap.* 13 *and* 14, *compar'd with* Deut. 1. 19 *to the End.*
Num. 20. 14 *to* 22, *compar'd with* Deut. 2. 1 *to* 24.
Num. 21. 12 *to* 21, *compar'd with* Deut. 2. 13.
Num. 21. 21 *to* 31, *compar'd with* Deut. 2. 24 *to the End.*
Num. 21. 31 *to the End, compar'd with* Deut. 3. 1 *to* 12.
Num. *chap.* 22, 23, 24, *compar'd with* Deut. 23. 3, 4, 5, 6.
Num. *chap.* 25, *compar'd with chap.* 31.
Num. 27. 12, 13, 14, *compar'd with* Deut. 32. 48 *to the End, and* Deut. 34. 1 *to* 9.
Num. *chap.* 32, *compar'd with* Deut. 3. 12 *to* 21.
Num. 27. 15 *to the End, compar'd with* Deut. 3. 21 *to the End,* Deut. 31. 23, *and* 34. 9.
Num. *chap*, 35, *compar'd with* Deut. 4. 42 *to the End.*

(*o*) Exod. *chap.* 18. (*p*) Num. 9. 1 *to* 15. (*q*) *Page* 248. *Sect. penult. and Page* 247. *Sect. ult.*

BOOK

BOOK V.

CHAP. I.

From the Entrance of the Iſraelites *into the Land of* Canaan, *to the Finiſhing of the Temple.*

FROM the Entrance of the *Iſraelites* into the Land of *Canaan*, to the Finiſhing and Dedication of *Solomon*'s Temple, were four hundred and forty ſeven Years.

For firſt, The Space of Time from the Departure of the Children of *Iſrael* out of *Egypt*, to the Laying the Foundation of the Temple at *Jeruſalem* by *Solomon*, is ſo exactly mention'd in (*a*) the *Scripture*, as to put it out of Diſpute. *And it came to paſs in the four hundred and fourſcore Year after the children of Iſrael were come up out of the land of Egypt, in the month Zif, which is the ſecond month, that* Solomon *began to build the houſe of the* LORD.

Now from the Departure of the *Iſraelites* out of *Egypt* to their Entrance into *Canaan*, were forty Years, as hath been already mention'd.

So that from	480 Years
Subſtract	40 Years

And the Remainder is 440, or the Space of Time between the Entrance into *Canaan*, and the Laying the Foundation of the Temple.

Now *Solomon* was (*b*) ſeven Years in Building this Temple.

So that to	440 Years
Add	7 Years

And the Total is 447 Years from the Entrance of the *Iſraelites* into the Land of *Canaan* to the Dedication of the Temple, which was begun to be built in (*c*) the fourth Year of King *Solomon*'s Reign, and dedicated in the eleventh.

And therefore to the Year of the World when the *Iſraelites* enter'd into *Canaan*, add

	2553
	440 Years

And the Total is 2993, or the Year in which the Temple began to be built,

To which add	7 Years

And the Total is 3000, or the Year of the World, in which the Temple was finiſh'd and dedicated.

2. Concerning this Space of four hundred and eighty Years ſo expreſly mention'd, there are four different Computations. The firſt of theſe is that of the *Jews*, who allow 450 Years from the Death of *Joſhua* to the

(*a*) 1 Kings 6. 1. (*b*) 1 Kings 7. 38. (*c*) 1 Kings 7. 37, 38.

be two and thirty Years of Age, when he miniſtred to *Moſes*, and when this Battle was fought.

5. However after all, the Account of our learned Prelate meets with ſome Objections. For firſt, he makes the Oppreſſion under (*a*) *Cuſhan Riſhathaim* immediately to ſucceed the Death of *Joſhua*; whereas (*b*) the *Scripture* ſaith expreſly, that *the People ſerved the* LORD *all the days of Joſhua, and all the days of the elders, that overlived Joſhua; who had ſeen all the great works of the* LORD, *that he had done for Iſrael.* But when *that generation were gathered unto their fathers, and there aroſe another generation after them, which knew not the* LORD, *nor yet the works which he had done for Iſrael*, then they *did evil in the ſight of the* LORD, *and ſerved Baalim, and the groves. And then the anger of the* LORD *was hot againſt Iſrael, and he ſold them into the hand of Cuſhan Riſhathaim.* So that this is ſuppos'd to have happen'd a conſiderable Time after the Death of *Joſhua.* The other Objection is, That (*c*) *Jephthah* treating with the *Amorites*, before the Battle in which he conquer'd them, pleads his Right to all the Country in Diſpute between them by Preſcription, becauſe the *Iſraelites* had been in Poſſeſſion of it for *three hundred years*; but neither *Joſephus*, Dr. *Lightfoot*, or *our learned Prelate*, make the Space ſo long. To anſwer theſe Objections (*d*) Sir *John Marſham* hath taken another Method: He agrees with (*e*) *Joſephus*, that *Joſhua* was in Poſſeſſion of the Land of *Canaan* five and twenty Years before his Death, and that it was five and thirty Years more before *Cuſhan Riſhathaim* oppreſs'd the *Iſraelites*, and therefore if (*f*) by *thoſe who had ſeen all the great works of the* LORD, *which he had done for Iſrael*, is meant all thoſe, who were of a competent Age to remember what had happen'd at their Paſſage over the *Red-Sea*, which was an hundred Years before this, we may well ſuppoſe them to be dead in that Space of Time. After this he reckons the Years of the Oppreſſors as diſtinct from the Years of the *Judges*, which makes too great a Number of Years; ſo that the Account of *Jephthah* will ſtill remain as an Objection. To remove it, Sir *John Marſham* divides the Land of *Canaan* into four Parts, *viz.* the *Eaſtern*, *Weſtern*, *Northern*, and *Southern*, and conſequently that there were ſeveral of theſe Judges contemporary in the ſeveral Parts of the Kingdom; and where it is mention'd that the Land had Reſt for a particular Number of Years, it doth not mean the whole Country, but only that particular Part, which was freed from the Oppreſſion. After this he placeth ſome of the Judges, which acted in the North, as contemporary with *Eli* and *Samuel* the High Prieſts. This Account (*g*) our admirable *Commentator* looks upon as moſt reaſonable. And as it is follow'd by *Marſhall* in his *Chronological Tables*, with ſome few Amendments; ſo I cannot but look upon them as the moſt exact in this *Epocha*. And if we divide the Land of *Canaan* into four Parts, the Account thereof will ſtand as in the following *Table*.

6. There is one great Difficulty, which ariſeth from Comparing the Chronology in *Scripture* with the Genealogies in the Book of *Ruth*.

For, from the Entrance into the Land of *Canaan*, to the Building of the Temple, were Years	440
Out of which ſubſtract *David*'s Life, 2 *Sam.* 5. 4.	70
And the Years of *Solomon*, 1 *Kings* 6. 1.	4
The Total being	74
There will remain Years	366

And yet in theſe 366 Years there are but four Generations. For *Salmon* (who was (*h*) the Son of *Naaſſon*, or *Nahſhon*, a (*i*) Prince among his People, and Standard-Bearer to the Tribe of *Judah*) begat *Boaz* of (*k*) *Rahab*, who hid the Spies in her Houſe at *Jericho*. *Boaz* (*l*) begat *Obed* of *Ruth*, and *Obed* begat *Jeſſe*, and *Jeſſe* begat *David*. But as the Age of Man was leſſen'd at the Murmuring of the *Iſraelites* to (*m*) eighty Years, as it is now, this is impoſſible, ſince

(*a*) *Annales, pag.* 42. (*b*) Joſh. 24. 31. Judg. 2. 6, 7, 8, 9, 10. Judg. 3. 5, 6, 7, 8. (*c*) Judg. 11. 26. (*d*) Canon Chronicus, *lib.* 2. (*e*) *Jewiſh Ant. Book* 5. *Chap.* 1, *in the End.* Elmacinus, *pag.* 54. *allows* 31 *Years for the Government of* Joſhua, Lutychius *in his Annals, pag.* 117. *allows him ſix Years for the Conquering of the Land, fourteen Years for the Dividing it, and eleven Years after that in Peace, or* 31 *Years in all. And* The Samaritan Chronicle *allows him five and forty Years in the whole.* N. B. *That I do here correct the Miſtake, which I was guilty of in the former Book of Allowing to* Joſhua 38 *Years for his Government in* Canaan, *and conſequently to have been but* 32 *Years of Age when he fought with the Amalekites*, Exod. 17. 8, 9, &c. *in which Year he was call'd* נער A young Man, Exod. 33. 11. *whereas if we allow but five and twenty Years for his Government, he muſt be five and forty Years old at that Time. And therefore he might be call'd* A young Man, *when only compar'd with* Moſes, *or elſe the Word* נער *might ſignify* Officers *in the Army under the Direction of another, as* Joſhua *was under* Moſes. *So it is* Gen. 14. 24. *or* military Men *in general, without any Diſtinction of Age, as* 2 Sam. 2. 21. *becauſe this was the moſt proper Age for ſuch an Exerciſe. And* 45 *Years is much more proper than* 32 *for the Age of a General.* (*f*) Joſh. 24. 31. Judg. 2. 7. (*g*) *Biſhop* Patrick's *Comment on* Judg. 2. 11. (*h*) Matth. 1. 4. Ruth 4. 20. (*i*) 1 Chron. 2. 10. Num. 1. 7. (*k*) Joſh. 2. 1 *to* 23, *and* 6. 22, 23, 25. (*l*) Ruth 4. 21, 22. Matth. 1. 5, 6. (*m*) Pſal. 90. 10.

there must be allow'd more Years to a Generation, than can be allow'd to the Age of a Man, and therefore they must be suppos'd to have Children even before they themselves were born.

7. For the Solving of this Difficulty there are two Methods propos'd: First, That it is not certain, that the Lives of all Men were shorten'd, at the Time when the *Israelites* murmur'd in the Wilderness. The Curse then pronounc'd might be only against that Generation, and might not affect others, the Reason of Cutting them off so soon being peculiar to themselves, *viz.* to prevent their Entering into the Land of *Canaan*. And therefore the Lives of others might be extended much longer until the Time of *David*, and especially in that Family, which GOD had honour'd so far, as to appoint that CHRIST himself should be born of it. According to this Account, we may suppose, that *Salmon* might be about twenty Years of Age, when he enter'd into *Canaan*; and *Rahab*, whom he married, to be about the same Age. And then these Years may be thus commodiously distributed, if we suppose *Rahab* to have born *Boaz* in the forty second Year after they enter'd *Canaan*; and if we assign an hundred and two Years before he begat *Obed*, and an hundred and eleven Years to *Obed*, before he begat *Jesse*, and as many to *Jesse*, before he begat *David*, which make the exact Sum of *three hundred sixty and six*. And this is the less strange, since after this Time we read of very old Men, who might be capable of having Children at the Age now mention'd, particularly (*z*) *Jehoiada* the *High Priest*, who liv'd an hundred and thirty Years; and long since that, *Thomas Parr* our own Countryman liv'd an hundred and two and fifty Years, and had a Son when he was an hundred and five Years old.

8. But secondly, It doth not evidently appear, that all these were the immediate Children of the Parents here mention'd. It is true, that the Word implies it in our *English* Language, but it doth not so necessarily follow in *Hebrew*. The *Scripture* speaks (*a*) not only of *begetting children*, but also of *begetting childrens children*. And of *Hezekiah* it is said (*b*) more than once, *Of thy sons, which shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon*; which could not be accomplish'd in a strict Sense at least before the fourth Generation. For thus (*c*) *Hezekiah begat Manasses, and Manasses begat Amon, and Amon begat Josias. And Josias begat Jechonias and his brethren, about the time that they were carried away to Babylon.* And it is observable, that in these Genealogies there is a different Style, and perhaps for a different Reason. The (*d*) Wife of *Salmon* is mention'd, by whom he had *Boaz*, and the Wife of *Boaz* is mention'd, by whom he had *Obed*, and (*e*) the Brethren of *David* are mention'd, as Sons of *Jesse*; but neither the Brethren of *Jesse* the Son of *Obed*, nor the Wife of *Obed* the Father of *Jesse*, is taken notice of. Here therefore a Latitude of Expression may be allow'd; and if here we allow four Generations, as in the Case of *Hezekiah*, there will be eight in all, and this will leave the Space of six and forty Years for each Generation, which may easily be granted, and so the Difficulty will be solv'd; especially when we consider, that (*f*) *Boaz* supposes himself to be no young Man, when he said to *Ruth*, *Thou hast shewed more kindness in the latter end than in the beginning, inasmuch as thou followest not young men, whether poor or rich*; and (*g*) *Jesse* was counted an old Man, when *David* his Son was but a Youth.

(*z*) 2 Chron. 24. 15. (*a*) Deut. 4. 25. (*b*) 2 Kings 20. 18. Isai. 39. 7. (*c*) Matth. 1. 10, 11. *See much more on this Subject in Bishop* Kidder's *Demonstration of the* MESSIAH, *Part* 2. *Page* 124 *to* 130.
(*d*) Matth. 1. 5. (*e*) 1 Sam. *6 to* 14, *and* 17. 13, 14. (*f*) Ruth. 3. 10. (*g*) 1 Sam. 17. 12.

be two and thirty Years of Age, when he miniſtred to *Moſes*, and when this Battle was fought.

5. However after all, the Account of our learned Prelate meets with ſome Objections. For firſt, he makes the Oppreſſion under (*a*) *Cuſhan Riſhathaim* immediately to ſucceed the Death of *Joſhua*; whereas (*b*) the *Scripture* ſaith expreſly, that *the People ſerved the* LORD *all the days of Joſhua, and all the days of the elders, that overlived Joſhua; who had ſeen all the great works of the* LORD, *that he had done for Iſrael.* But when *that generation were gathered unto their fathers, and there aroſe another generation after them, which knew not the* LORD, *nor yet the works which he had done for Iſrael*, then they *did evil in the ſight of the* LORD, *and ſerved Baalim, and the groves. And then the anger of the* LORD *was hot againſt Iſrael, and he ſold them into the hand of Cuſhan Riſhathaim.* So that this is ſuppos'd to have happen'd a conſiderable Time after the Death of *Joſhua.* The other Objection is, That (*c*) *Jephthah* treating with the *Amorites*, before the Battle in which he conquer'd them, pleads his Right to all the Country in Diſpute between them by Preſcription, becauſe the *Iſraelites* had been in Poſſeſſion of it for *three hundred years*; but neither *Joſephus*, Dr. *Lightfoot*, or *our learned Prelate*, make the Space ſo long. To anſwer theſe Objections (*d*) Sir *John Marſham* hath taken another Method: He agrees with (*e*) *Joſephus*, that *Joſhua* was in Poſſeſſion of the Land of *Canaan* five and twenty Years before his Death, and that it was five and thirty Years more before *Cuſhan Riſhathaim* oppreſs'd the *Iſraelites*, and therefore if (*f*) by *thoſe who had ſeen all the great works of the* LORD, *which he had done for Iſrael*, is meant all thoſe, who were of a competent Age to remember what had happen'd at their Paſſage over the *Red-Sea*, which was an hundred Years before this, we may well ſuppoſe them to be dead in that Space of Time. After this he reckons the Years of the Oppreſſors as diſtinct from the Years of the *Judges*, which makes too great a Number of Years; ſo that the Account of *Jephthah* will ſtill remain as an Objection. To remove it, Sir *John Marſham* divides the Land of *Canaan* into four Parts, *viz.* the *Eaſtern*, *Weſtern*, *Northern*, and *Southern*, and conſequently that there were ſeveral of theſe Judges contemporary in the ſeveral Parts of the Kingdom; and where it is mention'd that the Land had Reſt for a particular Number of Years, it doth not mean the whole Country, but only that particular Part, which was freed from the Oppreſſion. After this he placeth ſome of the Judges, which acted in the North, as contemporary with *Eli* and *Samuel* the High Prieſts. This Account (*g*) our admirable *Commentator* looks upon as moſt reaſonable. And as it is follow'd by *Marſhall* in his *Chronological Tables*, with ſome few Amendments; ſo I cannot but look upon them as the moſt exact in this *Epocha*. And if we divide the Land of *Canaan* into four Parts, the Account thereof will ſtand as in the following *Table*.

6. There is one great Difficulty, which ariſeth from Comparing the Chronology in *Scripture* with the Genealogies in the Book of *Ruth*.

For, from the Entrance into the Land of *Canaan*, to the Building of the Temple, were Years 440

Out of which ſubſtract *David*'s Life, 2 *Sam.* 5. 4. 70

And the Years of *Solomon*, 1 *Kings* 6. 1. 4

The Total being 74

There will remain Years 366

And yet in theſe 366 Years there are but four Generations. For *Salmon* (who was (*h*) the Son of *Naaſſon*, or *Nahſhon*, a (*i*) Prince among his People, and Standard-Bearer to the Tribe of *Judah*) begat *Boaz* of (*k*) *Rahab*, who hid the Spies in her Houſe at *Jericho*. *Boaz* (*l*) begat *Obed* of *Ruth*, and *Obed* begat *Jeſſe*, and *Jeſſe* begat *David*. But as the Age of Man was leſſen'd at the Murmuring of the *Iſraelites* to (*m*) eighty Years, as it is now, this is impoſſible, ſince

(*a*) *Annales, pag.* 42. (*b*) Joſh. 24. 31. Judg. 2. 6, 7, 8, 9, 10. Judg. 3. 5, 6, 7, 8. (*c*) Judg. 11. 26. (*d*) Canon Chronicus, *lib.* 2. (*e*) *Jewiſh Ant. Book* 5. *Chap.* 1, *in the End.* Elmacinus, *pag.* 54. *allows* 31 *Years for the Government of* Joſhua, Eutychius *in his Annals, pag.* 117. *allows him ſix Years for the Conquering of the Land, fourteen Years for the Dividing it, and eleven Years after that in Peace, or* 31 *Years in all. And* The Samaritan Chronicle *allows him five and forty Years in the whole.* N. B. *That I do here correct the Miſtake, which I was guilty of in the former Book of Allowing to* Joſhua 38 *Years for his Government in* Canaan, *and conſequently to have been but* 32 *Years of Age when he fought with the Amalekites*, Exod. 17. 8, 9, &c. *in which Year he was call'd* נער A young Man, Exod. 33. 11. *whereas if we allow but five and twenty Years for his Government, he muſt be five and forty Years old at that Time. And therefore he might be call'd* A young Man, *when only compar'd with* Moſes, *or elſe the Word* נער *might ſignify* Officers *in the Army under the Direction of another, as* Joſhua *was under* Moſes. *So it is* Gen. 14. 24. *or* military Men *in general, without any Diſtinction of Age, as* 2 Sam. 2. 21. *becauſe this was the moſt proper Age for ſuch an Exerciſe. And* 45 *Years is much more proper than* 32 *for the Age of a General.* (*f*) Joſh. 24. 31. Judg. 2. 7. (*g*) *Biſhop* Patrick's *Comment on* Judg. 2. 11. (*h*) Matth. 1. 4. Ruth 4. 20. (*i*) 1 Chron. 2. 10. Num. 1. 7. (*k*) Joſh. 2. 1 *to* 23, *and* 6. 22, 23, 25. (*l*) Ruth 4. 21, 22. Matth. 1. 5, 6. (*m*) Pſal. 90. 10.

there muſt be allow'd more Years to a Generation, than can be allow'd to the Age of a Man, and therefore they muſt be ſuppos'd to have Children even before they themſelves were born.

7. For the Solving of this Difficulty there are two Methods propos'd: Firſt, That it is not certain, that the Lives of all Men were ſhorten'd, at the Time when the *Iſraelites* murmur'd in the Wilderneſs. The Curſe then pronounc'd might be only againſt that Generation, and might not affect others, the Reaſon of Cutting them off ſo ſoon being peculiar to themſelves, *viz.* to prevent their Entering into the Land of *Canaan*. And therefore the Lives of others might be extended much longer until the Time of *David*, and eſpecially in that Family, which GOD had honour'd ſo far, as to appoint that CHRIST himſelf ſhould be born of it. According to this Account, we may ſuppoſe, that *Salmon* might be about twenty Years of Age, when he enter'd into *Canaan*; and *Rahab*, whom he married, to be about the ſame Age. And then theſe Years may be thus commodiouſly diſtributed, if we ſuppoſe *Rahab* to have born *Boaz* in the forty ſecond Year after they enter'd *Canaan*; and if we aſſign an hundred and two Years before he begat *Obed*, and an hundred and eleven Years to *Obed*, before he begat *Jeſſe*, and as many to *Jeſſe*, before he begat *David*, which make the exact Sum of *three hundred ſixty and ſix*. And this is the leſs ſtrange, ſince after this Time we read of very old Men, who might be capable of having Children at the Age now mention'd, particularly (*z*) *Jehoiada* the *High Prieſt*, who liv'd an hundred and thirty Years; and long ſince that, *Thomas Parr* our own Countryman liv'd an hundred and two and fifty Years, and had a Son when he was an hundred and five Years old.

8. But ſecondly, It doth not evidently appear, that all theſe were the immediate Children of the Parents here mention'd. It is true, that the Word implies it in our *Engliſh* Language, but it doth not ſo neceſſarily follow in *Hebrew*. The *Scripture* ſpeaks (*a*) not only of *begetting children*, but alſo of *begetting childrens children*. And of *Hezekiah* it is ſaid (*b*) more than once, *Of thy ſons, which ſhall iſſue from thee, whom thou ſhalt beget, they ſhall take away, and they ſhall be eunuchs in the palace of the king of Babylon*; which could not be accompliſh'd in a ſtrict Senſe at leaſt before the fourth Generation. For thus (*c*) *Hezekiah begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias. And Joſias begat Jechonias and his brethren, about the time that they were carried away to Babylon.* And it is obſervable, that in theſe Genealogies there is a different Style, and perhaps for a different Reaſon. The (*d*) Wife of *Salmon* is mention'd, by whom he had *Boaz*, and the Wife of *Boaz* is mention'd, by whom he had *Obed*, and (*e*) the Brethren of *David* are mention'd, as Sons of *Jeſſe*; but neither the Brethren of *Jeſſe* the Son of *Obed*, nor the Wife of *Obed* the Father of *Jeſſe*, is taken notice of. Here therefore a Latitude of Expreſſion may be allow'd; and if here we allow four Generations, as in the Caſe of *Hezekiah*, there will be eight in all, and this will leave the Space of ſix and forty Years for each Generation, which may eaſily be granted, and ſo the Difficulty will be ſolv'd; eſpecially when we conſider, that (*f*) *Boaz* ſuppoſes himſelf to be no young Man, when he ſaid to *Ruth, Thou haſt ſhewed more kindneſs in the latter end than in the beginning, inaſmuch as thou followeſt not young men, whether poor or rich*; and (*g*) *Jeſſe* was counted an old Man, when *David* his Son was but a Youth.

(*z*) 2 Chron. 24. 15. (*a*) Deut. 4. 25. (*b*) 2 Kings 20. 18. Iſai. 39. 7. (*c*) Matth. 1. 10, 11. *See much more on this Subject in Biſhop* Kidder's *Demonſtration of the* MESSIAH, *Part* 2. *Page* 124 *to* 130.
(*d*) Matth. 1. 5. (*e*) 1 Sam. 6 *to* 14, *and* 17. 13, 14. (*f*) Ruth. 3. 10. (*g*) 1 Sam. 17. 12.

TABLE *the Forty First.*

Year of the World.	Year of the Departure out of *Egypt.*	The whole Country of *Canaan.*	
2513	00	The *Iſraelites* come out of *Egypt*, *Exod.* 12.	
2552	39	They conquer the *Amorites*, *Num.* 31. 21, *&c.*	
2553	40	They enter *Canaan*, *Joſh. chap.* 3. 4.	
2578	65	*Joſhua* dies, *Joſh.* 24. 24.	
		The Eaſt Part of *Canaan.*	The North Part of *Canaan.*
2613	100	*Cuſhan* oppreſſeth them, *Judg.* 3. 8.	
2621	108	*Othniel* delivers them, *Judg.* 3. 8, 9.	
2661	148	*Eglon* oppreſſes them, *Judg.* 3. 11, 12.	
2679	166	*Ehud* delivers them, *Judg.* 3. 14, 15.	
2699	186		*Jabin* oppreſſes them, and *Deborah* judges them, *Judg.* 4. 3, 4.
2719	206		*Barak* delivers them, *Judg. chap.* 4. 5.
2759	246	*Midianites* oppreſs them, *Judg.* 6. 1.	*Midianites* oppreſs them, *Judg.* 6. 1.
2766	253	*Gideon* delivers them, *Judg.* 6. 1, 13, 14.	*Gideon* delivers them, *Judg.* 6. 1, 13, 14.
2806	293	*Gideon* dies, and *Abimelech* ſucceeds him, *Judg.* 8. 28. and *chap.* 9.	*Gideon* dies, and *Abimelech* ſucceeds him, *Judg.* 8. 28. and *chap.* 9.
2809	296	*Abimelech* dies, and *Tolah* ſucceeds him, *Judg.* 10. 1, 2.	*Abimelech* dies, and *Tolah* ſucceeds him, *Judg.* 10. 1, 2.
2832	319	*Tolah* dies, and *Jair* ſucceeds him, *Judg.* 10. 1, 2, 3.	*Tolah* dies, and *Jair* ſucceeds him, *Judg.* 10. 1, 2, 3.
2854	341	*Jair* dies, and *Jephthah* ſucceeds him, who ſends a Meſſenger to the *Ammonites* 302 Years after the Conqueſt of their Land, *Anno* 39. *Judg.* 11. 26.	*Jair* dies, and *Jephthah* ſucceeds him, who ſends a Meſſage to the *Ammonites*, *Judg.* 11. 26.
2860	347	*Jephthah* dies, and *Ibzan* ſucceeds him, *Judg.* 12. 7, 8.	*Jephthah* dies, and *Ibzan* ſucceeds him, *Judg.* 12. 7, 8.
2867	354	*Ibzan* dies, and *Elon* ſucceeds him, *Judg.* 12. 9, 10, 11.	*Ibzan* dies, and *Elon* ſucceeds him, *Judg.* 12. 9, 10, 11.
2877	364	*Elon* dies, and *Abdon* ſucceeds him, *Judg.* 12. 11, 12, 13.	*Elon* dies, and *Abdon* ſucceeds him, *Judg.* 12. 11, 12, 13.
2885	372	*Abdon* dies, *Judg.* 12. 13, 14.	*Abdon* dies, *Judg.* 12. 13, 14.
		The whole Country of *Canaan.*	
2885	372	*Samuel* about this Time governs all *Iſrael* in all Caſes both ordinary and extraordinary, 1 *Sam.* 7. 15.	
2893	380	The *Philiſtines* beaten at *Ebenezer*, 1 *Sam.* 7. 2, 3, *&c.*	
2909	396	*Saul* made King, 1 *Sam.* 8. 5 *to the End, and chap.* 9. 10, 11.	
2949	436	*David* made King, *Acts* 13. 21, 22.	
2989	476	*Solomon* began to reign, 2 *Sam.* 5. 4, 5. 1 *Kings* 2. 11, 12.	
2993	480	The Foundation of the Temple laid, 2 *Kings* 6. 1.	
3000	487	The Temple finiſh'd, 1 *Kings* 6. 38.	

Philiſtines

A Continuation of TABLE *the Forty First.*

Year of the World.	Year of the Departure out of *Egypt.*	The West Part of *Canaan.*	The South Part of *Canaan.*
2664	151	*Philiſtines* oppreſs them, *Judg.* 4. 31.	*Philiſtines* oppreſs them, *Judg.* 4. 31.
2684	171	*Shamgar* kills them with an Ox Goad, *Judg.* 4. 31.	*Shamgar* kills them with an Ox Goad. *Judg.* 4. 31.
2833	320	*Eli* begins to judge, 1 *Sam.* 4. 18. and the *Philiſtines* begin to oppreſs *Iſrael. Samſon* is born, *Judg.* 13. 1, *&c.*	*Eli* begins to judge, 1 *Sam.* 4. 18. and the *Philiſtines* begin to oppreſs *Iſrael. Samſon* is born, *Judg.* 13. 1, *&c.*
2852	339	*Samſon* begins to fight for *Iſrael*, *Judg.* 15. 20, *and* 16. 31.	*Samſon* begins to fight for *Iſrael*, *Judg.* 15. 20, *and* 16. 31.
2867	354	*Samuel* known to be a Prophet, and from hence	
2869	356	*Samſon* dies, *Judg.* 16. 31.	*Samſon* dies, *Judg.* 16. 31.
2872	359	*Eli* dies, 1 *Sam.* 4. 18. The Ark is taken.	*Eli* dies, 1 *Sam.* 4. 18. The Ark is taken.
2873	360	The *Philiſtines* are conquer'd, and the Ark is brought to *Kirjath-jearim*, where it remain'd 20 Years, 1 *Sam.* 7. 1, 2.	The *Philiſtines* are conquer'd, and the Ark is brought to *Kirjath-jearim*, where it remain'd 20 Years, 1 *Sam.* 7. 1, 2.

CHAP. II.

The Hiſtory of the WORLD *to the Death of* Joſhua.

THE Hiſtory of the *Iſraelites*, from the Time of their Entring into *Canaan*, until the Time when the learned Dr. *Prideaux* began to treat of them, hath very little Connexion with that of other Nations. We hear no more of *Egypt* until the Time of *Shiſhak* and *Rehoboam*. Colonies were now ſettled in all Parts, ſo that moſt Nations kept quiet to themſelves, and were contented in Manuring and Improving their own Country. The *Eaſtern* Writers add very little to what we find in *Scripture*. The *Jews* had little or no Dealing with other Nations. They were diſtinguiſh'd from all the Reſt of the World by Circumciſion, by Obſerving their Sabbath on a different Day, and by many other Rites and Ceremonies. They boaſted of their Privileges beyond other Nations, and other Nations abhorr'd them for their Boaſting; ſo that they took little Notice of them in their Hiſtories. Beſides, all the *Greek* and *Roman* Hiſtorians are of a much later Date, and ſo they paſs over all theſe *Epocha*'s in a general Silence. And therefore there is very little of Hiſtory that can be added, to what we find either in the *Scripture* or *Joſephus*, eſpecially when we add to them what Biſhop *Patrick*, our moſt admirable Commentator, hath ſaid upon (*a*) the Hiſtorical Books. And therefore there is the leſs Reaſon to enlarge thereon.

2. But to proceed. After the Death of *Moſes*, and the Children of *Iſrael* had mourn'd (*b*) for him thirty Days, which ended with the old Year, they begin the new one with the Obſervation of the Sabbath, and the next Day *Joſhua* a Type of our JESUS takes upon him the Government of the People, on the ſame Day of the Week that the *Antitype* was exalted as King over all by his Riſing from the Dead. Now (*c*) GOD appears to him, and promiſes him Succeſs. Upon which he ſettles the People in their Order, provides for the Paſſing over *Jordan*, orders the armed Men of the *Reubenites*, *Gadites*, and the half Tribe of *Manaſſeh* to paſs over with him, according to their Agreement made with *Moſes*, and they all promiſe to be faithful and true to him, as to their King or Governor. The ſame Day being the third Day of *April* according to

(*a*) *On* Joſhua, Judges, Ruth, *Firſt and ſecond Books of* Samuel, *Firſt Book of* Kings, *and ſecond Book as far as Chap.* 15, *to the End. Firſt Book of* Chronicles, *and ſecond Book, as far as to the End of Chap.* 27. (*b*) Deut. 34. 8. (*c*) Joſh. *chap.* 1.

our

Anno Mundi 2553.

our Style, *Joſhua* ſends the Spies to (*d*) ſearch out the Land, and particularly view the Strength of the Town of *Jericho*, which ſtood over againſt them, and therefore ought to be taken before they could proceed any farther. The (*) *Eaſtern Writers* tell us, that they were valiant and religious Men, and in the prime of their Youth; that in order to paſs undiſcover'd they chang'd their Habit, as if they had come from a diſtant Country, and that they cried to thoſe, who ask'd from whence they came, in this Manner, *We are People from the Eaſt, and our Companions have heard of this powerful People, who were forty Years in the Wilderneſs without either Guide or Proviſion, And it was reported to us, that they had a* GOD, *whom they call'd*, The King of Heaven and Earth; *and who (as they ſay) hath given them both our and your Country. Our Companions therefore have ſent us to find out the Truth hereof, and report it to them. And therefore we have come to you from a diſtant Country. We have alſo heard of their Captain, whom they call* Joſhua *the Son of* Nun, *who put the* Amalekites *to Flight, who deſtroy'd* Sihon *and* Og, *and the Kings of* Midian *and* Moab. *Wo therefore be to us, and you, and all that flee to us for Shelter. They are a People, who pity none, leave none alive, drive all out of their Country, and make Peace with none, but ſuch as are Strangers to us both. We are all accounted by them as infidels, profane, proud and rebellious. And therefore whoever of us or you will take Care of themſelves, let them take their Families and be gone, leſt they repent of their Stay, when it is too late.* And thus they impos'd on the Country till they came to *Jericho*. Thus (†) they came thither as Strangers, and ſo they went whither they would, and ſaw whatever they had a Mind to, without any Stop or Queſtion. They took a View of the Walls, the Gates, and the Ramparts, all the Strength and Weakneſs of the Town, paſſing the whole Day for Men of Curioſity only, without any Deſign. And as they were diſcourſing how to get back again, Intelligence was brought to the King, as he was at Supper, that they were Spies, and ſo he ſent to apprehend them. However, if any Credit can be given to this Story, it was but juſt that they, who thus impos'd on the *Canaanites*, were afterward impos'd on in the ſame Manner by the *Gibeonites*. Theſe Men coming to *Jericho*, lodge with a Woman call'd *Rahab*, who kept a publick Houſe or an Inn to entertain Strangers. The *Chaldee* Paraphraſt (*e*) expreſly gives her this Character without the leaſt Mark of Infamy; but the *Hebrew* Word frequently ſignifying an Harlot, or a Whore, ſhe is ſo call'd in our Tranſlation. And the *Septuagint* ſpeaking in the ſame Manner, and being the Tranſlation common among the *Jews*, the (*f*) Apoſtles St. *Paul* and St. *James* call her by the ſame Name; not becauſe ſhe was really ſo (for (*g*) the Word in the *Hebrew* will bear a different Senſe) but becauſe ſhe was reputed ſo. Both theſe Apoſtles rank her with *Abraham* the beloved of GOD; one propounds her as an Example of a lively Faith to all *Chriſtians*, and the other as an Example of good Works. She was admitted into the Society of GOD's People, marry'd into a noble Family of the Tribe of *Judah*, and CHRIST was born of her Poſterity, and therefore the Word in the *Hebrew* ought to have the moſt favourable Conſtruction, which the original Language will admit of. However, if ſhe had been ſo formerly, there is no Doubt but ſhe afterward ſaw her Error; and when ſhe was among the *Iſraelites*, ſhe liv'd a ſober and an exemplary Life. When the two Spies came to her Houſe, ſhe (*h*) entertain'd them very courteouſly, profeſſeth her Belief, that GOD would give that Land to the *Iſraelites*, ſecures them from ſuch as were ſent to take away their Lives, gives them Directions how to eſcape, and makes an Agreement with them on certain Conditions for the Saving her own Life, and the Lives of her Relations, of all which the Spies at their Return give an impartial Account to *Joſhua*, and encourage him to proceed accordingly with Hope of Succeſs; and at the ſame Time they (**) mention the whole Buſineſs of *Rahab* with all its Circumſtances, eſpecially that of the Oath. Upon this *Joſhua* conſulted *Eleazar* the High Prieſt, and all the Elders, who immediately pronounc'd the Promiſe to be binding, and ſo ratified the Obligation.

3. Thus the Spies ſet out to view the Land of *Canaan* on the Day of the *Chriſtian* Sabbath, as if it was to teach us, that no Day is fitter for us to view by the Eye of Faith the Kingdom of Heaven, that Reſt which remains for us, and the Services of the Saints above, than that Day in which we on Earth do reſt from our Labours, and which is devoted to the Service of our GOD. The Spies perform what they were commanded on the *Sunday*, *Munday*, and *Tueſday*, as we call them, or upon the ſecond, third, and

(*d*) Joſh. *chap.* 2. (*) Chronicon Samaritanum *Arabicè Scriptum, pag.* 65. (†) Joſephus *Jewiſh Ant. Book* 5. *Chap.* 1. (*e*) *On* Joſh. 2. 1. *Where the Word is* פונדקיתא *and comes from the* Greek *Word* Πανδοχευτεία, *which ſignifies*, A Woman who keeps a publick Houſe of Entertainment. (*f*) Heb. 11. 31. James 2. 25. (*g*) *If we derive the* Hebrew *Word* זונה *from the Verb* זנה, to commit Fornication or Adultery, *which is the moſt regular Method, it will ſignify* A Harlot; *but if we derive it from the Verb* זון to nouriſh *or* entertain, *it will ſignify* A Woman, who keeps a publick Inn. (*h*) Joſhua 2. 5 *to* 23. (**) Joſephus *Jewiſh Ant. Book* 5. *Chap.* 1.

fourth

fourth Days of the first Month, and return in the Evening. The next Day in the Morning *Joshua* commands the Officers to give a strict Charge to the People to prepare for themselves Victuals, and every thing else which was necessary for a March, because (*i*) after three full working Days were over, they should pass over *Jordan*, tho' they themselves could not tell in what Manner. However they prepare such Things on the *Wednesday*, *Thursday* and *Friday*, being the fifth, sixth and seventh Days of the same Month. And after they had observ'd the Sabbath, and these three before-mention'd working Days were ended, *Joshua* rises early (*k*) in the Morning on the ninth Day of the Month, being our LORD's Day, to begin to take Possession of the promis'd Land. This Day he commands them (*l*) to sanctify themselves, not only by (*m*) legal Purifications; but also to dispose their Minds by holy Meditations and Prayer to GOD to receive his Benefits, and to be more sensible of them when they had them. Because that Wonder would now be begun to be perform'd, of which the whole Congregation should reap the Benefit the next Day.

4. And now the Officers give a Charge to the Priests, in what Manner they should carry the Ark before the People; and to the People, at what Distance they should follow the Ark. And accordingly when the Priests came to *Jordan*, the Waters part, the Ark stands in the middle upon dry Ground, some few of the People pass over that Day, and the next Day they all come over, the Ark comes up out of the River, and the People encamp on the other Side, between *Jordan*, which lay behind them, and *Jericho* which lay before them. When they were passing over, they could observe, that the Waters on the southern Part ran away from them, and those on the northern Part stood very high, like a Mountain, near the City call'd *Adam*, which was in the Outskirt of their Camp, and therefore the Psalmist seems to intimate, that (*n*) some of their Tents were pitch'd in it. There are some, who tell us, that in Commemoration of this Miracle there was a Town beyond *Jordan* call'd (*o*) *Bethabara*, or the *House of the Passage*, but this Town lies in our modern Maps beyond the Sea of *Galilee*, and therefore was at too great a Distance, and was at first but a single Inn built for the Entertainment of such, who came over in Boats. It is certain, that there was another Memorial of it; for by the express Command of GOD they took twelve Stones out of the River, of a different Colour from those on the Land; and the Reason is (*p*) particularly mention'd, *When your children ask their fathers in time to come, saying, What mean you by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the* LORD, *when it passed over Jordan, and these stones shall be a memorial thereof for ever unto the children of Israel.* *Josephus* (*) tells us, that *Joshua* erected an Altar of the twelve Stones, and sacrific'd upon it, celebrating the Feast of the Passover also in the same Place in a State of Plenty and Abundance, equal to the Degree of Want and Misery, which they had hitherto endur'd. For the *Canaanites* Harvest was at this Time ripe upon the Ground, their Cattle and other Booty were every where expos'd, and the *Israelites* in Possession of all. However this Miracle so terrify'd the *Canaanites*, that tho' the *Israelites* rested a considerable Time on the Banks of the River, and were not in a Condition for Action, there was no one who dar'd to set upon them, by which Means they were preserv'd.

5. For it happen'd, that all the *Israelites*, who were then under forty Years old, and so born in the Wilderness, were uncircumcis'd. The *Jews* at that Time had very probably a Notion, that when (*q*) GOD at first commanded this Rite, it was only as a Sign that the Posterity of *Abraham* should inherit the Land of *Canaan*, and therefore they were not willing to perform their Part of the Covenant, until GOD had perform'd his. This shews their Obstinacy and Perverseness in the highest Degree. But GOD, who intended that this Ceremony, like the Sacrifices, should be done away at the Coming of CHRIST, never blam'd the Neglect of (*r*) either, nor punish'd them for it, as he punish'd their Murmurings, their Blasphemy, and their Profaning of the Sabbath, their Idolatry, Fornication, and such moral Evils. For this Reason *Moses* never blames their Neglect, nor injoins this Duty, but tells us the true Meaning of it, (*s*) *Because the* LORD *had a delight in their fathers to love them, he chose their seed after them, even these above all people*; and *therefore* they ought to *circumcise the foreskin of their hearts, and be no more stiff-necked.* So that well might St. *Paul* say, (†) *He is not a Jew, who is one outwardly, neither is that circumcision, which is outward in the flesh. But he is a Jew, who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter,*

(*i*) Joshua 1. 11. *The* Hebrew *Words* בעור שלושת ימים *will not only signify* Within three Days, *as in our Translation, but rather*, For as yet there are three Days, *agreeable to the* Septuagint, Vulgar Latin, Chaldee *and* Syriack. (*k*) Joshua 3. 1. (*l*) Joshua 3, 5. (*m*) Exod. 19. 10, 11. Num. 11. 18. (*n*) Psal. 78. 60. *The* Hebrew *may be thus translated*, The Tabernacle which he had pitched in *Adam*. (*o*) John 1. 28. (*p*) Joshua 4. 5, 6, 7, 8, 9. (*) *Jewish Ant. Book* 5. *Chap.* 1. (*q*) Gen. 17. 7, 8—15. (*r*) Jer. 7. 22, 23. (*s*) Deut. 10. 15, 16. (†) Rom. 2. 28, 29.

whoſe praiſe is not of men but of GOD. And therefore, leſt they ſhould think that they were not any longer bound to the Performance of this Duty, GOD renews it again, by Commanding *Joſhua* to (*t*) *make* Knives of Flint, or (*u*) *ſharp ſtone*, as *Zipporah* did, and circumciſe the children of *Iſrael* the ſecond Time, reckoning that the firſt, when the others were circumcis'd at their proper Age, and ſo were not to be circumcis'd again. This *Joſhua* did on the eleventh Day of the firſt Month, when GOD ſaid unto him, (*x*) *This day have I rolled away the reproach of Egypt from off you*, or the Mark of Slavery to which they had there been long ſubject, but were now declar'd to be a free People, by receiving the Mark of the Seed of *Abraham*, and made Heirs of the promis'd Land. In Commemoration of this, (*y*) the neighbouring Hill was call'd, *The Hill of the Foreskins*, and the Place, where they were encamp'd, was call'd (*z*) *Gilgal*, or *A Rowling*. At the (*a*) End of three Days, when their (*b*) Wounds began to be heal'd, they obſerve the *Paſſover*, which they could not have done, if they had not been circumcis'd, and ſo they were made Partakers of both Sacraments at once. The Morrow after being (*c*) the firſt Day of unleaven'd Bread, and the Day when they obſerv'd the Sabbath, the (*d*) *Manna* continu'd, being preſerv'd by GOD for their Uſe, which afterward ceas'd on the Days of Labour, when they had eaten of the old Corn, which was the Product of the Country. The Eaſtern Writers farther add, (*) That then *Joſhua* and the Children of *Iſrael* prais'd the LORD with the ſame Hymn, which *Moſes* us'd at the Paſſage over the *Red Sea*, adding Songs and Pſalms of their own, agreeable to the preſent Occaſion. And they are ſo very particular, as to repeat ſome of the Words: *Who is like unto thee*, O LORD? *O thou moſt holy, moſt terrible, who manifeſts thy Power, who workeſt Miracles, and performeſt Wonders. What ſhall we ſay*, O LORD, *who ſheweſt thy Tokens, and enlightens the Darkneſs? There is none like unto thee:* with more to the ſame Purpoſe. And that when *Joſhua* (†) commanded the Stones to be taken from the River, the *Levites* cried with a loud Voice, *Praiſe be to him, whoſe Power is ſo great. Praiſe be to him, whom all things obey. Praiſe be to the* GOD *of Gods, and* LORD *of Lords, who governs every thing by his Command, the dry Places, Heaven, Earth, Seas, Rivers, and all that is in them. There is no God beſides him, no Kingdom like his Kingdom, and no Power like his Power. There is no Governor beyond his Dominion, nor Emperor beyond his Empire. Let his Name be praiſed, exalted and ſanctified.* That when the Waters parted, the *Levites* ſaid, *There is no other Power or Greatneſs but thine*, O LORD *of Hoſts.* And when the Prieſts ſtood in the River, they bleſſed GOD, ſaying, *Praiſed be he whom all things obey*; and that the *Levites* ſaid the ſame Words with this Addition, *Praiſed be he, who was pleaſed of his own good Pleaſure thus to act for us.*

6. After the ſolemn Rites of the Circumciſion and Paſſover had been perform'd, *Joſhua* (*e*) went to take a View of *Jericho*, and obſerve, as Generals uſually do, the Approaches to it. There he beholds CHRIST JESUS ſtanding before him like a Soldier, who declar'd himſelf on *Joſhua*'s Side, and was as (*f*) the *Chaldee* Paraphraſe ſaith, *The* WORD *of the* LORD, who fought for *Iſrael*. *Joſhua* could not but remember, that GOD had ſaid to *Moſes*, (**) *Mine angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebuſites; and I will cut them off*, and that this Angel (*†) is expreſly call'd JEHOVAH, or the LORD their GOD. And therefore upon this *Joſhua* pays him all the Signs of Divine Adoration, which he not only approv'd of, but alſo gave farther Directions for that Purpoſe, which *Joſhua* perform'd, and (*g*) afterward adviſ'd hm, in what Manner he ſhould beſiege *Jericho*, by Marching round it once a Day for ſix Days, and ſeven Times on the ſeventh Day, with a Promiſe that the Wall ſhould fall down flat, and they ſhould take the City without the leaſt Difficulty. Theſe Directions *Joſhua* obſerv'd, and the Succeſs anſwer'd his Expectation, which convinc'd them, that it was the Work of GOD and not of Man. Upon this he tells them, that the City muſt be

(*t*) Joſhua 5. 2, 3. Eutychii *Annales*, *pag.* 110. *See* Mede's Diſcourſe 14, *Page* 52. (*u*) Exod. 4. 25. (*x*) Joſh. 5. 9. (*y*) Joſh. 5. 3. *The* Jews (*as in* Pirke Eliezer, *Chap.* 29.) *have been of an Opinion, that the Foreskins there thrown together were ſo many, that being laid together on an Heap, and cover'd with Earth, they made a little Hill. Indeed ſo many Men might, if they pleaſed, bring ſuch a Quantity of Earth together, as might make a Hill in any Place. But the Foreskins themſelves could contribute little to it. For let us ſuppoſe, that each Foreskin took up the Space of a Quarter of an Inch, which is impoſſible, eſpecially when turn'd into Earth, and that there were eight hundred thouſand in all, which is more than can be imagin'd; yet all this would not fill up the Quantity of a Cube of two Feet. For a Line of two Feet contains 96 Inches, the Cube of which is 884736: And if there had been a Million in all, they could only have fill'd up the Cube of two Feet and an Inch, or an equal Quantity in any other Form.* (*z*) Joſh. 5. 9. (*a*) Joſh. 5. 8, 9, 10. (*b*) Gen. 34. 25. (*c*) Exod. 12. 18, 19, 20. (*d*) Joſh. 5. 10, 11, 12. (*) Chronicon Samaritanum, *pag.* 74. (†) *Ibid. pag.* 70. (*e*) Joſh. 5. 13. (*f*) *On* Joſhua 10. 42. (**) Exod. 23. 23, *and* 33. 2. (*†) Deut. 7. 22. (*g*) Joſh. 6. 1, 2, 3, 4, 5.

utterly

utterly deſtroy'd, with every thing that was in it, and charg'd them to take nothing of it for themſelves, *leſt* (ſaith he) *ye make the camp of Iſrael a curſe, and trouble it.* He orders the Spies to fetch out *Rahab*, and all her Relations who were with her, according to the Oath which they had ſworn to her; and thus they were ſav'd out of the general Deſtruction. Upon this *Joſhua* (*h*) *adjured them, ſaying, Curſed be the man before the* LORD, *that riſeth up and buildeth this city Jericho*; with this particular Prophecy, that he ſhould loſe his eldeſt Son when he began it, that the reſt of his Children ſhould die one after another, and the youngeſt when the Gates were ſet up: which was fulfill'd accordingly (*i*) in the Time of *Ahab*, and is an Argument not only of a prophetick Spirit in *Joſhua*, but alſo that the Book of his Hiſtory was written before that Time.

7. Soon after this Succeſs *Joſhua* ſends more Men to view the Country, that they might better reſolve what Town to attack next. Upon their return, they pitch upon *Ai*, three thouſand Men are ſent to take it, where their Courage fails them, ſix and thirty are kill'd, and the reſt run away to (*k*) a Place call'd *Shebarim*, or *Breakings to Pieces*, becauſe of this ſhameful Defeat. This put the People into a terrible Conſternation, and *Joſhua* expreſs'd his Concern by Falling down before the Ark, with all the Tokens of Sorrow and Humiliation, and Calling upon GOD in the moſt pathetick Manner. GOD tells him, that one of the *Iſraelites* had ſinn'd, by Taking ſuch Spoils which he ought not to have meddled with, that he ſhould be providentially diſcover'd, and all that belong'd to him ſhould be deſtroy'd. The (*) *Eaſtern* Writers tell us, that when they ſtood before the Sanctuary, and the High Prieſt was in it with the *Urim* and *Thummim*, wherein were twelve Stones with the Names of the Tribes of *Iſrael* engraven in them, and when the Tribe, to which the guilty Perſon belong'd, was call'd, that Stone in which was the Name of that Tribe, chang'd its Colour, and became black; and ſo it alſo did, when the Family, and the Houſhold, and the Perſon were call'd. But *Joſephus*, with greater Probability tells us, that it was (†) diſcover'd by Caſting of Lots, and that by this Method *Achan* of the Tribe of *Judah* was taken, who confeſs'd the Fact, which was found upon him, and he and all thoſe who were privy to it were ſton'd with Stones, and his Tent and all his Goods were burnt with Fire, together with their dead Bodies, and a Heap of Stones was rais'd over their Aſhes to keep the ſame in Remembrance. Upon his Condemnation *Joſhua* ſaid, (*l*) *Why haſt thou troubled us? The* LORD *ſhall trouble thee this day.* And for this Reaſon *the Place was call'd, The valley of Achor*, or *Trouble*. And he is call'd *Achar*, or *A Troubler*, in (*m*) *Scripture* and (*n*) other *Authors*. And thus the Prophet *Hoſea*, (*o*) ſpeaking of the Goſpel Times, alludes to this Name, and ſaith, *He will give us the valley of Achor for a door of hope.* Troubles and Afflictions ſhall be ſanctify'd for our Good, that we may (*p*) *rejoyce in tribulations*, and ſay with *David*, (*q*) *Tho' I walk in the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff they comfort me.*

8. The accurſed thing being thus remov'd out of the Camp, GOD (*†) encourageth *Joſhua* with a Promiſe of Succeſs, and adviſeth him to lay an Ambuſh for that Purpoſe. In the mean Time the King of *Ai* ſends to all the Men in *Bethel*, who were fit to bear Arms, to come and join him, that they might make a more vigorous Defence, which they readily did, in hope of the ſame Succeſs which they ſo lately had. And now *Joſhua* having ſent Men to lie behind the City in the dead Time of the Night on the ſouth Side; and having given them ſufficient Directions, he ſends others toward the weſt, and he comes with his whole Army on the north and eaſt Sides, as if he would attack the City; the King of *Ai* makes a vigorous Sally, *Joſhua* and the Army make a feign'd Retreat; upon this the King of *Ai* ſends for all his Forces out of the City to purſue them, who march out in Haſte, and leave the Gates open. The Ambuſcade on the ſouth Side immediately ſeize on the City, and make Fires in all the moſt conſpicuous Places, being the Signal which was before agreed on of its being taken. Upon this *Joſhua* marches back with his whole Army on the north and on the eaſt Side, they who ſet the City on Fire came upon them from the South, and others, who were ſet for that Purpoſe, attack'd them on the Weſt, ſo that ſeeing the City burnt, and themſelves ſurrounded, their Hearts fail'd them, and they were all deſtroy'd. The King was taken alive and hang'd, and a large Heap of Stones was plac'd upon the dead Body in Commemoration hereof; and the *Iſraelites* had now the Liberty of Taking the Spoil for themſelves.

9. The *Iſraelites* having now the firſt Seizure and Poſſeſſion of the Land (for they had no Share in the Spoils of *Jericho*) and GOD having given them a Taſte of the

(*h*) Joſh. 6. 26. (*i*) 1 Kings 16. 34. (*k*) Joſh. 7. 5. (*) Chronicon Samaritanum, *pag.* 72. Buxtorfii *Hiſt.* Urim & Thummim, *pag.* 304, &c. (†) *Jewiſh Antiq. Book* 5. *Chap.* 1. (*l*) Joſh. 7. 25. (*m*) 1 Chron. 2. 7. (*n*) Syriack Verſion *on* Joſh. 7. 1, 18, 19, 20, 24, 25, 26. Joſephus *Jewiſh Antiq. Book* 5. *Chap.* 1. (*o*) Hoſea 2. 15. (*p*) Rom. 5. 3, *and* 11. 12. (*q*) Pſal. 23. 4. (*†) Joſh. *Chap.* 8.

Performance

Performance of his Promiſe, that they ſhould inherit the Land, it was now a ſeaſonable Time on their Part to engage themſelves to him, and to the Keeping of the Law. And therefore *Joſhua* puts an End to this Campaign, having Buſineſs of another Nature to do, and marches northward with all his Army unto the Mountains of *Gerizim* and *Ebal*, which lay oppoſite to each other in the Tribe of *Ephraim*. *Moſes* had given them (*r*) a poſitive Command, that when they came into the Land, which GOD had promis'd them, they ſhould ſet up great Stones, and plaiſter them with a durable Plaiſter, and write (*s*) upon it the Words of the Covenant, by which they acknowledg'd that they held the Land of *Canaan* from GOD as their great Lord, upon Condition they obſerv'd his Laws, to which they and their Poſterity were oblig'd; that at the ſame Time they ſhould offer Burnt-offerings and Peace-offerings, and rejoice before the LORD their GOD; and that ſix of the Tribes ſhould ſtand near Mount *Ebal*, who ſhould read the (*t*) Curſes pronounc'd againſt the Diſobedient, and the other ſix ſhould ſtand near Mount *Gerizim*, who ſhould as diſtinctly read (*u*) the Bleſſings reſerv'd for the Obedient. All this (*x*) *Joſhua* perform'd at the End of the Campaign, and ſo he diſmiſſeth all the People, and they go into their Winter Quarters.

10. In the Beginning of the Winter (*y*) the Reſt of the Kings of the Country of *Canaan* being thorowly awaken'd with the Senſe of their Danger, enter into a League offenſive and defenſive, and reſolve the next Year to bring the Iſſue to a deciſive Battle. In the mean Time the *Gibeonites*, who dwelt in the neighbouring Country, which afterward belong'd to *Judah* and *Benjamin*, being apprehenſive that their Country would be next invaded, and that they were not in a Condition to defend themſelves, reſolv'd to treat with *Joſhua*, and ſubmit to him, hoping by that Means to ſecure their Lives, and, if poſſible, their Rights and Privileges. For this Purpoſe they pretended, that they came from a very far Country, and took all Methods imaginable to induce *Joſhua* and the Rulers to this Belief, and propos'd to enter into a fair Alliance with them, deſiring only to be admitted as their Friends and Confederates. *Joſhua* and the Elders being thus impos'd upon, enter into a League with them, and ratify it with an Oath. *Joſhua* finding ſoon after that they liv'd not far from *Jeruſalem*, and that they were of the ſame Stock with the *Canaanites*, ſent for ſome of the chief Men, and told them, that they had not dealt with him like Men of Truth and Honour. They excus'd themſelves upon the Neceſſity of the Caſe, and ſaid, that they had no other Way to be ſafe. Upon this the High Prieſt (as *Joſephus* (*z*) tells us) and the Elders were conſulted as to the Obligation of the Treaty, who were all poſitive in their Opinion, that an Oath ſo circumſtantiated and ſo ratified, was abſolutely ſacred and inviolable. And therefore they told them that their Lives were ſafe; but propos'd to them, that they and their Poſterity ſhould be Hewers of Wood and Drawers of Water for the Service of the Prieſts, the Altar, and the Temple, which Conditions they willingly agreed to, and therefore they were afterward call'd (*a*) *Nethinim*, or Perſons *given* to GOD and his Service. They were the *firſt Fruits of the Gentiles*. They were not abſolutely Slaves, but rather a ſacred Kind of Servants, being employ'd about the Houſe of GOD, which was in it ſelf honourable, and not a baſe or contemptible Office. They were very ſerviceable in Hewing Stones for the Building of the Temple, and Repairing it after it was built, and in Carrying them to thoſe who were employ'd in that Work. In this they ſerv'd GOD faithfully, even to the Times of *Nehemiah*, who tells us (*b*) of a great Number of the *Nethinims*, who return'd from *Babylon* to rebuild *Jeruſalem* and the Temple, and (*c*) GOD reſented ſuch Cruelties which were ſhewn to them, as if they had been offer'd to himſelf.

Anno Mundi 2554.

11. This unexpected League between *Joſhua* and the *Gibeonites* breaks all the Meaſures, which (*) the *Canaanites* had before concerted; for (*d*) *Adonizedeck* King of *Jeruſalem*, expecting that *Joſhua* would march thither with the whole Army, and that his Turn would be next, thought it not proper to delay Time, till all the Forces could come and join him; and therefore he ſends to his four neighbouring Kings, that they would come, and march directly to *Gibeon*, and ſo take it by Surprize, to be aveng'd of them for what they had done, and terrify others from Doing the like. The *Gibeonites* hearing of their Danger, ſend an Expreſs to *Joſhua* for ſpeedy Help, who ſets out as ſoon as poſſible, and marches all Night from *Gilgal*; and GOD encouraging him, and promiſing him Succeſs, he fell upon the Enemy before *Gibeon* by Surprize, and totally routed them early in the Morning, and when (*e*) they came to a certain Deſcent, it is ſaid, that *the* LORD *caſt down great hailſtones from heaven upon them, and there were more which died of hailſtones, than*

(*r*) Deut. *Chap.* 27. (*s*) Deut. 29. 1. (*t*) Deut. 27. 14 *to the End, and* 28. 15 *to the End.* (*u*) Deut. 28. 1 *to* 15. (*x*) Joſh. 8. 30 *to the End.* (*y*) Joſh. *Chap.* 9. (*z*) *Jewiſh Antiq. Book* 5. *Chap.* 1. (*a*) 1 Chron. 9. 2. (*b*) Ezra 2. 43, *and* 7. 7, *and* 8. 17. Nehem. 3. 26, *and* 7. 46, *and* 10. 28, *and* 11. 3. (*c*) 2 Sam. 21. 1. (*) Joſh. 9. 1, 2. (*d*) Joſh. 10. 1 *to* 9. (*e*) Joſh. 10. 10, 11.

they

they which the children of Iſrael ſlew with the ſword. And in Commemoration of this Miracle, the Place and Town adjacent was call'd *Beth-horon*, or, *The Houſe* or *Place of Anger* or *Fury*.

12. When they were in the Road that goes to *Beth-horon*, which lies toward the north weſt of *Gibeon*, and not ſo far off but that they could ſee *Gibeon* it ſelf, *Joſhua* obſerv'd the Sun ſtanding over the City, as it would in ſuch a Caſe about eleven of the Clock in the Morning, and perceiv'd the Moon near her Setting, as it might be about ſeven Days before her Change, which had favour'd them in their March for near the latter half Part of the Night, and knowing that the Valley of *Ajalon* in the Tribe of *Dan* lay weſt from *Gilgal*, where the Sun and Moon did uſually ſet, and concluding that in the Space of Time before Sun-ſet, he could not obtain a compleat Victory, and being encourag'd by a ſecret Promiſe from GOD he (*f*) ſaith, *Sun, ſtand thou ſtill upon Gibeon; and thou moon, in the valley of Ajalon.* Accordingly it appear'd to them, as if the Sun and Moon ſtood ſtill, the diurnal Motion of the Earth being ſtopp'd for ſome time, but the Annual Motion of the Sun, Moon and Planets continuing the ſame. This Story not only gave Riſe to that of *Phaethon*'s Guiding the Chariot of the Sun and ſetting the World on Fire; but the *Chineſe* Hiſtory ſpeaks of it in ſuch a manner as confirms the ſacred Account, and that *Noah*, when he fled from *Ham* into the Eaſt, was the King of the moſt eaſtern Country in his Time, which Country the *Chineſe* attribute to themſelves, and ſo connect their Hiſtory from thence. As it is natural for Men in things of great Antiquity to enlarge beyond the Truth; ſo the *Chineſe* tell us, that (*g*) in the Reign of their ſeventh Emperor *Yao* it is reported, that the Sun did not ſet for ten Days together, and that the Inhabitants of the Earth were afraid, that the World would be burnt; for there were very great Fires at that Time. This happen'd in the ſixty ſeventh Year of that Emperor's Reign, and ſo it exactly agrees with the *Scripture* Hiſtory, as will appear by the following Account.

The Sun ſtood ſtill in the Time of *Joſhua*, according to the *Scripture*, in the Year after the Flood 897

According to the *Chineſe* Hiſtory *Fohi* or *Noah* was their firſt Emperor, who liv'd (*h*) after the Flood, Years 350

After him *Xinnum* reign'd	140
Hoamti	100
Xaohao	84
Chuenhio	78
Co or *Tico*	70
Chi depos'd, and ſo not reckon'd as an Emperor	8
And *Yao* reign'd	67
before the Sun ſtood ſtill, which makes in all, Years	897

13. It is obſervable, that *Yao* reign'd ninety Years in the whole; and as he was contemporary with *Moſes*, who liv'd (*i*) an hundred and twenty Years, ſo he liv'd 118 Years, and began his Reign when he was 28 Years old, which was a proper Age for ſuch an Advancement, being then in the Prime of Youth, and fit to undertake any martial Enterprize. The reſt of the *Chineſe* Emperors do alſo exactly agree with their Contemporaries in *Scripture*, as appears from the following Catalogue.

The Flood was in the Year of the World 1657

	Lives		Lives	Reigns
Noah	350	*Fohi*	uncertain	350
Abraham	175	*Xinnum*	uncertain	140
Iſaac	180	*Hoamti*	111	100
Jacob	147	*Xaohao*	100	84
Joſeph	110	*Chuenhio*	91	78
Kohath	133	*Tico*	105	70
Amram	137	*Chi* depos'd	uncertain	8
Moſes	120	*Yao*	118	90
Joſhua	110	*Xun*	110	33
	Reigns	*Yu* the firſt in the next Family	100	10
Othniel	40	*Chio*		9
		Taikang		29
		Chumkang		13
Ehud	22	*Siang*		27
		Xaokung		22
Baruk	40	*Chu*		17
Gideon	40	*Hoai*		26
		Mang		18
		Is		16
		Pukiang		59
		Kung		21
		Kui		21
		Cungkia		31
		Cu		11
		Fan		19
		Kien		52

(*f*) Joſhua 10. 10, 11, 12, 13, 14. *It looks as if they had a Proverb about* Gilgal *to call the Place, where the Sun and Moon did ſet,* The Valley of Ajalon. *And therefore* Joſhua *ſeeing the Moon near her ſetting, ſpoke as he apprehended, but not as an* Aſtronomer; *For ſtrictly ſo ſpeaking, the Moon being near the Beginning of* Capricorn, *with a great South Declination, at that Time might be four and thirty Degrees diſtant from the Weſt towards the South, but could not, if viſible, be leſs than thirty.* (*g*) Martinii *Hiſtoria Sinica, lib.* 1. *pag.* 37. (*h*) Gen. 9. 28. (*i*) Deut. 34. 7.

So that he died in the twenty ſecond Year of King *Solomon*'s Reign, or the Year of the World 3011. And as from this Time the Lives and Reigns in the Bible were generally of the ſame Length, as they are at this Day; ſo they continue the ſame in the *Chineſe* Hiſtories correſponding to them, as well as in all other Parts of the World.

15. The Sun being ſeen thus to ſtand ſtill in *China*, makes it evident, that it (*k*) could not be late in the Day, when this Miracle happen'd in the Land of *Canaan*; for in ſuch a Caſe, as *China* lies in the eaſtern Parts of *Aſia*, the Sun would have been ſet in thoſe Countries, and then the Conſternation would not have been ſo great, at leaſt they could have been under no Apprehenſion of the World's being burnt thereby. Beſides, from the Reaſon before-mention'd, we may conclude, that it happen'd about eleven of the Clock in the Morning, becauſe *Joſhua* marching from *Gibeon* to *Beth-horon*, and turning back ſaw the Sun directly over that City, and therefore he ſaid, (*l*) *Sun, ſtand thou ſtill upon Gibeon.*

16. The Time of the Year, when this Miracle happen'd, could not be in the Height of Summer, as is commonly ſuppos'd; becauſe the Sun ſtanding ſo directly over their Heads, had it been mid-day, muſt have made the Air ſo exceſſively hot, that it would have been impoſſible for Armies to march, without a ſecond Miracle to cool it. Beſides, the Sun in ſuch a Caſe would have been eighty two Degrees high, and therefore could not be diſcern'd, as ſtanding over any particular Place at a Diſtance, but only over their own Heads. Or if it ſtood over *Gibeon*, as is ſuppos'd, it would have been but (*m*) the third Part of an Hour diſtant from the South, which would have alter'd its Altitude but one Degree, and is inconſiderable in this Caſe. And indeed if it had happen'd at *Jeruſalem* (*), when the Sun was on the Equinoctial Point, it would have been as high on the Meridian, as it uſually appears at *London*, (*n*) about the ninth of *May*; or if it happen'd at the Time ſuppos'd, it (*o*) would have been as high, as it is about the firſt Day of *June* in this Age.

17. The Length of Time, in which the Sun ſtood ſtill, is expreſly mention'd in theſe Words, (*p*) *So the ſun ſtood ſtill, and the moon ſtayed, and haſted not to go down about a whole day.* Now a natural Day containing the Space of four and twenty Hours, and a civil Day containing the Space of twelve Hours, we may ſuppoſe, that the ſhorteſt of theſe is here meant. For had it been otherwiſe, the Heat of the Sun muſt have been too exceſſive for Soldiers to purſue the Enemy all that Time. They had march'd all Night, and gain'd a complete Victory in the Morning, and thus they were employ'd for ſeventeen Hours; ſo that nineteen Hours more were as much as their Spirits could bear in Purſuing a flying Enemy without a new Miracle to ſupport them. And indeed ſuch a Space was ſufficient to deſtroy the Enemies Army; and there was no Neceſſity of a longer Time, eſpecially when (*q*) GOD *caſt down great hailſtones from heaven upon them, and there were more that died of the hailſtones, than they whom the children of Iſrael ſlew with the ſword.* And this is imply'd (*r*) where it is ſaid in Praiſe of *Joſhua, Did not the ſun go back by his means? And was not one day,* or the Time in which the Sun appears, *as long as two* ſuch Days? And that the diurnal Motion of the Earth was really ſtopp'd at that Time, and that the Length of the Day was not occaſion'd only by a Meteor, which appear'd in the Air (as ſome have imagin'd) is plain, not only from the *Chineſe* Hiſtory, but alſo from (*s*) the Account, which we have of it in the *Scripture*, That *there was no day like to that either before it or after it, when the* LORD *hearkned to the voice of a man; becauſe the* LORD GOD *of Iſrael fought for Iſrael.* And therefore twelve Hours are allow'd in all the preceding Calculations for this Miracle.

(*k*) *As the moſt weſtern Parts of* China *lie about ſixty Degrees of* Longitude *different from* Jeruſalem; *ſo there muſt be four Hours diſtance between each of the Meridians. And therefore if the Sun began to ſtand ſtill at eleven of the Clock in* Jeruſalem, *this would be three of the Clock in the neareſt Part of* China, *and in the Latitude of* 24 Deg. *the Altitude of the Sun would be* 41 d. 52. m. *which might give them diſmal Apprehenſions. But the moſt eaſtern Part of the Country being* 85 Deg. *of Longitude from* Jeruſalem, *and in the Latitude of* 30 Deg. *the Sun would begin to ſtand ſtill there at* 4 h. 40 m. *in the Afternoon, and the Altitude of the* Sun *at that Time would be about* 18 d. 52 m. *And therefore the Sun being ſo low in thoſe Parts, makes it probable, that the eaſtern Part of* China *was not inhabited at that Time..* (*l*) Joſh. 10. 12. (*m*) *Or more exactly* 4 d. 48 m. *which converted into Time is* 19 m. 12″. (*) *For the Sun's Altitude at* Jeruſalem *would then have been the Complement of the Pole's Height, or* 58 d. 30 m. (*n*) *The Sun's Meridian Altitude at* London *on the Equinoctial being* 38 d. 28 m. *will require* 20 d. 2 m. *of North Declination to make it equal to the before-mention'd Altitude, which happens when the Sun is in* ♉ 29. 17. *and is in this Age of the World about the ninth Day of* May. (*o*) *For the Declination of the Sun being* 3 d. 10 m. *towards the North, its* Meridian *Altitude would be equal to what is at* London, *when it hath* 23 d. 12 m. *of North Declination, which happens when the Sun is in* ♊ 21 d. 21 m. *and is in this Age of the World about the firſt Day of* June. (*p*) Joſh. 10. 13. (*q*) Joſh. 10. 11. (*r*) Eccluſ. 46. 4. (*s*) Joſh. 10. 14.

TABLE *the Forty Third, or Calculation the Tenth.*

A Calculation of the Sun *and* Moon's *Place on the Day, when the Sun is suppos'd to have ſtood ſtill,* viz. April 11. *at eleven of the Clock in the Morning,* Anno ante CHRISTUM 1454, *at* Jeruſalem, Longitude *from* London 37d. 30m. Latitude 31d. 30m.

Calculation of the Sun's Place.	Mid. Mot. s. d. m. ″.	Apog.'s Mot. s. d. m. ″.
Year of CHRIST 1	09 07 53 03	02 14 03 30
Subſtract 1 Year	11 29 45 40	00 00 00 50
A *Biſſextile* Day	00 00 59 08	00 00 00 00
1000 Years	00 07 33 25	00 13 53 20
400 Years	00 03 01 22	00 05 33 20
40 Years	00 00 18 08	00 00 33 20
14 Years	11 29 36 46	00 00 11 40
12 Hours in *Joſhua*'s Time	00 00 29 34	00 00 00 00
Longit. of *Jeruſalem* 2h. 30m.	00 00 06 10	00 00 00 00
Total ſubſtract	00 11 50 13	00 20 12 30
Year 1454	08 26 02 50	01 23 51 00
April 10. *Biſſext.*	03 09 33 01	00 00 00 14
Hours 23.	00 00 56 40	00 00 00 00
Sun's Middle Motion	00 06 32 31	01 23 51 14
Apogæum's Motion ſubſtract	01 23 51 14	
Mean Anomaly	10 12 41 17	
Æquation add	00 01 26 00	
Sun's true Place	♈ 07 58 31	
	s. d. m. ″.	
Sun's Declination	00 03 10 00	
Meridian Altitude	00 61 40 00	
Real Altitude	00 53 22 00	
Right Aſcenſion	00 07 19 00	
Moon's Declination	00 26 14 00	
Right Aſcenſion	285 51 00	
Difference of Right Aſcenſion of Sun and Moon	00 81 28 00	
Moon's Central Altitude	00 02 03 00	
Horizontal Parallax	01 00 34 00	
Parallax in her Altitude	00 00 59 00	
Horizontal Altitude	00 01 04 00	
Refraction add	00 00 28 00	
Apparent Altitude	00 01 32 00	
Azimuth from the Weſt toward the South	00 34 37 00	
Moon's Amplit. or Diſtance from the Weſt at Setting	00 31 13 00	
Sun's Azimuth, or Diſtance from the South	00 29 30 00	

The Calculation of the Moon's Place.	Mid. Mot. s. d. m. ″.
Year of CHRIST 1	04 02 02 45
Subſtract 1 Year	04 09 23 03
A *Biſſextile* Day	00 13 10 35
1000 Years	06 18 24 10
400 Years	05 01 21 40
40 Years	08 27 08 10
14 Years	01 20 54 34
12 Hours in *Joſhua*'s Time	00 06 35 18
Longit. of *Jeruſalem* 2h. 30m.	00 01 22 21
Total ſubſtract	03 08 19 51
Year 1454	00 23 42 54
April 10. *Biſſext.*	08 10 48 57
Hours 23.	00 12 37 39
Middle Motion	09 17 09 30
Phyſical Parts ſubſtract	00 00 08 23
Middle Motion corrected	09 17 01 07
Apogæum ſubſtract	04 17 39 11
Mean Anomaly	04 29 21 56
Equation ſubſtract	00 02 45 32
Moon's equal Place in Orbit.	09 14 15 35
Sun's Place ſubſtract	00 07 58 31
Diſtance of Moon from Sun	09 06 17 04
Variation ſubſtract	00 00 09 33
Moon's true Place in her Orb.	09 14 06 02
Node's Place ſubſtract	10 27 19 24
Argument of Latitude	10 16 46 38
Reduction add	00 00 07 20
Moon's true Place	♍ 04 13 22

	Apog.'s Mot. s. d. m. ″.
Apog.'s Place	09 12 07 05
Parts to be ſubſtracted	01 10 39 51
	00 00 06 41
	00 11 52 30
	02 16 45 00
	06 07 40 30
	06 29 37 50
	00 00 03 21
	00 00 00 42
Subſtract	05 16 46 25
Year 1454	03 25 20 40
	00 11 15 08
	00 00 06 24
Simple Apog.	04 06 42 12
Sun's Place	00 07 58 31
Annual Arg.	08 01 16 19
Equation add	00 10 56 59
True Apog.	♌ 17 39 11
True Excentr.	49990
Diff. l. from m.	11617
Diff. l. from tr.	05371

	Node's Mot. s. d. m. ″.
Node's Place	08 28 36 04
Parts to be added	00 19 19 43
	00 00 03 11
	08 21 52 47
	05 26 45 07
	01 23 40 31
	09 00 45 35
	00 00 01 35
	00 00 00 20
Year 1454	11 01 04 53
Subſtract	00 05 20 54
	00 00 03 03
Total	00 05 23 57
Simple Node	10 25 40 56
Sun's Place	00 07 58 31
Node from Sun	01 12 17 35
Equat. add	00 01 38 28
True Node	♒ 27 19 24
Incl. of Lim.	00 05 09 50
Simple Lat.	00 03 25 10
Part proport.	00 00 06 44
True Latit. of Moon South	00 03 31 54

18. Tho'

18. Tho' it is impoſſible to demonſtrate the Day in which the Miracle happen'd; yet we may conjecture, that it was on *Wedneſday* the eleventh Day of *April*. The Sun had then but lately paſs'd the *Equinoctial* Line, and therefore it was early in the Spring for Armies to march. Beſides, *Joſhua* ſaid, (*t*) *Sun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon.* And it is obſervable, that on this Day, when the Sun might be ſeen over *Gibeon*, the Moon was about ſeven Days diſtant from her Change, and in the Poſition already mention'd, being about one Degree and an half high; ſo that ſhe might be ſeen, eſpecially ſince not only the *Atmoſphere* it ſelf, but alſo the Vapours ariſing from the *Mediterrenean Sea*, might ſerve to make her more apparent at that Time.

Anno ante CHRISTUM 1454.

19. And therefore the natural Account ſeems to be this: When the *Iſraelites* were about to enter into *Canaan*, they had a poſitive Command (*u*) to deſtroy all the People of the Land, and particularly to demoliſh all their Idols, cut down their Groves, and burn their graven Images in the Fire. The *Canaanites* could not but look upon this as a religious War, and therefore it concern'd them to take the utmoſt Care to get the Aſſiſtance of the Gods, which they worſhipp'd. Accordingly they could not but ſpend the *Sunday*, or eighth Day of *April*, being the Day of their Sabbath, in all their Acts of Devotion, to implore a Bleſſing on this their Undertaking, and pray (*x*) to the Sun, which was particularly worſhipp'd on that Day. On Monday the ninth Day they march to beſiege *Gibeon*. The *Gibeonites* ſend an Expreſs, which might come to *Joſhua* early on the tenth Day. *Joſhua* immediately marches, and having ſtay'd a little Time in the Evening to refreſh himſelf, he marches again all that Night, and comes up with them (*y*) early in the Morning, on *Wedneſday* the eleventh Day, and ſurprizing them when they did not expect ſo ſoon a Viſit, he gives them a total Overthrow, and the Sun ſtands ſtill to make the Victory more compleat. So that GOD declar'd hereby, that the Pagan Worſhip was vain, that the Sun which they ador'd, had no Power in himſelf to melt even the Hailſtones, which deſtroy'd them; and that the GOD of *Iſrael* could miraculouſly over-rule their Deities, whenever he pleas'd, to their own Confuſion. So that after this Defeat, ſome of them fled into the ſouthern Parts, and ſome into the northern; which (*z*) *Joſhua* perceiving, divided his Army, who purſu'd them to the South, ſome toward *Makkedah*, and ſome toward *Azekah*, deſtroying all whom they could overtake, whilſt he purſu'd the main Body northward, as far as *Beth-horon*, which intercepted their Retreat, and made the Conqueſt of the ſouthern Parts much more eaſy. The Eaſtern Writers (*a*) ſeem alſo to make this a religious War; for they ſay, that at this Time the Watch-Word which they us'd, was (*b*) that of *Moſes*, *The* LORD *is a man of war, the* LORD *is his name.* And they farther add, that *Joſhua* divided his Army into three Bodies, and caus'd each of them to take a different Rout, whilſt he, with thoſe who were with him, took the common Road, and ſo came up with the Enemy an Hour before the reſt, and when they met each other, they cry'd with a loud Voice, *Our* GOD *and* LORD *is he that fights for us.* And GOD ſhew'd many Miracles that Day for them againſt the Enemy. So that whenever any endeavour'd to eſcape by Flight, Fire came down upon them, and burnt them up. (*Joſephus* tells us, (*c*) that there was a dreadful Thunder and Lightning on that Day.) And there was an Appearance of Horſes, which ruſh'd upon them and deſtroy'd them, as often as they heard the Voices of the Children of *Iſrael*; ſo that none of the Enemies eſcap'd after this perfect Victory. The *Scriptures* mention nothing of Thunder, or ſuch Viſions on that Day; and yet it is probable, that ſuch things might happen not only then, but at other Times, ſince (*d*) *David* deſcribes his Victories in the ſame Manner. *The earth ſhook and trembled, the foundations alſo of the hills moved and were ſhaken, becauſe* GOD *was wroth. At the brightneſs that was before him, his thick clouds paſſed, hailſtones and coals of fire. The* LORD *alſo thundered in the heavens, and the Higheſt gave his voice, hailſtones and coals of fire. Yea, he ſent out his arrows and ſcattered them, and he ſhot out lightnings, and diſcomfited them.* And after this ſignal Victory, *Joſhua* (*e*) ſent an Expreſs to *Eleazar* the High Prieſt to *Gilgal* with a Letter, which mention'd all the Benefits conferr'd on the Children of *Iſrael*, and all the Miracles and Signs, which GOD wrought upon that Day, that ſo he might return publick and ſolemn Thanks for the ſame; and if any Credit can be given to this Story, this might be (*f*) *the book of Jaſher*, or, *The upright* Servant of GOD, which the *Scripture* mentions, and it might have been preſerv'd for ſome Ages, tho' it is ſince loſt.

(*t*) Joſh. 10. 12. (*u*) Deut. 7. 5, 6. Deut. 12. 1, 2, 3, 4. (*x*) *That the* Canaanites *worſhipp'd the Sun is evident from the Name of the Town call'd* Bethſhemeſh, *or* The Houſe or Temple of the Sun, *which fell to the Lot of the Tribe of* Judah, Joſh. 15. 10. (*y*) Joſh. 10. 9. (*z*) Joſh. 10. 10. (*a*) Chronicon Samaritanum. (*b*) Exod. 15. 3. (*c*) *Jewiſh Antiq. Book* 5. *Chap.* 1. (*d*) Pſal. 10. 7 *to* 15. (*e*) Chronicon Samaritanum, *pag.* 83. (*f*) Joſh. 10. 13.

19. After

19. After this ſignal Victory, *Joſhua* (*g*) took *Makkedah*, *Libnah*, *Lachiſh*, *Gezer*, *Eglon*, *Hebron*, and *Debir*, and all that Part of *Canaan*, which belong'd to the Tribes of *Judah*, *Simeon*, *Benjamin*, *Dan*, and *Ephraim*, or (*h*) all the ſouthern Parts of the Land of *Canaan*, from *Jordan* to the *Mediterranean* Sea, or *from Kadeſh-barnea* even unto *Gaza*, *and all the Countrey of Goſhen even unto Gibeon*. This was the Effect of the (*i*) ſecond Campaign, after which the *Iſraelites* enjoy'd a ſettl'd Peace for ſome Time, and ſo they all return to (*k*) *Gilgal*, where they celebrate their firſt *Jubilee* with all poſſible Demonſtrations of Joy and Praiſe, and this Year they began to compute the *Fruits of* (*l*) *their land as uncircumciſed*, which laſted the two following Years; and the next Year after this was (*m*) the *Sabbatical* Year, in which *all the fruit was holy to praiſe the* LORD *withal*, and from hence theſe two *Epochas* began among the *Iſraelites*.

Anno Mundi 2554. 2555. 2556. 2557.

20. This Delay to enter upon any other Expedition abated that Terror, with which the Inhabitants of the Land were ſeiz'd, inſomuch that all the Kings of the North of *Canaan*, (*n*) enter into a League with each other to fall upon the *Iſraelites*. Accordingly they rais'd a vaſt Army, which could not eaſily be number'd, and cover'd the Place where they were encamp'd, as the Sand covers the Sea Shore, ſo that the Earth could not be ſeen. And to make it the more formidable, they had a great Number of Horſes, whereas the *Iſraelites* were all on Foot. They had alſo ſo great a Number of Chariots, that *Joſephus* (*o*) reckons them to be twenty thouſand, the Uſe of which their Anceſtors had learn'd in the long *Egyptian* Wars. And they came, and form'd a Camp at the Waters of *Merom*, or *the Upper Water*, a Lake not far from the Fountain of *Jordan* near *Hazor*, where *Jabin* their King and General liv'd. Upon this GOD encourages *Joſhua* with a Promiſe of Succeſs. Accordingly he did not wait for their Motion, but march'd all Night, and attack'd them as they lay in their Quarters, and little expected the Enemy to be ſo near them. Thus he kill'd many, and routed all the reſt; upon which great Numbers fled to *Zidon*, and the Sea Coaſts, and ſo (*p*) made their Eſcape by Shipping, to all the Shores which lay round the *Mediterranean* and *Ægæan* Seas, and even to other Parts of *Europe*, *Aſia*, and *Africa*, of which (*q*) the learned *Bochart* hath given us a large Account in his incomparable *Canaan*, and particularly ſhewn, that the Names of moſt Places are of *Phœnician* or *Hebrew* Extraction. About this Time they ſet up their (*r*) two Pillars at *Tangier* with this Inſcription, *We are they, who fled from the Face of* Joſhua *the Robber the ſon of* Nun. About this Time they built the City of (*s*) *Carthage*, which at firſt they call'd *Carthada*, or *The new City*. And therefore the Story of *Dido* and *Æneas*, as mention'd in *Virgil*, muſt be falſe and groundleſs. For if we place her at this Time, it will be two hundred and fifty Years before the Siege of *Troy*; and if we place her according to (*t*) *Servius* about forty Years before the Building of *Rome*, it will be almoſt four hundred Years too late. Neither is it probable, that the Widow of a Prieſt flying the Country unknown to the King, could carry with her ſo great a Number of Men to a new Colony, as ſhould undertake to build ſo great a City; ſo that ſhe brought not Inhabitants thither, but found them there, and did not ſo properly build as only repair and enlarge the Town to which ſhe came. She built the Tower, which was call'd (*u*) *Bozrah*, or a *Fort*, in *Hebrew*; and from thence call'd *Byrſa*, or a *Hide*, in *Greek*; and ſo occaſion'd the fabulous Story, that *Dido* bought the Place to build the City on with little Bits of Leather mark'd, which was antiently us'd inſtead of Money. But others tell us, that when ſhe arriv'd on the Coaſts of *Africa*, ſhe was forbidden to tarry there by *Hiarbas* King of that Country, leſt ſhe with her Company might ſeize on a great Part of his Dominion, and therefore ſhe craftily deſir'd of him only to buy ſo much Ground as might be compaſs'd with an Ox Hyde; which, when ſhe had obtain'd, ſhe cut it into ſmall Thongs, and therewith compaſs'd two and twenty Furlongs, on which ſhe built the City afterward nam'd *Carthage*, and call'd the Caſtle *Byrſa* or *Hide*. All this we owe to the fertile Invention of the *Greeks*, to make every thing deriv'd from them. Whereas *Dido* coming from *Tyre*, knew nothing of that Language: and beſides, the old *Carthaginian* Language was the *Phœnician* or *Hebrew*, as appears by the old Remains thereof, which we have in *Plautus*'s *Pœnulus*.

21. About this Time *Cadmus* came from *Egypt*, and brought Letters into *Greece*. *Marſhall* places him three Years before the Departure of the *Iſraelites* out of *Egypt*, and (*x*) our *learned Primate* places him four

(*g*) Joſh. 10. 28 *to* 41. (*h*) Joſh. 10. 41. (*i*) Joſh. 10. 41. (*k*) Joſh. 10. 21, *and* 43. (*l*) Levit. 19. 23. (*m*) Lev. 19. 24. Exod. 23. 10. Levit. 25. 1 *to* 8. (*n*) Joſh. *Chap.* 11. (*o*) *Jewiſh Antiq. Book* 5. *Chap.* 1. (*p*) Bocharti *Præfatio in* Canaan, *pag.* 1, 2. (*q*) Bocharti Canaan *à pag.* 345, *ad pag.* 699. (*r*) Procopius *in lib.* Vandalicorum 1. Selden. *de Diis* Syris, *Proleg. c.* 2. *p.* 18. (*s*) Bocharti *Geographia Sacra*, *lib.* 3. *cap.* 7. & Canaan, *lib.* 1. *cap.* 24, & 34. (*t*) *In* Virgilii *Æneid.* 4. (*u*) Bocharti *Canaan*, *lib.* 1. *cap.* 1. & 24. (*x*) *Annales*, *pag.* 31. *Anno* 2549.

Years before their Entrance into *Canaan*; and for this (*y*) he quotes (*z*) *Diodorus Siculus*, who ſaith, that *when the ſtrangers were driven out of Egypt*, Danaus *and* Cadmus *went into* Greece, *and* Moſes *into* Judæa. However there are others, who place him about ſeventy Years later. The Poets ſay, that he left his Country to ſeek for his Siſter *Europa* ſtolen away by *Jupiter*, or he left *Aſia*, and came into *Europe*; and that the Oracle commanded him to travel into *Bœotia*, where one of his Retinue was devour'd by a Dragon, as he was drawing ſome Water out of a Well which *Cadmus* ſlew by *Minerva*'s Order, and ſowed its Teeth in a Field, from whence ſprang an Army of Men, who deſtroy'd one another except five, who yielded to him at this Time. But they, who ſeek for Truth in theſe curious and ingenious Fables, affirm, that *Cadmus* paſs'd into *Bœotia*, a Province of *Greece*, at that Time call'd *Æole*, and kill'd a Prince, who was call'd *Dracon* or *Dragon*, ſow'd cunningly a Diſſenſion among his Subjects, who would have oppos'd his Eſtabliſhment, and improving the Diſorder, made himſelf Maſter of the Country, and gave the Name of *Thebes* to the firſt City, which he built, to ſhew that his Anceſtors were of the great City of *Thebes* in *Egypt*. He poliſh'd and civiliz'd the People, and afterward the Diſtractions of his Family made him end his Life in *Illyrium*, now call'd *Sclavonia*. Some tell us, that he was the High Steward to a King of *Tyre*, or of *Sidon*; which laſt is moſt probable, becauſe *Tyre* was not built at this Time; and his Wife *Hermione*, or *Harmonia*, was a Player on the Flute. The Word *Cadmus* in *Hebrew*, ſignifies *One who came from the Eaſt*, and ſeems to determine him to have been of the Race of (*a*) the *Cadmonites*, which was a People in *Paleſtina*, the ſame with the *Hivites*, who antiently deſcended from (*b*) *Canaan* the Son of *Ham*. *Harmonia* deriv'd her Name from Mount *Hermon* in that Country. Many of theſe *Cadmonites* inhabited (*c*) Mount *Hermon*, which was the moſt eaſtern Part of the Land of *Canaan*, and ſignifies the ſame, as (*d*) *Tabor* lay in, and ſignify'd, *The Weſt*. His Soldiers the *Hivites* are ſaid to be chang'd into Serpents, becauſe the ſame Word both in *Syriack* and *Arabick*, ſignifies a Serpent. He was the Improver of Braſs, and therefore (*e*) the Stone of which it was made, was call'd *Cadmia*, and the ſame Word in the *Hebrew* Language ſignifies both Braſs and a Serpent. The Reducing his Army to five, might be taken from the different Senſe of the Word in *Hebrew*, which with a little Variation ſignifies either *five*, or (*f*) *compleatly* arm'd. The (*g*) Words which ſignify *Serpents Teeth*, may alſo be render'd *Spears of Braſs*, with which *Cadmus* was the firſt, who arm'd his Soldiers in *Greece*. And therefore the learned *Bochart* (*h*) thinks it probable, that ſome *Phœnician* might write of *Cadmus* after this Manner, *He gather'd together a compleat Army of Men, who were arm'd with Spears of Braſs*; and another might tranſlate it in this Manner, *He made an Army of five arm'd Men, from the Teeth of a Serpent.* By his Wife *Hermione* he had a Son call'd *Polydorus*, who ſucceeded him, and four Daughters, who were call'd *Semele*, *Ino*, *Antonoe* and *Agave*. He went from *Sidon* to *Samothracia*, and from thence into *Thracia*, and then into that Part of *Oggia*, which was ſince call'd *Cadmeis*, and now *Bœotia*, from whence he drove the *Hyantes* into *Phocis*, and ſubdu'd the *Aones*. He firſt built a Citadel call'd *Cadmeia*, and then a City call'd *Thebes*, in both which Places he is ſaid to reign ſixty two Years, which well agrees with the Age of *Moſes* and *Joſhua* his Contemporaries. About this Time alſo his Brother *Cilix* ſettl'd in that Part of *Aſia* over againſt *Lesbos*, which from him was call'd *Cilicia*, where he alſo built a City call'd *Thebe Hypoplacia*; and ſoon after his Brother *Phœnix* ſettl'd in *Bithynia*.

22. But that which preſerv'd the Memory of *Cadmus* beyond any Works of Braſs was, that he brought into *Greece* the Uſe of Letters. As the Eaſtern Countries wrote from the right Hand to the left; ſo the firſt Line in his Time began in the ſame Manner, but every Line afterward turn'd backward and forward being join'd to each other, in a Manner which they call'd βυστροφηδὸν, or like the Plowing of an Ox, which continu'd until *Solon*'s Time, who alter'd it into the Method now in Uſe not only in *Greece*, but alſo in all other Parts of *Europe*. That *Cadmus* brought Letters into *Greece*, is agreed upon by (*i*) the general Conſent of Pagan Authors both *Greek* and *Latin*, and alſo the primitive Fathers, whoſe Teſtimonies the learned *Bochart* hath collected for this Purpoſe. The antient Letters, which the *Egyptians*, *Phœnicians*, *Canaanites*, *Moſes* and *Cadmus* us'd, were the *Samaritan* Character. This is plain from what (*k*) Dr. *Walton* obſerv'd, that there were many antient *Shekels*, on which theſe Words, *Holy Jeruſalem*, were written in the *Samaritan* Character, which

(*y*) *Annales*, *pag.* 30. *Anno* 2515. (*z*) *Lib.* 40. *ut in* Photii *Eclogis videre licet.* (*a*) Gen. 15. 19. (*b*) Gen. 10. 6, 15, 16, 17. (*c*) Joſh. 11. 3, 17. (*d*) Pſal. 89. 12. (*e*) Plinii *Hiſt. Nat. lib.* 34. *cap.* 1 & 10. (*f*) Exod. 13. 18. (*g*) שני נחש. (*h*) *Canaan*, *lib.* 1. *cap.* 19. *pag.* 447. (*i*) Herodot. *lib.* 5. *cap.* 58. Philoſtratus *lib.* 2. *de Vitis Sophiſtarum, & in Epiſtolis.* Critias *apud* Athenæum, *lib.* 1. Zenodotus *de* Zenone *in Epigrammate apud* Laertium. Plin. *lib.* 5. *cap.* 12. Plutarch *lib. de aquâ & igni.* Tacit. *lib.* 11. Mela *de* Phœnicibus, *lib.* 1. *cap.* 12. Curt. *lib.* 4. *cap.* 4. Clement. Alexandrin. *lib.* 1. *Stromatum.* (*k*) Waltoni *Introductio ad lectionem linguarum orientalium*, *pag.* 31—34.

muſt have been coin'd before the Revolt of the ten Tribes in the Time of *Jeroboam*, ſince after the Setting up of the golden Calves, they had a different Opinion of thoſe who adher'd to the Worſhip of GOD at *Jeruſalem*. So that the modern *Hebrew* Character was brought from *Chaldea*, at the Return of the *Jews* from the *Babyloniſh* Captivity, where they learn'd both their Language and their Way of Writing. This *Alphabet* conſiſted of two and twenty Letters, and of theſe *Cadmus* only us'd ſixteen, *viz.* α, β, γ, δ, ε, ζ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, and *Palamedes*, who was at the Siege of *Troy*, added the other eight, or η, θ, ξ, υ, φ, χ, ψ, ω. After this ſome others added other Letters, which they call'd Επίσημα, or Marks, which were afterward in Uſe in Numbering by Letters, ſo that they were ſoon excluded from the Letters of the *Alphabet*, which they call'd Γεάμματα. After this the *Greek* Language and Character being common in *Aſia* and *Africa* by the Conqueſts of *Alexander* the Great, about three hundred Years before the Birth of CHRIST, the *Egyptians* laid aſide their old Way of Writing, and took the *Greek Alphabet* in its ſtead, adding to it ſome Letters of their own. This they call'd the *Coptick* or *Egyptian Alphabet*, being willing to attribute the whole to themſelves, becauſe they were ſuppos'd to be invented by *Cadmus*, who originally came from *Thebes* in *Egypt*. And thus a great Number of the Books in the famous Library at *Alexandria* were either written in the *Greek* Language (among which was the Tranſlation of the Old Teſtament into *Greek*, which we call *The Septuagint* Verſion) or written in the *Egyptian* Language and *Coptick* Character lately taken from the *Greek*. Perhaps the Placing of theſe Letters in their Order, and oppoſite to each other, as in the following Table, with ſome little Variation may be the propereſt Method to let us ſee the Antiquities of each, and how they were at firſt deriv'd from each other.

Samaritan

Samaritan and *Hebrew* Names.	*Samaritan* Character.	*Hebrew* Character.	Value in Numbers.	Sound
Aleph	𐤀	א	1	'Lenis
Beth	𐤁	ב	2	B
Gimel	𐤂	ג	3	G
Daleth	𐤃	ד	4	D
He	𐤄	ה	5	H
Vau	𐤅	ו	6	W
Zain	𐤆	ז	7	Z
Heth	𐤇	ח	8	Hh
Teth	𐤈	ט	9	T
Jod	𐤉	י	10	I
Caph	𐤊	כ Final ך	20	C
Lamed	𐤋	ל	30	L
Mem	𐤌	מ ם	40	M
Nun	𐤍	נ ן	50	N
Samech	𐤎	ס	60	S
Gnain	𐤏	ע	70	Gn.
Pe	𐤐	פ ף	80	P
Tſade	𐤑	צ ץ	90	Tſ
Koph	𐤒	ק	100	K
Reſh	𐤓	ר	200	R
Shin	𐤔	ש	300	Sh
Sin		שׂ		
Thau	𐤕	ת	400	Th
	𐤖	ק	500	
	𐤗	ת	600	
	𐤘	ת	700	
	𐤙	ת	800	
	𐤚	ת	900	
	𐤛	א	1000	

Greek Names.	Character.	Sound	Value in Numbers.
Alpha	Αα	A	1
Beta	Ββϐ	B	2
Gamma	Γγſ	G	3
Delta	Δ∂ẟ	D	4
Ei. or *Epſilon*	Εε	e ſhort	5
Epiſemon			
Bau	ϛ	St	6
Zeta	Ζζ	Z	7
Eta	Ηη	e long	8
Theta	Θ,ϑθ	Th	9
Iota	Ιι	I	10
Kappa	Κκ	K	20
Lambda	Λλ	L	30
Mu	Μμ	M	40
Nu	Νν	N	50
Xi	Ξξ	X	60
Omicron	Οο	O	70
Pi	Ππ	P	80
Epiſemon			
Koppa	ϟ		90
Epiſemon			
Sanpi	ϡϻ	Sp	
Rho	Ρϱ	R	100
San or *Sigma*	Σς϶σs	S	200
Tau	Ττ⊺	T	300
Upſilon	Υυ	U	400
Phi	Φφ	Ph	500
Chi	Χχ	Ch	600
Pſi	Ψϕ	Pſ	700
Omega	Ωω	O	800
	ϖ		900
	ϰ		1000

Coptick Names.	Character.	Sound
Alpha	ⲁⲁ	A
Vida	ⲃⲃ	V
Gamma	ⲅⲅ	G
Dalda	ⲇⲇ	D
Ei	ⲉⲉ	E
So	ⲋⲍ	S
Zida	ⲍⲍ	Z
Hida	ⲏⲏ	I
Thita	ⲑⲑ	Th
Jauda	ⲓⲓ	J
Kabba	ⲕⲕ	K
Lauda	ⲗⲗ	L
Mi	ⲙⲙ	M
Ni	ⲛⲛ	N
Exi	ⲝⲝ	X
O	ⲟⲟ	O
Bi	ⲡⲡ	P
H	ⲩⲩ	E
Phi	ⲫⲫ	Ph
Chi	ⲭⲭ	Ch
O	ⲱⲱ	O
Scei	ⳉⳋ	Sc
Fei	ⳈⳈ	F
Chei	Ⳋⳋ	Ch
Hori	Ⳍⳍ	H
Giangia	Ⳏⳏ	Gi
Scima	ϭϭ	Sc
Dei	ⲧⲧ	Di
Ebſi	Ⳑⳑ	Ps

Latin and *Engliſh* Alphabet.
A
B
C
D
E
F
G
H
I
K
L
M
N
X
O
P
Q
R
S
T
U
W
X
Y
Z

23. In

23. In Comparing of theſe Alphabets we may obſerve, Firſt, That the Names are of an oriental Derivation, and conſequently that they came from the Eaſt into *Greece*. The Names in *Greek* ſignify nothing, but in the *Phœnician* Language they are very expreſſive. *Aleph*, the firſt Letter, ſignifies a *Captain* or *Leader*; *Beth*, the ſecond, an *Houſe*; *Gimel*, the third, a *Camel*; *Daleth*, the fourth, a *Door*; *Vau*, the ſixth, a *Hook*; *Caph*, or Number 20, the *Hollow of the Hand*; *Gnaiin*, or Number 70, an *Eye*; and *Shin*, or Number 300, a *Tooth*. And therefore the *Hebrews*, or *Chaldeans*, in later Ages, made the Shape of the Letters ſomething like what was repreſented by the Words. The Letter *Beth* repreſents the Floor, Side and Roof of an Houſe; *Gimel* hath ſomething to repreſent a *Bunch on a Camel's Back*; *Daleth* hath the Side and Lintel of a Door; *Vau* is a *Hook*; *Caph* is hollow, like the *Hollow of the Hand*; *Gnaiin* reſembles two *Eyes*, with the Optick Nerves, as joining before they come to the Brain; and *Shin* repreſents three *Teeth*. Secondly, As theſe Letters were all originally Conſonants; ſo the Vowels added by the *Greeks* are of *Greek* Derivation. *Epſilon* is *E* ſhort, to diſtinguiſh it from *Eta*; *Upſilon* is *U* ſhort, to diſtinguiſh it from the Diphthong *ou*. *Omicron* is *O* little or ſhort, and *Omega* is *O* great or long. Thirdly, That the other Names of the *Greek Alphabet* are plainly deriv'd from the *Phœnician*, which ſhews that they came from thence; as *Alpha*, Aleph; *Beta*, Beth; *Gamma*, Gimel; *Delta*, Daleth; *E*, He; *Bau*, Vau; *Eta*, Heth; *Theta*, Teth; *Iota*, Jod; *Cappa*, Caph; *Lambda*, Lamed, *&c.* Fourthly, That the Uſe of theſe Letters in Numbers was known before they came among the *Greek*, the Order of both *Alphabets* being preſerv'd by the Addition of the Numerical Letters, where they are omitted. Fifthly, That the *Greeks* had their final Letters, *viz.* *Theta* θ, *Rho* ϱ, *Sigma* ς, by Imitation of the Oriental *Alphabet*, as appears in the *Hebrew*, and more plainly in the *Syriack* and *Arabick* Character; and the *Latin* and *Engliſh* took their final ȝ as ſtill in Uſe in the black Letter, and their final ʒ from the *Greek*. Sixthly, That *Cadmus* brought the *Samaritan* Character from *Phœnicia* into *Greece*. This will plainly appear, if we only obſerve, that the *Samaritans* and *Phœnicians* wrote from the Right Hand toward the Left; but the *Greeks* wrote from the Left Hand toward the Right; and theſe Letters, if we invert the Poſition of them for ſuch a Purpoſe, will appear to be the ſame. As 𐤀, Ββϐ; 𐤂, Γγϛ; 𐤃, Δ𐤃𐤃; 𐤄, Εε; 𐤆, ς; 𐤇, Κκ; 𐤋, Λλ; 𐤌, Μμ; 𐤍, Νν; 𐤐, Ρϱ; which is another Argument of the Antiquity of the *Samaritan* Character, beſide what is taken from the antient Shekels. And laſtly, That *Cadmus* did not bring the *Coptick* Letters from *Egypt*, but the *Egyptians* had their *Coptick* Letter from *Greece*; becauſe in this *Egyptian* Alphabet there are all the Letters, which *Palamedes* added to *Cadmus*'s Letters long after his Time, or about the Time of the Siege of *Troy*.

24. But to return to the Hiſtory of the *Iſraelites*: Their Staying ſo long at *Gilgal* on the Banks of the River *Jordan*, as is already mention'd, embolden'd thoſe, who inhabited the northern Parts of the Land of *Canaan*, to enter into another Confederacy againſt them. For (*l*) *Jabin* the King of *Hazor*, which was the Metropolis of the northern Part of the Land, and afterward fell to the Tribe of *Naphtali*, ſent to all the remaining Kings, and to all the ſcatter'd People in all Parts of the Land to come and join him, that ſo they might make as great an Army as poſſible, and put the Iſſue of all upon one deciſive Battle. The vaſt Army which they rais'd, could not eaſily be number'd, they cover'd the Place, where they were encamp'd, as the Sand covers the Sea-Shore, ſo that the Earth could not be ſeen. To make the Victory more ſure, they brought together all the Horſe of the Country, which might more eaſily over-run their Enemies, being all Footmen. *Joſephus* (*m*) makes this Army to conſiſt of three hundred thouſand Foot, ten thouſand Horſes, and two thouſand Chariots. This vaſt Army pitch'd their Camp at the Waters of *Merom* or *the Upper-Waters*, which *Joſephus* calls (*n*) the Lake *Samachonitis* from the vaſt Quantity of Fiſh in it, that ſo they might be the better provided both with Proviſion and Water, until they had all things in a Readineſs to march to the Battle. *Joſhua* being under a great Fear, conſults the divine Oracle on this Occaſion, who encourages him to march and attack them with a Promiſe of Succeſs. Upon which he marches all that Day, and the following Night, in the ſame Manner as he march'd to *Gibeon*, and comes up with them early the next Morning. The *Canaanites*, who little expected a Viſit of this Nature, very probably took them to be a large Reinforcement come to join their Army, and ſo let them come within their Lines without Oppoſition, when they, taking the Advantage of the Surprize, deſtroy'd moſt of them before they could put themſelves in Order of Battle, or could diſtinguiſh who were Friends, and who were Enemies, whilſt this Lake of *Jordan* hinder'd their Retreat, and ſo occaſion'd a moſt entire Victory. In this Confuſion ſome of the Enemy fled weſtward to *Zidon*, and eaſtward to *Mizpeh*,

Anno Mundi 2558.

(*l*) Joſh. *Chap.* 11. (*m*) *Jewiſh Antiquities Book* 5. *Chap.* 1. (*n*) *The Word* Samachon, *in the* Arabick *Language, ſignifies* A Fiſh.

and accordingly *Joſhua* divided his Forces, and purſued them wherever they fled, killing as many as they could overtake. He cut the Sinews of the Horſes, that they might not be ſerviceable at another Time, and burnt their Chariots. After this he took *Hazor*, which was the chief Town, ſlew their King, who began this War, and burnt the City in the Heat of Blood, which prov'd of ill Conſequence; for the *Canaanites* in the next Age rebuilt it, and dwelt in it, and the King thereof afterward was one of their Oppreſſors. However, as they came to be more cool; ſo when they took the fortified Towns, they preſerv'd them entire, and dwelt in them, and thus they ſav'd the Charge and Pains of rebuilding what they themſelves had deſtroy'd. Upon this he deſtroys the eleven Kingdoms, which were in the North of *Canaan*, takes all the Towns, and particularly deſtroys the *Anakims*, who dwelt toward the South, and ſubdues thoſe who had begun to put themſelves in a Poſture of Defence in thoſe Parts. Add thus theſe ſeven Summers put an End to all the Wars in *Joſhua*'s Time; ſo that they then enjoy'd the Fruit of all their Labours.

25. The (*o*) Eaſtern Writers farther add, that after theſe Wars there was a great Purification of the Army. This was (*p*) commanded in Caſe a dead Perſon had been touch'd, and (*q*) was practis'd by the *Iſraelites*, after they had conquer'd the *Midianites*; and therefore they ſuppoſe, that it would not be omitted by *Joſhua*, ſince (*r*) it is ſaid, that *he left nothing undone of all that the* LORD *commanded Moſes*. However they deſcribe it after this Manner: *A great River deſcended from the bleſſed Mountain of* Gerizim, *which water'd the Plain to which* Joſhua *went with his whole Army. And when the Purification was ended,* Eleazar *the Prieſt offer'd Sacrifices for them, and kept the Feaſt in the moſt beautiful and perfect Manner that ever was ſeen. For as yet they were not divided into their Poſſeſſions. And when they celebrated the Praiſes of* GOD *with Hymns for that Purpoſe, their Voices were heard afar off. And when this Feaſt was ended,* Joſhua *and the whole Congregation began to divide the Land for an Inheritance.* But as there is no River, which deſcends from the Mount *Gerizim*, or the neighbouring Parts; ſo we muſt leave the Story as we find it.

26. Toward the latter End of this Summer, *Joſhua* being now ninety one Years of Age, and (*s*) conſidering that the *Canaanites* had yet ſeveral Places of Strength left them, which by Art and Nature were almoſt impregnable, he call'd a general Aſſembly of the People to meet at *Shiloh*, where the Appearance was very great, and wonderfully unanimous and chearful. *Joſhua* upon this Occaſion ſumm'd up what he had to ſay in few Words, and laid the Matter in Hand before them. He gave them a ſhort Hiſtory of the great things which they had done by GOD's Aſſiſtance, as a People, who religiouſly obſerv'd his Laws. He told them, how GOD had given them the Victory over the *one and thirty Kings*, who had the Confidence to take up Arms againſt them, and had rooted out the Generations of their moſt mighty Oppreſſors. But ſince the Conqueſt was as yet imperfect, there being many Cities remaining in their Hands, which were better mann'd and fortify'd, and that it would be a Work of Time to reduce them, therefore he thought it more adviſable, that Commiſſioners ſhould be choſen out of every Tribe, Men of approv'd Skill and Integrity, and that their Buſineſs ſhould be to take an exact Survey of the Country, and make a full Report of it without Fraud or Delay. The People being highly pleas'd with this Motion, *Joſhua* order'd his Agents to enter upon the Work, appointing them for their Aſſiſtants ſuch Men as were well skill'd in Surveying, and ſo could not be impos'd upon or miſled in the Account. He alſo gave them Inſtructions not only to ſurvey the Land by Meaſure, but alſo to make an Eſtimate of the Quality and Goodneſs of each Particular. And thus it is ſaid, that there were ten Men employ'd, according to the Number of the ten Tribes, who were to inherit it, who return'd at the End of ſeven Months, with ſuch an Eſtimate as was according to their Inſtructions. Upon this *Joſhua* call'd *Eleazar* the High Prieſt, with the Elders and Princes of the Tribes to his Aſſiſtance; and for the greater Impartiality in this Caſe, he (*t*) caſts Lots, to determine what Part of the Country every Tribe ſhould have. How this was done is not ſo eaſily known, tho' it is moſt probable, that they made as many Lots as were convenient, and wrote upon each of them the Name of ſome remarkable Place, and put them into the Lap of ſome principal Perſon; then they agreed whoſe Portion ſhould be determin'd by the Lot that ſhould be firſt drawn; and upon drawing the ſame gave that Place, and the Parts round it, to that Tribe, (*u*) according to the Number of the Tribe, and the Goodneſs of the Land. And thus by common Conſent (*x*) the Lot of *Judah* was the firſt Lot. All this was done at *Gilgal*, where the *Tabernacle* of the LORD ſeems to have con-

Anno Mundi 2558.

Anno Mundi 2559.

(*o*) Chronicon Samaritanum, *pag.* 86. (*p*) Num. 19. 11 *to the End.* (*q*) Num. 31. 19, 20. (*r*) Joſh. 11. 15. (*s*) Joſh. *Chap.* 13. Joſephus *Jewiſh Antiquities, Book* 5. *Chap.* 1. (*t*) Num. 34. 13, *and* 17 *to the End.* (*u*) Num. 26. 55, 56, *and* Num. 33. 54. (*x*) Joſh. *Chap.* 14 *and* 15.

tinu'd

tinu'd ever ſince its paſſing over *Jordan*. Before the Lot was drawn, (*y*) *Caleb* makes a Pretenſion to ſome Part of the Country, which he went over, when he ſpy'd the Land forty five Years before, and (*z*) pleads a Promiſe, which *Moſes* had given him, tho' the Words themſelves might have been ſpoken in a more general Senſe. He alſo puts it upon this Iſſue, that GOD aſſiſted him to drive out the *Anakims* from the fenced Cities which were there; and ſo he chooſeth the Country about *Hebron* for himſelf and his Poſterity. *Joſhua* agrees to this, and for a farther Confirmation of it, when the Lot was drawn, it plainly appear'd, that this Country belong'd to his own Tribe, and ſo he was ſeated among them.

27. When they had by Conſent ſettl'd the Bounds of *Judah* the royal Tribe, they agreed next to ſettle the Tribe of *Joſeph*, becauſe *Joſhua* was of the ſame. And upon this they (*a*) remove the *Tabernacle of the* Congregation from *Gilgal*, and fix it in *Shiloh*, a Place in the Tribe of *Ephraim* not far from *Jeruſalem*; ſo that it was near to *Joſhua*, who was of the ſame Tribe. Here it continu'd until the Days of (*b*) *Samuel*; and the Reaſon of its being remov'd hither was, becauſe after the Diviſion of the Land it would have been too far for all the Tribes of *Iſrael* to go to *Gilgal*, to perform all that the Law requir'd concerning the Tabernacle: Which was now indiſpenſably to be perform'd, tho' (*c*) whilſt thay were in the Wilderneſs, they did not live by theſe Rules; and perhaps, whilſt they continu'd unſettl'd in the Land of *Canaan*, they could not obſerve them. After this they aſſign the Portions to the reſt of the Tribes, and give a Part of the Tribe of *Ephraim* to *Joſhua* and his Poſterity, as before they had given a Part of *Judah* to *Caleb*. And then they (*d*) according to GOD's Direction, appoint ſix Cities for Refuge to the Manſlayer, and eight and forty Cities with their Suburbs to the *Levites*.

28. The (*e*) *Samaritans*, to give the better Colour to their Idolatry, tell us, that the Mount *Gerizim*, where their Temple ſtood, was given to *Joſhua* and to his Companion *Caleb*; where they forget that *Caleb*'s Portion was in the Land of *Judah*. However they add, that when every Tribe was ſettl'd, he diſtributed the *Levites* to their proper Places, who had no diſtinct Tribe, becauſe their Buſineſs was to take Care of their Prayers, Judgments, Tithes and Sacrifices. That he ſet principal Judges over the Tribes, who ſhould give an Account to the High Prieſt of every thing, which was done in their Diviſions. After this *Joſhua* built a Fort on the left Side of the Mount *Gerizim*, where he ſpent one Day in every Week with *Eleazar*, another Day with the Surveyers, that he might recal into his Mind the things which had happen'd, and a third with the Princes of the People, that he might inquire into their State; a fourth he devoted to his private Affairs; and the other three Days the Book of the Law was not out of his Hand, but he read therein Day and Night. And this was the Method of his Life, when he neither went to War, nor was engag'd in a Journey. And that which is more ſurprizing, he built a Temple on the Top of this holy Mountain, in which there was an holy Place, which no Man ever ſaw but himſelf and the Prieſts and *Levites*.

29. Upon this *Joſhua* diſmiſſes (*f*) the Soldiers, who belong'd to the Tribes beyond *Jordan*, approves of their Conduct, thanks them for their Care, bleſſes them, and gives them Leave to return home. The *Samaritans* (*g*) add, that at this Time they eat and drank together, they renew'd their Covenant with each other, that they would perſevere in their Obedience to GOD, and Reſpect for his Prophet *Moſes*, and that they would aſſiſt each other without Delay, as Occaſion ſhould require. And when they had bound themſelves with this Oath, *Eleazar* the High Prieſt offer'd Sacrifices for them. That the Princes of the Congregation came together, when they thus parted; and that *Joſhua* (if we can believe them) appoints *Nephich* to be his Deputy in that Country. Upon this he clothes him with a royal Robe, puts a Crown on his Head, makes him ride on the choiceſt Horſe, whilſt a Cryer goes before him with this Oration, *This is the King of the two Tribes and an half, the Preſident of Juſtice, the Director of Affairs, and the General in the Camp. Let his Commands be obeyed. Let his Determinations be concluſive. In all difficult Caſes let him deſire an Anſwer from* Eleazar *the High Prieſt. And if any one ſhall contradict his Sentence, or withdraw from his Allegiance, it ſhall be lawful for any one to kill that man, and the whole Congregation ſhall be blameleſs.* And then *Joſhua* deliver'd to *Nephich* his Deputy a Copy of the Law of *Moſes*, and recommended to him the Reading therein Day and Night, telling him, that there were many wonderful and plain Duties therein neceſſary for the Prolonging of this Life, and Securing a better. After this *Joſhua* allots him two thouſand *Levites* to inhabit thoſe Cities, which were appointed for them, and to exerciſe all thoſe Offices, which did belong

(*y*) Joſh. 14. *6 to the End.* (*z*) Num. 14. 24. Deut. 1. 34, 35, 36. (*a*) Joſh. 18. 1. (*b*) 1 Sam. 1. 3, *and* 4. 3, 4. (*c*) Deut. 12. *9 to* 20. (*d*) Exod. 21. 13. Num 35. 6, 11, 14. Deut. 19. 2. Joſh. *Chap.* 20. Num. 35. 2, *&c.* Joſh. *Chap.* 21. (*e*) Chronicon Samaritanum, *pag.* 92. (*f*) Joſh. 22. 1 *to* 10. (*g*) Chronicon Samaritanum, *pag.* 92, 93.

to

to them alone. Then (as they add) the Flags were diſplay'd, the Trumpets were blown, and *Eleazar*, *Joſhua* and their Companions rode on Horſes, when they took their Leave; and this was ſuch a famous Day (if we will believe them) that the like never happen'd ſince the Creation of the World. And thus they return'd with joyful and thankful Hearts. And when they, who were on the other Side of *Jordan*, heard of theſe things, the whole Tribes came to meet them, and ſo having tarried together for ſome Time, *Nephich* divided the Country according to the Number of the Inhabitants; and the *Levites* being ſettl'd in their Places, ſpent their Time in Praiſing and glorifying GOD for all his Benefits conferr'd upon them. And then (to uſe the Words of the ſame Author) the Children of *Iſrael* were completely ſettled in their Tribes, and worſhipp'd the LORD, and were accepted of him, and they offer'd Sacrifices, and bleſſed the People at all the Times appointed; ſo that all Calamities were remov'd from them, nor were any of their Enemies able to hurt them. They alſo went three Times every Year to the holy Mountain of *Gerizim* with various Gifts, and full of Joy and Gladneſs. Neither were any of their Enemies able to look them in the Face, or do them the leaſt Damage. Thus *Joſhua*, and the Prieſts, and the whole Army, liv'd in Peace and Quietneſs for twenty Years, in which Time their Enemies were remov'd far from them, and diſpers'd into the fartheſt Parts of the Earth. Their Neighbours were in Peace with them, and no one acted againſt them. There was no Kingdom enlarg'd except theirs, nor any outſtretch'd Arm but theirs; neither did any Day paſs in all that Time without a mutual Correſpondence between them.

30. When the *Reubenites*, *Gadites* and *Manaſſites* came to the other Side of *Jordan*, they (*h*) build a very high and large Building in the Form of an Altar. If (as (*i*) *Joſephus* ſaith) *Joſhua* erected an Altar with the twelve Stones, which the twelve Princes of the ſeveral Tribes brought with them out of the River by his own Order, for a Token and a Memorial to future Ages of the miraculous Separation of the Waters; and if *Joſhua* did offer a Sacrifice on this Altar, they might well conclude, that this would juſtify their Building another on the other Side of the ſame River, only to teſtify, that they were the ſame People, and own'd the ſame GOD, and the ſame Worſhip. However the *Iſraelites* took Umbrage at this, fearing that (*k*) it was deſign'd either for the Worſhip of a falſe GOD, or at leaſt for the Worſhip of the true GOD in a falſe Manner; and therefore they ſend over *Phinehas* the Son of *Eleazar*, with a principal Perſon out of each Tribe, to argue with them, and find out the Truth, and with a Reſolution, that if Occaſion requir'd, the whole Army would march and deſtroy them for their Idolatry. *Phinehas* argues the Caſe with them very warmly, and they give him an honeſt and ſatisfactory Anſwer. Upon this they call this (*l*) Altar *Ed*, that is, *A witneſs*, ſaying, *This altar ſhall be a witneſs between us, that the* LORD *is* our GOD. *Phinehas* was (*m*) overjoy'd, to find that all things were right, and returning immediately to *Joſhua*, gave him an Account of every thing in the Hearing of the People, who were all greatly pleas'd with the Reſult of this Embaſſage, when they ſaw things brought to ſo amicable a Concluſion without any Danger of a Civil War, or of Bloodſhed. Hereupon they ſacrific'd, and gave Thanks to GOD; after which *Joſhua* diſmiſs'd the Multitude to their ſeveral Habitations, and he himſelf took up his Abode in *Shechem*.

31. Some of the *Eaſtern Writers* add a very romantick Story concerning *Joſhua*, that his ſwift Conqueſts, and his Severity towards the Inhabitants of the Land of *Canaan*, made his Enemies call him (*n*) *The evening* or *the deſtroying Wolf*. And add, that (*o*) in his Time there was a King of *Armenia* the leſs, whoſe Name was *Shaubeck* the Son of *Hemam*, who made a Confederacy with five and forty Kings out of *Perſia*, and *Media*, as alſo *Armenia* the greater, *Syria*, *Sidon*, and the Remains of the *Canaanites*, and with them *Japhet* the Giant. Theſe by their united Strength raiſe an Army like the Sand of the Sea, and ſend a Letter to *Joſhua*, the Style whereof ſhews it to be written in a much later Age, being worded thus:

We know, O thou evening Wolf, what thou haſt done to our Neighbours. Thou haſt made our Palaces deſolate. Thou haſt kill'd, and haſt not ſpar'd. Thou haſt deſtroy'd all with the Sword, both young and old, without Diſtinction, and haſt laid all their Cities waſte. Know therefore, that we at thirty Days hence will come into thy Land, and invade thy Poſſeſſion, even to the Mountain, in which thou worſhippeſt thy GOD, *which is call'd The holy Mountain* [of Gerizim]. *We the forty five Kings, every one of us being guarded with a thouſand valiant Men, handling the Bow and Darts, wearing Swords, and skill'd in War* [will come]. *And with us there is the Giant the Son of* Japhet, *arm'd with an Engine of Steel, with which he kills a thouſand, or at leaſt five hundred Men at a Time. Thoſe whom he brings with him are Kings, guarded with*

(*h*) Joſh. 22. 10. (*i*) *Jewiſh Antiq. Book* 5. *Chap.* 1. (*k*) Joſh. 22. 11, &c. (*l*) Joſh. 22. *ult.* (*m*) Joſephus *Jewiſh Antiq. Book* 5. *Chap.* 1. (*n*) Juchaſin *pag.* 154. *fol.* 1. Shalſheleth Hakkabala, *pag.* 96. (*o*) Chronicon Samaritanum, *cap.* 26. Juchaſin, *pag.* 154. R. Gedaliah.

Soldiers,

Soldiers, and arm'd with Inſtruments of War, which they all receiv'd in their own Right from their Grandfather Noah *of bleſſed Memory. Be thou therefore ready, and provide thy Inſtruments of War, leſt thou ſhouldſt ſay hereafter, that we took thee unprovided.* Upon this the Elders and chief Men of the Army thought fit to ſend this Epiſtle by a fit Embaſſador, who ſhould number the People, view the Camp, obſerve their Order, and give an Account of their Condition, and in what Manner they might be attack'd with the greateſt Advantage. This Embaſſador was ſent on the tenth Day of the ſecond Month, in the twenty firſt Year after the Entrance of the *Iſraelites* into the Land of *Canaan*, and came thither on the Day after the great Aſſembly of the Feaſt of Weeks began; and he brought the Epiſtle to *Joſhua*. At this Time he ſat upon his Royal Throne, judging the People, condemning ſome to be beheaded, others to be burnt, and others to be impriſon'd. And *Joſhua* commanded, that the Embaſſador ſhould be brought to him, tho' he refus'd to ſee him, before he had made an End of Judging the Children of *Iſrael*. At laſt he took the Epiſtle from his Hand, and read it in the Houſe of GOD, with Faſting, Weeping, and Mourning, and kept it at his own Houſe until the End of the Feaſt of Weeks, neither would he at that Time make the People ſad, tho' he himſelf laid up the Matter in his own Heart. In the mean Time the Embaſſador view'd the Multitude and good Diſcipline of the Army, the Strength and Valour of the King, the Commandments of their GOD and his Power, the Deſcent of the Pillar of Fire, and its Greatneſs. But when he beheld the High Prieſt, he was ſmitten with a ſecret Fear, becauſe he never ſaw any thing like him, nor heard of any ſuch in former Ages. But when the Feaſt was ended, *Joſhua* gather'd all the People together, and read the Epiſtle before them. After which he ſaid, *I have fought many Battles. I have ſubdu'd many Kings, and was never afraid of any of them. But this Accident makes me fear and tremble.* And the Congregation was ſad, and all their Joints did quake, and their Knees ſmote one againſt another, and they hung down their Heads toward the Earth. In the mean Time *Joſhua* had detain'd the Embaſſador in a private Place, that he could not ſee the Concern of the People. However the Multitude made this Anſwer to *Joſhua*, *We never yet heard any ſuch thing. We never yet conquer'd any ſuch Perſon; and we never yet fought with ſuch an Army. But this War is the War of* GOD, *who is with us, and with our Children, and with thee alſo, O our King, Keeper and Lord. Thou ſhalt direct us by the Help of* GOD, *and as we have obey'd* Moſes, *ſo will we obey thee. Take thee a Roll of a Book, and write in a manly Style, and anſwer our Neighbours theſe perverſe Rebels, with Words as ſharp as theirs. Joſhua* ſaid, *Stand ſtill, that you may hear the Form, which I have drawn up, and if you like it, I will ſend it to them.* And all the People anſwer'd, *Open thy Mouth, and let thy Words be underſtood.* Upon which he reads to them the following Letter, *In the Name of the* LORD GOD *of* Iſrael, *who weakens the Strong and Proud, and kills the Wicked and Rebels, who ſeparates the Aſſemblies of Sinners and Robbers, and gathers together the diſperſed juſt and holy Men. He is* GOD *of Gods, and* LORD *of Lords, the* GOD *of* Abraham, Iſaac *and* Jacob, *the* LORD, *who is a Man of War.* Joſhua *the Servant of* GOD, *and the holy ſelect Synagogue, the bleſſed Aſſembly, the Multitude of the Congregation of the Children of* Iſrael, *the Sons of* Abraham, Iſaac *and* Jacob *ſaith, There is no Peace to the wicked People, to the Congregation ſmitten with Plagues, to the Worſhippers of Images, and Adorers of Idols. Know ye, that ye have done ill in Waking a ſleeping Lion, and ſtirring up a fierce Lion, by Putting a Sword into his Hand, when he is provok'd. I watching for Juſtice will render your Deſerts upon your own Heads. What Madneſs hath provok'd you to come into the holy Place, and pollute my Land? Put your ſelves in Order, and ſtir not a Foot from your Place; for after ſeven Days I will come to you, and kill your ſtrong Men, that there ſhall be no Poſſibility of Eſcaping. You boaſt indeed, that you have with you five and forty Kings, and every one of theſe is guarded with a thouſand valiant Men. I will not boaſt, becauſe the Kings of the Earth, but becauſe the glorious Angels are with me; one of which overturn'd* Sodom *and* Gomorrah, *another brought in the Flood, and a third divided the World into ſeventy Nations. The People which are with me being ſix hundred thouſand Men, both ſtrong and valiant, paſs'd the Sea with a dry Foot.* GOD *went before them by Night in a Pillar of Fire, and by Day in a Pillar of Cloud. Twelve thouſand of the choiceſt of them ſlew the five Kings of* Midian, *and* Balaam *the Son of* Beor, *and all their Males without the Loſs of a Man. We have a Prieſt, whoſe Name is* Phinehas, *in whoſe Hands are the holy Trumpets; ſo that when he blows in them, all our Enemies fall down before us. Have you not heard, that* Pharaoh *and all his Multitude were overwhelm'd in the Sea, and we paſs'd over as on dry Land? Hath it not been told to you, what we have done to* Amalek *and his People? Have you not ſeen what we have done to* Sihon *and* Og, *the two Kings of the* Amorites? *Is it not evident, what we have done to the one and thirty Kings of*

Canaan? *What then? If the Son of* Japhet *the Giant is with you; yet with us there is the Giant of Giants, and one who is exalted far above all.* By this we may ſee the Bombaſt Style of the *Arabian* Writers, and how fertile and formal they are in their *Arabian* Tales, mentioning the particular Names and Places, with the Year and Day of the Month, and ſometimes the Day of the Week. In theſe Stories their Romantick Inventions, without the leaſt Foundation in *Scripture*, their Miſtakes in *Chronology* or *Geography* or both, their Adding new-invented Traditions, or ſome ſuch like Incoherence, diſcovers the whole, and makes them even ſuſpected, when they tell the Truth. And by this we may ſee what Inventions the *Samaritans* were forc'd to make, to vindicate their Temple in Mount *Garizim*, in Oppoſition to the Worſhip of GOD at *Jeruſalem*.

32. When the Time of *Joſhua*'s Death drew nigh, he (*p*) ſummon'd the chief Perſons of the *Iſraelites* to come to him either at *Timnath-ſerah*, where he liv'd, or to *Shiloh*, where the Tabernacle of the Congregation was ſet up; when he earneſtly exhorts them to continue ſtedfaſt in the Worſhip of the true GOD, by a Repetition of his former Benefits, by Promiſes of future Bleſſings, if they were obedient; and by Threatning ſevere Judgments, if they were diſobedient. But probably living ſome Time longer than he expected, and thinking this not to be ſufficient, he afterward (*q*) gives them a ſhort Hiſtory of GOD's Bleſſings beſtow'd on that Nation, from the Time of *Terah* the Father of *Abraham* until that Time, when he ſpake to them. Upon this *Joſhua* propoſeth to them to chooſe, whether they would ſerve the GOD of their Fathers, or the Gods of the Heathen round about them, or the Gods of their Country; and when they had choſen to ſerve the God of their Fathers, he enters into a Covenant with them for this Purpoſe, which they ſolemnly promiſe three Times. Then he ratifies the ſame, he orders a great Stone to be ſet up by the Sanctuary as a Witneſs of it, and writes an Account of the whole Proceedings in the Book, which at this Time goes under his Name in the *Old Teſtament*.

Anno Mundi 2578.

33. The *Eaſtern* Writers not content with the Account mention'd in the ſacred *Scriptures*, have (*r*) added, That when the Death of *Joſhua* was near, he call'd together the Children of *Iſrael*, and after the Particulars already mention'd, he offer'd Sacrifices for himſelf and them, and wiſh'd them Proſperity almoſt in the ſame manner as *Moſes* had done before him. And he choſe twelve Captains out of the nine Tribes and an half, and try'd them both in the ſpeculative and practical Parts of Learning, and caſting a Lot in the Preſence of the whole Congregation in a famous Plain, the Lot for the Kingdom fell upon a Man, whoſe Name was *Abil*, a Brother's Son of *Caleb*, of the Tribe of *Judah*, to whom he gave the Kingdom and the Law, and put the Crown upon his Head. After this he commanded the People to obey him, and commanded him to obſerve the Directions of the High Prieſt, to acquaint him with all the publick Affairs, and undertake nothing of Moment without his Direction.

34. After the Covenant made between GOD and the *Iſraelites*, *Joſhua* died, being an hundred and ten Years old, and having govern'd the People five and twenty Years from the Death of *Moſes*; of whom (*s*) *Joſephus* gives this Character, *He was a man of political Prudence, and endued alſo with a ſingular Felicity of popular Eloquence in Expreſſing his Thoughts, brave and indefatigable in War, and no leſs juſt and dexterous in Peace; and in ſhort, a Perſon qualify'd for all great Purpoſes.* He was (*t*) bury'd in *Timnath-ſerah* in Mount *Ephraim*, a City which (*u*) was given him for an Inheritance for his great Services, which he built, in which he afterward liv'd, and where probably he died; and it is reported, that (*x*) the ſharp Stones, with which he (*y*) circumcumcis'd the *Iſraelites* in *Gilgal*, were bury'd with him. This Place was call'd (*) *Timnath-heres*, or *The Image of the Sun*; and the *Jews* (*z*) give this Reaſon for it, becauſe the Image of the Sun was engraven upon his Sepulchre in Commemoration of that famous Day, when (*a*) the Sun ſtood ſtill, until he had compleated the Victory. Tho' if the Liberty of a new Conjecture might be allow'd, another Reaſon may be aſſign'd, which is this.

35. Among the reſt of the idolatrous Worſhip of the *Canaanites*, that of the Sun, Moon and Stars was very common, which made GOD (*b*) caution the *Iſraelites* ſo much againſt it. In this City there was a great Image of the Sun for this Purpoſe, and therefore the City was call'd by this Name (as *On* in *Egypt* was afterward call'd *Heliopolis*). Now GOD having commanded the

(*p*) Joſh. *Chap.* 23. (*q*) Joſh. 24. 1 *to* 29. (*r*) Chronicon Samaritanum, *pag.* 125. (*s*) *Jewiſh Antiq. Book* 5. *Chap.* 1. (*t*) Joſh. 24. 29, 30. (*u*) Joſh. 19. 49, 50, 51. (*x*) Eutychii *Annales, pag.* 117. (*y*) Joſh. 5. 2 *to* 10. (*) Judg. 2. 9. (*z*) Hottinger. *Cippi Hebraici, pag.* 32. (*a*) Joſh. 10. 12, 13, 14. (*b*) Deut. 4. 15 *to* 20. Deut. 17. 2 *to* 8. Exod. 20. 4, *and* Deut. 5. 8. *In theſe two laſt Places the Word in the* Hebrew *is* תמונת *from whence comes the Word* Timnath. *Thus is it alſo* Deut. 4. 12, 15, 16, 23, 25. *And therefore theſe Texts may ſeem to be more particularly levell'd againſt this Idolatrous Image.*

Iſraelites,

Iſraelites, that (*c*) the Names of the Idols ſhould not ſo much as be mention'd by them, the *Reubenites* (*d*) alter'd the Names of thoſe Towns, where the Idols were mention'd; and *Joſhua*, ſo good a Man, might do the ſame. And to prevent the ill Effects of this Name, he calls it no longer *Timnath-heres*, or, *The Image of the Sun*, but *Timnath-ſerah*, or, *The Image of Wantonneſs*; and when the *Iſraelites* fell from GOD into the Idolatry of their Neighbours, they (*e*) call'd the Town again by its antient Name.

36. Much about this Time they (*f*) bury'd the Bones of *Joſeph*, which the *Iſraelites* brought out of *Egypt*. And (*g*) perhaps this might be one Reaſon for Gathering the laſt great Aſſembly, which was in the Life of *Joſhua*, that they might the more ſolemnly depoſite the Bones of this great Man in that Portion of Land, which (*h*) his Father had given him, rather than in the Cave of *Machpelah*. And it may reaſonably be thought alſo, that the Bodies of the Sons of *Jacob*, from whom the reſt of the twelve Tribes deſcended, were brought into *Canaan*, to be there interr'd, as (*i*) *Joſephus* relates from an antient Tradition, and (*k*) St. *Stephen* confirms it. For tho' *Joſeph* excell'd them all in Dignity, and gave (*l*) a ſpecial Charge about his Body; yet no Doubt every Tribe had as great a Regard for the Head of it, and would be inclin'd to do the ſame for their Fathers, which *Joſeph* deſir'd for himſelf. Thus (*m*) when *Caleb* died, it is reported, that they bury'd him in his Neighbourhood, and that his (*n*) Sepulchre was well known for many Ages after.

37. Soon after the Death of *Joſhua* (*o*) died *Eleazar* the High Prieſt the Son of *Aaron*, of whom it is ſaid, that (*p*) when his Death was near, he did the ſame which *Joſhua* the Son of *Nun* had done before him. He call'd together the Nobles of the Children of *Iſrael*, and ſtrictly enjoin'd them Obedience to the Laws of GOD, and bleſſed them and the Tabernacle, and the Servants of GOD. And taking off his holy Garments, with which he was cloth'd, he put them on *Phinehas* his Son, and died; and they bury'd him in a Hill that pertain'd to his Son, which was given him in Mount *Ephraim*, and the whole Congregation of the Children of *Iſrael* mourn'd for him, according to the Cuſtom of their Fathers.

38. An Eaſtern Writer of good Credit (*q*) ſaith, that it is reported, that in the Time of *Moſes* that kind of Poeſy began, which was call'd *Comedy*, in which were related the Vices, and ſcurrilous Expreſſions of Men, and their Acts which were common to Brutes; and alſo that there was another Kind of Poeſy invented call'd *Tragedy*, in which were related the Virtues and Praiſes of Men, and ſuch Deeds which were common to Angels. If theſe ſcenick Entertainments were invented in *Greece*, as the Names ſeem to imply, being of a *Greek* Derivation, they muſt be of later Date, ſince *Cadmus* firſt brought Letters into that Country in the Time of *Joſhua*. Accordingly (*r*) another places it in his Time. *Horace* (*s*) tells us, that *Theſpis* was the firſt Inventer of *Tragedy*, which was very mean at firſt, and grew up to a greater Perfection. But when *Theſpis* liv'd is impoſſible to determine. The firſt tragick (*t*) Writer, whoſe Writings are extant, is *Æſchylus*, a *Greek* Poet, who liv'd nine hundred Years after. So that it is probable, that theſe Entertainments were not invented; but it is certain, that they were not brought to any Perfection until after the Inſtitution of the *Olympick Games*.

(*c*) Exod. 23. 13. Joſh. 23. 7. (*d*) Num. 32. 38. (*e*) Judg. 2. 9. (*f*) Joſh. 24. 32. (*g*) Joſh. 24. 1. (*h*) Gen. 48. 22. (*i*) *Jewiſh Antiq. Book* 2. *Chap.* 4. (*k*) Acts 7. 16. (*l*) Gen. 50. 24. (*m*) Chronicon Samaritanum, *pag.* 124. (*n*) Jacob juſtus *in Deſcriptione* Palæſtinæ. (*o*) Joſh. 24. 33. (*p*) Chronicon Samaritanum, *pag.* 123. (*q*) Abul Pharagii *Hyſt. Dynaſtarum*, *pag.* 33. (*r*) Shalſheleth Hakkabala, *pag.* 97. (*s*) Horat. *de arte poeticâ*, *Verſ.* 275. (*t*) *Ibid. Verſ.* 278.

CHAP. III.

From the Death of Joſhua *to the Coronation of* Saul.

AFTER the Death of *Joſhua* and *Eleazar* the High Prieſt, who died about the ſame Time, *Phinehas* his Son ſucceeded in that Office, who held it, as ſome (*a*) ſay, five and twenty, but (*b*) more probably about fifty Years. Whilſt (*c*) any of thoſe liv'd, who had ſeen *Jordan* dried up, the Walls of *Jericho* fall down, and the Sun ſtand ſtill, the *Iſraelites* kept alſo to their Religion, and on all Occaſions conſulted GOD by the High Prieſt. But when (*d*) they died, the

(a) Abul Pharagii *Hiſt. Dynaſt. pag.* 36. Eutychii *Annales*, *pag.* 120. (*b*) Marſhall's Tables. (*c*) Joſh. 24. 31. Judg. 2. 6, 7. (*d*) Judg. 2. 10, 11, 12, 13.

next

next Generations grew worſe and worſe, until national Calamities did frequently bring them to Repentance. Tho' *Joſhua* had conquer'd the whole Land, yet there were many of the old Inhabitants left in Cities, Mountains, and fenced Places, particularly in the Tribe of (*e*) *Judah*. Now *Joſhua* having left no Succeſſor, as *Moſes* did, but concluding, that GOD would direct them what to do, and they reſolving to root out the *Canaanites* one after another, they (*f*) come to *Shiloh*, and deſire *Phinehas* to repreſent their Caſe to GOD, and beſeech his Directions. The Queſtion ask'd was, What Tribe ſhould begin to fight againſt the *Canaanites*, who dwelt in their Country, to root them out? And GOD anſwer'd, that the Tribe of *Judah* ſhould begin, and be ſucceſsful againſt their Enemies. Thus (as (*g*) *Jacob* propheſy'd long before) the *Hand of Judah was upon the neck of* his *enemies*. He was like *a lion's whelp*, and went firſt up *from the prey*, or from the Dividing of the Country to enlarge their Conqueſts. The Tribe of *Simeon* adjoining to the Tribe of *Judah*, they both join their Forces together to aſſiſt each other, and ſo they (*h*) conquer the old Inhabitants, and kill ten thouſand of them in one Battle at *Bezek*. They alſo take *Adoni-bezek*, that is, the King or Lord of *Bezek*. And perhaps hearing of his Cruelty to others, they do the ſame by him, they cut off his Thumbs and his great Toes, that he might be uncapable of bearing Arms becauſe of the Loſs of his Thumbs, or to run ſwiftly becauſe of the Loſs of his Toes. Upon this he acknowledges, that he had done the ſame by ſeventy Kings or petty Princes of that Land, ſome of which might govern at the ſame Time, and others might be Kings of the ſame Places, who ſucceſſively oppos'd him, and were dethron'd by him. Upon this *Adoni-bezek* owns the juſt Judgments of *GOD*, and adds, (*i*) *As I have done; ſo he hath requited me.*

Anno Mundi 2579.

2. After *Joſhua* had conquer'd the ſouth Country, he ſpent ſome Time in *Gilgal*, and was engag'd in the northern Wars, during which Time the old Inhabitants return'd again, and took Poſſeſſion of ſeveral Cities. He had before taken the King of *Jeruſalem*, and probably his City; but now the Tribe of *Judah* is forc'd again to beſiege it; and (*k*) upon the Taking thereof, they diſpoſſeſs the *Jebuſites*, who dwelt there, of all but the ſtrong Fortreſs on the Top of Mount *Sion*, which (*l*) held out till the Time of *David*. Thus (*m*) the Towns of *Debir* and *Hebron* (which (*n*) *Joſhua* had before taken) revolted, and occaſion'd ſome Trouble, before they could be regain'd. Thus the Tribes of *Judah* and *Simeon* aſſiſting each other, conquer'd *Jeruſalem*, and the mountainous Country round it, and the ſouth Part near the Wilderneſs of *Paran*, and the adjacent Parts; and when theſe Countries had been gain'd for the Tribe of *Judah*, they alſo aſſiſted (*o*) the *Simeonites*, and took *Gaza*, and *Aſhkelon*, and *Zephath* or *Hormah*, which afterward belong'd to them.

3. Who was their General on this Occaſion is not expreſly mention'd either in *Scripture*, *Joſephus*, or other antient Hiſtory; tho' without Doubt it was *Caleb*. He was of the Tribe of *Judah*, and conſequently a fit Perſon for this Purpoſe. He was older than any other Perſon by twenty Years, and yet (*p*) like *Moſes*, he continu'd in his full Strength and Vigor. He and *Joſhua* were the only remaining Spies, which ſearch'd out the Land, and acted ſincerely, and therefore as *Joſhua* was the firſt General, he had the greateſt Right to ſucceed him; and this might be the Reaſon that *Joſhua* nam'd no other. He and *Joſhua* were (*q*) the two only Perſons to whom the *Iſraelites* gave Inheritances for their ſignal Services; and as his Inheritance lay unconquer'd in this Tribe, he had the greateſt Reaſon to be active in the Reducing of it. He (*r*) promiſes a Reward to the Perſon who ſhould take *Debir*, and performs it accordingly. His Name alone is mention'd in all theſe Wars; and his Son-in-Law *Othniel* the Son of *Kenaz* was (*s*) the firſt Deliverer of the *Iſraelites* from their Oppreſſors, and ſeems to ſucceed *Caleb* in this Dignity as his neareſt and moſt valiant Relation. The Reward, which *Caleb* promis'd, was the Marrying of his Daughter, and this was the ſame, which (*t*) King *Saul* afterward promis'd to him that ſhould kill *Goliah*.

4. But now in Length of Time the Zeal of the *Iſraelites* for the Worſhip of GOD declines, and then they met not with the ſame Succeſs, which they had at firſt. But (*u*) either thro' Sloth or Covetouſneſs, or Diſtruſt of GOD's Power, or more Lenity than the Law of *Moſes* allow'd, they did not attempt thoſe People, who were ſtronger than ordinary, or being unfaithful to GOD they fail'd in their Attempt, or having ſome Succeſs only brought them under Tribute. And it is moſt likely, that they were ſo affrighted at the iron Chariots, which were in the plain Country, and forgot the Promiſes, which GOD had given them, that

(*e*) Joſh. 15. 63. (*f*) Judg. 1. 1. (*g*) Gen. 49. 9. (*h*) Judg. 1. 3 *to* 8. (*i*) Judg. 1. 7. (*k*) Judg. 1. 8. (*l*) 2 Sam. 5. 6, 7, 8, 9. (*m*) Judg. 1. 10, 11, 12, 13. (*n*) Joſh. 10. 36, 37, 38, 39. (*o*) Judg. 1. 17, 18, 19. (*p*) *Compare* Joſh. 14. 7, *with* Num. 14. 29. (*q*) Joſh. 19. 49, 50, 51, *and* Joſh. 14. *6 to the End.* (*r*) Judg. 1. 11, 12, 13. (*s*) Judg. 3. 5, 6, 7, 8, 9. (*t*) 1 Sam. 17. 25. (*u*) Judg. 1. 19, 21, 27 *to the End.*

they

they were willing to make no farther Attempts; and thus the idolatrous People remain'd among them, which was the Cauſe of all their Misfortunes, and the Children of *Judah* and *Simeon* having (as they thought) ſecur'd their own Country, went no farther to aſſiſt the other Tribes, fearing leſt there might be more Revolts in their Abſence.

5. However ſome of the other Tribes being encourag'd by this Succeſs of *Judah* and *Simeon*, take the ſame Methods. The Children of *Joſeph* had (*x*) before complain'd to *Joſhua*, that the Country allotted was too narrow for them; and *Joſhua* had foretold to them, that they ſhould conquer the woodland Country, and the *Perizzites*, and the Giants, and ſhould drive out the *Canaanites*, tho' they were very ſtrong, and had Chariots of Iron; ſo that encourag'd by ſuch a Prediction, they (*y*) retook *Bethel*, and enlarg'd their Conqueſts.

6. But the Condition of the *Danites* was (*z*) the worſt of all. They could neither expel the old Inhabitants of the Country, nor make them Tributaries, nor ſo much as poſſeſs it together with them. But the *Amorites* diſtreſſed them ſorely, by Penning them up in the Cities that were in the mountainous Part of the Country, not ſuffering them to dwell in the Plain; and they ſeem'd to be ſo ſtrong with Chariots of Iron and other military Preparations, that the *Danites* did not dare to engage them. And to add to their Affliction, they would not let them enjoy all the mountainous Country, but poſſeſs'd the three Cities call'd *Mount Heres*, or, The Mountain of the Sun, *Aijalon* and *Shaalbim*. However in the Midſt of theſe Diſtreſſes, the Tribe of *Joſeph* came to their Aſſiſtance, which brought the *Amorites* ſo much under, that theſe three Cities, and probably all the low Countries which they inhabited, were taken from them, which at laſt gave ſuch a Check to their Inſolence, that they were confin'd to a more narrow Tract of Land than they had at firſt.

7. However the *Amorites* ſtill keeping Poſſeſſion of a conſiderable Part of the Country, made the remaining Part much too little for the Tribe of *Dan*, and therefore (*a*) they ſend five Men to ſearch out the Land, and bring an Account, in what Part of the neighbouring Country they might enlarge their Conqueſts. Theſe Spies go to the Houſe of *Micah* of *Mount Ephraim*, whoſe (*b*) Mother thinking it too much to go ſo far as *Shiloh* to worſhip and ſacrifice there, had made an *Ephod*, and a graven and a molten Image, with a Deſign to worſhip the true GOD in an idolatrous Manner. At firſt one of the Sons of *Micah* was conſecrated to be the Prieſt; and afterward they took in a *Levite* for this Purpoſe. Some of theſe Men being acquainted with this *Levite*, and finding after ſome Diſcourſe that he officiated as a Prieſt, they told him the Cauſe of their Journey, and deſir'd him to inquire of GOD, what Succeſs they ſhould have. The *Levite*, moſt probably, feigning an Anſwer out of his own Head to flatter and pleaſe them, aſſures them of Succeſs; ſo they came to a (*c*) Place call'd *Leſhem* or *Laiſh*, a City which lay at the Foot of Mount *Libanus* near the Fountain of *Jordan*, and finding it to be a pleaſant and a fruitful Country, and no Care taken to ſecure it, they return to their Brethren with the News, and encourage them to undertake the Conqueſt of it. Upon this ſix hundred choice Men are appointed to ſeize it by Surprize. Theſe Men march the firſt Day to *Kirjath-jearim*, which lay in the north Part of the Tribe of *Judah*. On the weſt Side of the City they lodge the firſt Night, and from this Accident the Place was call'd *Mahaneh Dan*, or, *The Camp of Dan*. The next Night they come to Mount *Ephraim*, where by Force they take away the *Levite*, and all the Gods which *Micah* had made, and promiſe the *Levite* to make him the Prieſt to the whole Tribe, which he immediately accepts of, and was wonderfully pleas'd with the Offer. The third Day they come to *Laiſh*, where they burn the City, deſtroy the People, and ſeize upon the Country. Upon this they build another City, and call'd it *Dan*, which was the Name of their Tribe. And having ſo good Succeſs as they had been promis'd, they ſet up this graven Image, and make this *Levite* to be their Prieſt; which idolatrous Worſhip continu'd there until the Time that the Ark of GOD was taken Captive by the *Philiſtines* in the Days of *Samuel*. Thus Idolatry firſt began in the Tribe of *Dan*, and (*d*) afterward quickly ſpread into all the other Tribes, as ſoon as the Elders were dead, who ſurviv'd *Joſhua*; and this is the Reaſon that (*e*) the Tribe of *Dan* is left out of the Number of the Servants of GOD, whom St. *John* ſaw ſeal'd when he wrote the *Revelations*.

Anno Mundi 2600.

8. Soon after (*f*) this Time there hap-

(*x*) Joſh. 17. 14 *to the End.* (*y*) Judg. 1. 22 *to* 27. (*z*) Judg. 1. 34, 35, 36. (*a*) Judg. 18. 1, *&c.* (*b*) Judg. 17 *throughout.* (*c*) Judg. 18. 14, 27, 28, 29, *and* Joſh. 19. 47, 48. (*d*) Joſh. 24. 31. Judg. 2. 7, 9, 10, 11, 12, 13. Judg. 3. 5, 6, 7. (*e*) Rev. 7. 4, 5, 6, 7, 8. (*f*) *The Reaſon of Placing it about this Time is, becauſe it was done in the Time of* Phinehas *the Son of* Eleazar, *when he was the High Prieſt*, Judg. 20. 28. *who ſucceeded his Father at the Death of* Joſhua, Joſh. 24. 29, 30, 33, *and executed this Office, according to* Marſhal *about fifty Years.* Eutychius *in his* Annals, *allows him but five and twenty Years, perhaps becauſe nothing remarkable happen'd after. And if ſo, then this, being the laſt Act mention'd of him, muſt be in this Year.*

Anno Mundi 2603.

pen'd a great civil War among the *Iſraelites*, which almoſt brought the Tribe of *Benjamin* to Ruin on this Occaſion. The (*g*) Wife of a *Levite* of Mount *Ephraim* having play'd the Whore, run away to her Father to *Bethlehem Judah*. The *Levite* went to fetch her back, and lodging at *Gibeah*, the Inhabitants ſo abus'd her that ſhe died. The *Levite* gave this Account to all the Children of *Iſrael*. They in a general Aſſembly reſolve to have Juſtice for the Injury. They prepare for Battle, and at the ſame Time ſend Men to the *Benjamites*, in whoſe Tribe this happen'd, to demand Satisfaction by Delivering up the Men of *Gibeah*, who did this Injury, to be put to Death. The *Benjamites* refuſe it, and ſo a civil War begins. Thus the *Iſraelites* having tolerated *Idolatry*, and neither ſtirring againſt *Micah* or the *Danites*, this Toleration breeds all Iniquity, ſo that *Gibeah* is become as abominable as *Sodom*. At their firſt Enterprize they conſult GOD, whether they ſhould go againſt the *Benjamites* to Battle; but they never ask what Succeſs they ſhould have in it. Accordingly GOD gives them Leave to go up, but gives them no Promiſe of Succeſs, becauſe he reſolv'd to puniſh them for their Iniquity; ſo that when they went up againſt *Gibeah* of *Benjamin*, forty thouſand of them were ſlain by that wicked Town, and by the Tribe, which took Part with it, in two ſeveral Engagements. Thus did *Benjamin ravin like a wolf*, a fearleſs and an undaunted Creature, (*h*) as it had been propheſy'd of him; and thus did GOD avenge his own Cauſe againſt *Iſrael*, becauſe *Iſrael* would not avenge GOD's Cauſe againſt *Idolatry*. They were very ſenſible of an Injury done to a Whore in *Gibeah*; but little regarded as great an Injury done to GOD by the Idolatry of the *Danites*. After the ſecond Defeat, the *Iſraelites* humble themſelves in a very ſolemn Manner: *They came to the houſe of* GOD, *and wept, and ſat there before the* LORD, *and faſted* a whole *day until evening, and offered burnt-offerings and peace-offerings before the* LORD; and they deſire *Phinehas* the Son of *Eleazar*, the Son of *Aaron*, who was then the High Prieſt, to intercede with GOD for them. *Phinehas* was without Doubt very zealous in this Caſe (as he (*i*) had been before in the Wilderneſs, in a Caſe of a like Nature) and pray'd ſo long before the Ark of the Covenant, till GOD gave them the Promiſe of a Victory the next Day. This was effected by the ſame Stratagem, whereby (*k*) *Ai* had been taken before by *Joſhua*, *viz.* by Feigning a Flight, and ordering Liers to wait to ſeize on the City, and burn it with Fire, and then to march out againſt the Enemy, and ſo to deſtroy them on every Side, without any Poſſibility of Retreating. And thus when GOD had us'd *Benjamin* to execute his Vengeance againſt *Iſrael* for not puniſhing Idolatry, he then uſeth *Iſrael* as an Inſtrument to puniſh *Benjamin* for not delivering *Gibeah* up to Juſtice; and this Tribe is (*l*) properly become *Benoni*, or the Son of Sorrow. In this Senſe the Prophet (*m*) tells *Iſrael*, that *they had ſinned from the days of Gibeah*. This was therefore near the Time of their firſt Idolatry. *There they ſtood; and the battle in Gibeah againſt the children of iniquity did not overtake them*, ſo as to deſtroy them all, as they juſtly deſerv'd. For the *Iſraelites* eſcap'd with the Loſs of the tenth Part of their Army; and tho' the *Benjamites* were thus deſtroy'd, yet ſix hundred Men (*n*) fled into the Wilderneſs to the Rock *Rimmon*, where they continu'd four Months, at the End of which Time the Anger of the *Iſraelites* was abated, ſo that (*o*) they ſent them a Peace, and provided Wives for them, partly by Seizing on thoſe Virgins which were in *Jabeſh-Gilead*, and partly by Seizing on thoſe which danc'd in *Shiloh* at the Feaſt of Tabernacles, and ſo the Tribe was again recruited. And as *Shiloh* was in the Tribe of *Ephraim* the Son of *Joſeph*; ſo (*) the Prophecy of *Jacob* concerning that Tribe, (as it may be tranſlated from the *Hebrew*) ſeems now to be fulfill'd, that *his daughters went* ſolemnly even *over to the enemy*, to repair the hoſtile Tribe of *Benjamin*, which otherwiſe had decay'd for want of Wives. And thus was *Joſeph* like a fruitful Bow, not only in his own Tribe, but alſo in affording Help to another.

9. It may be queſtion'd, who was their General in this Expedition? And in Anſwer to this we may reaſonably ſuppoſe, that it was *Othniel* the Son-in-Law to *Caleb*, of the Tribe of *Judah*. Had *Caleb* been alive at this Time, he would have exerted his Zeal againſt thoſe Idolaters, and we ſhould have heard of his Acts on this Occaſion. But he being dead, the Government could not otherwiſe devolve but to ſo near a Relation, and one who before had (*p*) ſignaliz'd himſelf ſo valiantly at the Taking of *Debir*, or *Kirjath-ſepher*. At the Death of *Joſhua* (*q*) *the Iſraelites asked of* GOD *ſaying, Who ſhall go up for us againſt the Canaanites firſt to fight againſt them. And the* LORD *ſaid, Judah ſhall go up.* When it is ſuppos'd that *Caleb* was made their General, as having the beſt Title to it of any in that Tribe. And in this Caſe (*r*) *the children of Iſrael asked counſel of* GOD *and ſaid, Which of us ſhall go up firſt to the*

(*g*) Judg. *chap.* 19, *and* 20. (*h*) Gen. 49. 27. (*i*) Num. 25. 6 *to* 16. (*k*) Joſh. 8. 3 *to* 29. (*l*) Gen. 35. 18. (*m*) Hoſea 10. 9. (*n*) Judg. 21. 47, 48. (*o*) Judg. *chap.* 21. (*) Gen. 49. 22. (*p*) Joſh. 15. 16, 17. Judg. 1. 12, 13. (*q*) Judg. 1. 1, 2. (*r*) Judg. 20. 18.

battle

battle againſt the children of Benjamin? And the LORD *ſaid, Judah ſhall go up firſt.* Had *Caleb* been living this Queſtion would have been needleſs; ſo that we may ſuppoſe *Othniel* his Son-in-Law to ſucceed him, who was ſoon after the firſt Deliverer of the *Iſraelites* from a foreign Oppreſſor.

10. The Numbers in both Armies at this Time may afford us ſome Speculations. The Number of (*s*) the *Iſraelites* are ſaid to be *four hundred thouſand Men*, and the *Benjamites* were but (*t*) *twenty ſix thouſand and ſeven hundred*, ſo that the Odds was almoſt fifteen to one; and yet this ſmall Army defeated the other in two ſet Battles, and kill'd more of them than they themſelves were in Number, which ſhews the Power of GOD to raiſe up a ſmall Army, whenever he pleaſes to execute his Vengeance. Secondly, It is ſaid, that (*u*) when *Benjamin* was defeated, they loſt in that Day twenty five thouſand and an hundred Men, and (*x*) only *ſix hundred men eſcaped and fled into the wilderneſs*; ſo that there are a thouſand Men not accounted for. But this Difficulty ceaſes, when we conſider, that (*y*) the two former Battles could not be fought without Loſs on the *Benjamites* Side, and the other thouſand Men may be ſuppos'd to have been kill'd on thoſe Days. Thirdly, A greater Difficulty yet remains, for (*z*) it is firſt ſaid, that at this total Defeat of the *Benjamites*, the *Children of Iſrael deſtroyed of them on that day twenty and five thouſand and an hundred men.* But when they are diſtinctly number'd, they appear to be an hundred leſs. For (*a*) *they trod them down over againſt Gibeah toward the ſun riſing. And there fell of Benjamin eighteen thouſand. And they gleaned of them in the highways five thouſand men, and they purſued hard after them to Gidom, and ſlew two thouſand of them. So that all which fell that day of Benjamin, were twenty and five thouſand men, that drew the ſword.* And yet when this *all* is ſo particularly reckon'd up, it wants an hundred of the other Account. To anſwer this it muſt be conſider'd, that the Number here reckon'd are thoſe which died in the open Field of Battle, either over againſt *Gibeah*, or in the *Highways*, or at *Gidom*, and they were no more. But beſide theſe, an hundred Men might be left in *Gibeah*, which were kill'd when the Ambuſcade ſurpriz'd the Town, and this makes up what was wanting in the other Number.

11. And now it might have been thought that ſuch a Judgment would have led them to Repentance; but inſtead thereof they grow worſe and worſe. Before, they worſhipp'd the true GOD in an idolatrous Manner, but when (*b*) all that Generation was dead, which came into the Land of *Canaan*, the reſt, who ſucceeded them, forſook even the Worſhip of the true GOD, and by Marrying among the idolatrous Natives began to worſhip their Gods, ſuch as *Balim* and *Aſhtaroth*, and the Gods of the Nations, which were round about them. When therefore the civil Wars did not reclaim them, GOD was pleas'd to deliver them up to foreign Enemies, and the (*c*) firſt whom he rais'd up for this Purpoſe, was *Cuſhan* the Emperor of the *Aſſyrian* Monarchy at that Time. The Heathen Hiſtorians call him *Teutæus*, who began this Oppreſſion in the fourth Year of his Reign, and reign'd four and forty Years. The *Scripture* calls him King of *Meſopotamia*, becauſe that Part of his Kingdom lay neareſt to the *Iſraelites*, and he probably attack'd them from that Quarter, being alſo neareſt to the Tribe of *Dan*, where their Idolatry began, that ſo they might learn their Sin from their Puniſhment. *Joſephus* (*d*) affirms him to have been King of the *Aſſyrians*. And (*e*) others think, that theſe Words may ſignify the wicked *Cuſhite*, ſuch as the Kings of *Aſſyria* were, being deſcended from *Cuſh* by *Nimrod*. And the *Chaldee* Paraphraſe, the antient *Syriack* and *Arabick*, tranſlate the latter Word as an Epithet rather than a proper Name. The Prophet *Habakkuk* (*f*) by *Cuſhan* means either the King or the Monarchy of the *Aſſyrians*. The Word *Cuſhan-riſhathaim* (*g*) may well be render'd *Cuſhan*, King *of the two wicked* Kingdoms; and the *Aſſyrian* Monarchy was like two Kingdoms at that Time; the two greateſt Cities in the World, *viz. Babylon* being the Metropolis of the one, and *Nineveh* being the Metropolis of the other. And *Pliny* aſſures us, that all *Meſopotamia* was the *Aſſyrians*; and we never read that they revolted from them, but devolv'd with the Empire to the *Medes* and *Perſians*. This King of *Aſſyria* forc'd the *Iſraelites* to buy their Peace upon hard Terms, for the Space of eight Years, and brought them under Tribute to him, but did not impoſe Gariſons upon them; ſo that they more eaſily recover'd their Liberty, when *Othniel* the Son-in-Law of *Caleb* appear'd at the Head of them, who ſo entirely overthrew and routed all his Forces, that he could not recover his Strength to oppreſs them again, and we read no more of the *Aſſyrians* acting in this Manner till the Reign of *David*.

Anno Mundi 2618.

Anno Mundi 2626.

(*s*) Judg. 20. 17. (*t*) Judg. 20. 15. (*u*) Judg. 20. 35. (*x*) Judg. 20. 47. (*y*) Judg. 20. 20, 24. (*z*) Judg. 20. 35. (*a*) Judg. 20. 44, 45, 46. (*b*) Judg. 2. 7, 8, 9, 10, 11, 12, 13. Judg. 3. 5, 6, 7. (*c*) Judg. 3. 8. (*d*) *Jewiſh Antiquities, Book* 5. *Chap.* 3. Cumberland's *Origenes Gentium, Page* 239. (*e*) *Ibid.* (*f*) Hab. 3. 7. (*g*) *For the Word* Riſhathaim *is of the Dual Number and Feminine Gender, and therefore the Word* Kingdoms *may well be added to it to ſupply the Senſe.*

12. After

12. After this the *Iſraelites* (*h*) had no Wars for the Space of forty Years, in which Space of Time *Othniel* died, and we read not of any Succeſſor. *Phinehas* the Son of *Eleazar* died alſo, being ſuppos'd to have executed the Office of the High Prieſt for the Space of about fifty Years, and was ſucceeded in the ſame Office by his Son *Abiezer*. His Grandfather the Son of *Aaron* was call'd *Eliezer*, or *My* GOD is my *Help*; but the *Jews* declining towards Idolatry, the Name of GOD is omitted, and ſo he is call'd *Abiezer*, or *My Father is* my *Help*, as if at this Time this was the beſt Title, whereby to ſecure the Prieſthood. Anno Mundi 2628.

13. About this Time alſo (as it may probably be (*i*) conjectur'd) GOD ſent (*k*) a Famine in the Land to ſucceed the Sword. So that the ſame Reaſon, which formerly oblig'd *Jacob* and his Family to go into *Egypt*, oblig'd others alſo at this Time to remove out of the Land of *Canaan*. Among theſe was *Elimelech* of *Bethlehem Judah*, who went into the Land of *Moab* with his Wife *Naomi*, and his two Sons *Mahlon* and *Chilion*. This Famine began when *Othniel* (*l*) judg'd *Iſrael*, and continu'd (*m*) ten Years, in which Time theſe two Sons marry'd two *Moabitiſh* Women, the Name of the one was *Orpah*, and the Name of the other was *Ruth*. Before the Famine was ended, the three Men died, and the Women were left deſolate; ſo that *Naomi* hearing that there was Plenty in *Canaan*, reſolves to go into her own Country, and leave her Daughters-in-Law behind her. For this Purpoſe ſhe takes a formal Leave of both. And *Orpah* with much Perſuaſion ſtay'd behind, but *Ruth* reſolv'd to go with her. She left her own Country, Kindred, and Relations, which (if the *Jews* may be credited) were not only honourable but royal, out of her great Affection to her Mother-in-Law and her Religion, to live with her in the Land of *Canaan* in a poor and mean Condition. Thus when the *Iſraelites* went off to Idolatry, a *Moabiteſs* embraces the true Worſhip of GOD; and when the *Jews* for their Wickedneſs were rejected, the *Gentiles* were admitted into Covenant. Her Hiſtory alone makes one of the canonical Books of *Scripture*, and is inſerted to prove, that CHRIST ſprang out of the Tribe of *Judah*, and of the Family of *David*, but by a Gentile Woman (that all Nations might hope in his Mercy) full of Faith and of earneſt Deſire to enter into that Family; which made her deſpiſe the Pride of her own Nation, and chooſe to live deſpicably among the People of GOD. *Naomi* and *Ruth* came to *Bethlehem* about the Time of the Paſſover, for then their (*n*) Barley Harveſt began. Upon their Coming the Inhabitants both wonder'd and rejoic'd to ſee them, who ſaid, *Is not this Naomi*, or *my pleaſant one?* To whom ſhe anſwer'd, *Call me not my pleaſant one; call me Marah* or *Bitterneſs; for the* LORD *hath dealt bitterly with me*, becauſe ſhe came home in a poor Condition. However GOD, who knows how to bring Good out of Evil, ſhew'd his Providence in this Particular. *Ruth*'s Poverty made her go to gather Corn after the Reapers for her Subſiſtence. For this Purpoſe ſhe went to the Field of *Boaz*, who was a near Relation. *Boaz* took particular Notice of her; and tho' he was rich and ſhe was poor, yet he was ſo pleas'd with her Piety and Virtue, that he marry'd her. This *Boaz* was the Son of (*o*) *Salmon* by *Rahab*, who hid the Spies in *Jericho*, and Grandſon of *Nahſhon*, who was (*p*) the Prince or Standard-bearer to the Tribe of *Judah*; and if we admit of twenty four Years between the Entrance into *Canaan*, and the Birth of *Boaz* by *Salmon*; and that *Boaz*, who owns himſelf (*q*) to be an aged Man, was fifty ſix Years of Age when he marry'd *Ruth*, this Marriage muſt happen about this Time. The Year after it, it is probable that he had a Son, whom his Mother call'd *Obed*, or a Servant, to ſhew that ſhe was not aſham'd publickly to own her poor Condition, when ſhe was thus marry'd; and of his Poſterity at a proper Diſtance King *David* was firſt born, and alſo *our bleſſed* LORD *and* SAVIOUR JESUS CHRIST. Anno Mundi 2634. Anno Mundi 2635.

14. After the Check given the *Aſſyrian* Monarchy, the *Iſraelites* return'd again to their Idolatry, with which GOD having been griev'd forty Years, (*r*) reſolves to puniſh them again, and raiſed up *Eglon* King of *Moab* for this Purpoſe. He perſuades the *Ammonites* and the *Amalekites*, who were his near Neighbours, and had an old Grudge againſt the *Iſraelites* to join with him. Theſe marching together deſtroy the *Iſraelites* either by a ſudden Invaſion or a pitch'd Battle, and (*s*) poſſeſs themſelves of *Jericho*, which tho' it was deſtroy'd by *Joſhua*, yet it is likely, that they made Fortifications, and plac'd a ſtrong Gariſon, where it formerly ſtood, that they might the better keep the whole Country in Subjection. For, as the Country there- Anno Mundi 2666.

(*h*) Judg. 3. 11. (*i*) *By Allowing* 24 *Years between the Entring into* Canaan *and the Birth of* Boaz *by* Salmon *of* Rahab; *and by Allowing* 57 *Years between the Birth of* Boaz *and the Birth of* Obed *by* Ruth. (*k*) Ruth 1. 1. (*l*) *Ibid.* Judg. 3. 9, 10, 11. (*m*) Ruth 1. 4. (*n*) Levit. 23. 9 *to* 16. *and* Deut. 16. 9, 10. (*o*) Matth. 1. 5. Heb. 11. 31. Joſh. *Chap.* 2, *and Chap.* 6. 22, 23. (*p*) Num. 1. 7. (*q*) Ruth 3. 10. (*r*) Judg. 3. 12, 13, 14. (*s*) Judg. 3. 13. Deut. 34. 3, *and* Judg. 1. 16.

about

about was very fruitful; ſo they hinder'd all Communication between thoſe on this Side *Jordan*, and thoſe on the other Side, but what they were pleas'd to allow; and maintain'd a Correſpondence with their own People, from whom they could receive more Forces, by having the Command of the Paſſages over *Jordan*, and ſecure their Retreat into their own Country. About this Time *Abiezer* the High Prieſt being dead, is ſucceeded in that Office by his Son *Bukki*.

15. *Othniel* being dead, and the Tribe of *Judah* not being immediately affected with this Calamity, there was no one of that Tribe who car'd to ſtir; and therefore the Affliction laſted the longer, even for the Space of eighteen Years, whilſt *Eglon* rul'd as an abſolute Maſter over them, and impos'd what Taxes he pleas'd upon them. After which the *Iſraelites* humbling themſelves, GOD rais'd up *Ehud* a *Benjamite* to be (*t*) their Deliverer. He was a proper Perſon for this Purpoſe, becauſe his Tribe was the moſt immediately oppreſs'd, the Country of *Jericho* being in it. He was a Man Left-handed, and had made him a ſhort Dagger fit to be conceal'd, but long enough to do Execution; and when the *Iſraelites* ſent a Preſent by him to their Oppreſſor, he return'd back to a Place in *Gilgal*, where the *Moabites* had ſet up their graven Images, which when he ſaw, his Spirit was mightily ſtirr'd up in him, and ſo he went back with a Reſolution either to revenge this Affront to GOD, and the Oppreſſion done to his People, or elſe to periſh in the Attempt. Accordingly pretending that he had a private Meſſage to deliver, he was admitted to a private Audience, when taking his Opportunity, he kill'd him with the Dagger, and lock'd the Door after him, that none might know it; and gathering together the *Iſraelites* which lay neareſt to him, he went and ſecur'd the Paſſages of *Jordan*, that none might eſcape, and then fell upon the Enemy and deſtroy'd them all, and ſo deliver'd his People, that the eaſtern Part of the Land of *Canaan* enjoy'd a ſettl'd Peace for fourſcore Years.

Anno Mundi 2684.

Anno Mundi 2678.

16. When all things began to be quiet in the eaſt Part of *Canaan*, there began a third Oppreſſion in the weſt and ſouth Parts by the *Philiſtines*, who dwelt upon the Shore of the *Mediterranean* Sea. The *Scripture* expreſſeth it thus, (*u*) *In the days of Shamgar the ſon of Anath, the highways were unoccupied.* There were ſuch Robberies, that Men durſt not travel in the common Road upon their Occaſions. *The travellers walked through by-ways*, by which means Commerce was very much obſtructed. And *the inhabitants of the villages ceaſed.* Men were not ſafe in their own Houſes, which were broke open, if they liv'd in Villages; and therefore they forſook them, and fled to wall'd Towns and fortify'd Places. Thus the *Philiſtines* came not in an open Manner, but plunder'd the Country, as Robbers do, and went off with their Booty. Upon this (*x*) *Shamgar* the Son of *Anath* makes for himſelf an Ox Goad, ſo contriv'd, that it could kill any Man, and yet not be at other Times ſuſpected as deſign'd for ſuch a Purpoſe. Thus following his Plough, when the *Philiſtines* made their Inroads, and watching his Opportunity, and aſſiſted with his Servants, he kill'd at ſeveral Times ſix hundred of the *Philiſtines* with this Inſtrument, in the Space of about twenty Years; which Example of his encourag'd others to ſet upon their Enemies, as Occaſion did offer, until they had clear'd the Country of them. About this Time a Son might be born unto *Obed*, who being an Idolater, his Name is omitted in the Genealogies of *Ruth* and St. *Matthew*, together with the two following Branches, and thus *Jeſſe* being of the fourth Generation, is mention'd as begotten of *Obed*. Thus it is ſaid of (*y*) *Hezekiah*, that *of* his *ſons which ſhould iſſue from* him, *whom* he ſhould *beget*, *they* ſhould *take*, *and they ſhould be carried away captives into Babylon*; and yet this was not fulfill'd until the Time of *Zedekiah*, and there were *Manaſſes*, *Amon* and *Joſiah* between. Thus GOD declares himſelf to be *a* (*z*) *jealous* GOD, and one who *viſits the iniquities of the fathers upon the children unto the third and fourth generation on them that hate him*, and *make to themſelves a graven image* to *bow down to it and worſhip it*. And among other Puniſhments this is one, that their (*a*) *memory ſhall periſh*. Thus *Zeraiah* loſt the High Prieſthood from the Houſe of *Eleazar* in the Time of *Eli*, who was of the Houſe of (*b*) *Ithamar* another Son of *Aaron*, which was reſtor'd again (*c*) after three Generations by *Zadok* in the Time of *Solomon*. Thus (*d*) it is ſaid in St. *Matthew*, that *Joram* begat *Uzziah*, and we have a very credible (*e*) Account, why the Names of *Azariah*, *Joaſh* and *Amazia*, whoſe intervening Lives are mention'd in the *Kings* and *Chronicles*, were omitted in the antient *Jewiſh* Genealogies, from whence St. *Matthew* took his Catalogue.

Till the Year 2709.

Anno Mundi 2691.

Anno Mundi 2689.

(*t*) Judg. 3. 15 *to* 31. (*u*) Judg. 5. 6, 7. (*x*) Judg. 3. 31. (*y*) Iſai. 39. 7. (*z*) Exod. 20. 4, 5. (*a*) Prov. 10. 7. (*b*) Joſephus *Jewiſh Ant. Book* 5. *Chap.* 12. Exod. 6. 23. (*c*) 1 Kings 2. 35. Joſephus *Jewiſh Ant. Book* 8. *Chap.* 1. (*d*) Matth. 1. 8. (*e*) *See Biſhop* Kidder's *Demonſtration of the* MESSIAS, *Book* 2. *Chap.* 9. *where he hath a moſt ſatisfactory Account of this Controverſy with the* Jews.

17. The northern Parts of *Canaan* enjoying Peace, the *Iſraelites* in thoſe Parts (*f*) grow as bad as the reſt, and the Idolatry begun by *Micah* is propagated there. This made GOD angry, and then he raiſes up *Jabin* King of the *Canaanites*, who reign'd in *Hazor*, to oppreſs them. There was a (*g*) *Jabin* King of *Hazor* in *Joſhua*'s Time, and we may well ſuppoſe him to be of the ſame Race, if not that all theſe Kings were call'd by the ſame Name. He oppreſs'd the *Iſraelites* for (*h*) twenty Years, during which Time no Man dar'd to command them; and therefore *Deborah*, a Woman of a prophetick Spirit, and of an excellent Judgment, decided all Controverſies, and gave Directions upon all Occaſions. In theſe twenty Years there were (*i*) the ſame Robberies in the North as had been before in the South; but acted in a more open and hoſtile Manner. *Jabin* made *Siſera* the Captain of his Hoſt, in which there were no leſs than nine hundred Chariots of Iron, which terrify'd the *Iſraelites* in ſuch a Manner, that (*k*) the *Reubenites* were ſo divided in their Counſels, that they ſtaid at home, as if they were ſeparated from their Brethren in their Affections, as they were in their Situation beyond *Jordan*. The (*l*) *Gileadites* would not ſtir over that River to help their Brethren, tho' they were reputed Men of Valour. The (*m*) Inhabitants of the Tribe of *Dan* forſook their Cities, and went to *Joppa*, and other Sea-port Towns, where they took Shipping, with a Deſign to flee from the *Canaanites*, as the *Canaanites* fled from them in the Time of *Joſhua*. The Tribe of *Aſher* alſo did the ſame, and for this Reaſon did not repair the Breaches in the wall'd Towns, which their Enemies had made. In the Midſt of this Diſtreſs, *Deborah* the Propheteſs (*n*) ſends for *Barak* from *Kadeſh-naphthali*, and orders him to gather what Forces he could to oppoſe this Army, with Aſſurance of Succeſs. *Barak* agrees upon this Condition, that ſhe would go with him. Upon this he draws together all the Forces, which were in (*o*) *Naphthali* and *Zebulun*, and (*p*) as many as Time would permit from *Benjamin*, *Ephraim* and *Iſſachar*. With theſe he goes to Mount *Tabor*, a noble (*q*) Mountain in *Galilee*, in the Tribe of *Zebulun*, and the Neighbourhood of *Iſſachar* and *Manaſſeh*, which had a Plain on the Top of it call'd *Staburium*, where the Army might ſafely encamp and exerciſe themſelves. *Siſera* having Intelligence of this, takes a long March from *Haroſheth*, paſſes the River *Kiſhon*, and encamps between *Taanach* and *Megiddo*, with a Deſign to march the next Day, and cut off the Retreat of *Barak*. Upon this *Deborah* encourages him (*r*) to march very early, and prevent this March of *Siſera* by giving them Battle, with a Promiſe of Succeſs. *Barak* marches and falls upon the Army, before they had decamp'd, who did not expect ſo bold a Salley. However he falling upon them before they were aware, ſtruck a Terror into them, and put them into the greater Confuſion. Beſides, (*s*) GOD alſo terrify'd them with a violent Thunder and Lightning, and probably made a terrible Noiſe of Horſes and Chariots rattling in their Ears from Mount *Tabor*, by the Miniſtry of his Angels in the Clouds, as he did in (*t*) the Days of *Eliſha*. The Battle continues all Day, in which the Army of *Siſera* was routed. The Storm brought a violent Rain, which ſwell'd the River *Kiſhon*. At night the (*u*) Stars ſhone very bright, which help'd the *Iſraelites* to purſue the Enemy, who coming to this River, and thinking it fordable as it was before, the Storm being at a Diſtance, they were all drown'd, and the ſwift Stream carry'd them away toward the *Mediterranean* Sea. Upon this *Barak* purſues the ſcatter'd Army, which had fled the other way, as far as *Haroſheth* their principal City, where *Siſera* dwelt, expecting to find him there. But he having ſtay'd ſo long at *Kiſhon*, the (*x*) Army was ſo diſpers'd, that he met with none in his whole March. *Siſera* not being ſafe in his Chariot, flies away on Foot, and very probably in Diſguiſe, but coming to (*y*) *Zaanaim* in the Tribe of *Naphthali*, *Jael* the Wife of *Heber*, who at that Time dwelt in Tents like the *Rechabites*, invites him in, and ſeems to take Care of him for ſome Time. But when he was faſt aſleep, ſhe takes one of the great Pins with which the Tent was faſten'd to the Ground, and ſtrikes it probably thro' both Temples, where the Skull is thinneſt, and ſo fixes him to the Boards, that lay on the Earth, to make a Floor. And when *Barak* came that Way, ſhe ſhews him the Place and Poſture, in which *Siſera* lay dead, that ſo he might ſee, how the Prophecy of *Deborah* was fulfill'd, that a Woman ſhould kill the General of their Enemies. This miraculous Victory puts an End to all the Oppreſſions of the North, ſo that the *Iſraelites* deſtroy'd this King and Kingdom in ſuch a Manner, that we hear no more of the Name

Anno Mundi 2704.

Anno Mundi 2724.

(*f*) Judg. 4. 1, 2. (*g*) Judg. 11. 1. (*h*) Judg. 4. 3. (*i*) Judg. 5. 6, 7. (*k*) Judg. 5. 15, 16. (*l*) Judg. 5. 17. (*m*) *Ibid.* (*n*) Judg. 4. 4 *to* 10. (*o*) Judg. 4. 10, *and* Judg. 5. 18. (*p*) Judg. 5. 14, 15. (*q*) Joſephus *of the Wars of the* Jews, *Book* 4. *Chap.* 2. (*r*) Judg. 4. 14, 15. (*s*) The *Hebrew Word* המם *us'd* Judg. 4. 15. *ſignifies to* ſtrike a Terror by the Noiſe of Thunder and Lightning, *as it is us'd*, 1 Sam. 7. 10, *and* Joſh. 10. 10. *where we read of the* Canaanites *being diſcomfited, by great Hailſtones falling down upon them. This* Deborah *ſeems to acknowledge*, Judg. 5. 20, *and* David *more particularly in his Song of Praiſe*, 2 Sam. 22. *6 to* 17. Pſal. 18. *6 to* 16. *tho' no ſuch thing is mention'd in the Hiſtory.* (*t*) 2 Kings 7. 6. (*u*) Judg. 5. 20. (*x*) Judg. 4. 16. (*y*) Judg. 4. 11. in

in future Ages, and there was a perfect Peace for forty Years; in which Time *Abiſhua* the High Prieſt died, and was ſucceeded in this Office by *Bakki* his Son. And about this Time a Grandſon might be born unto *Obed*, whoſe Name is not recorded in the Genealogies for the Reaſons already mention'd.

Anno Mundi 2748.

18. But when *Deborah* and *Barak* were dead, the (*z*) *Iſraelites* in thoſe Parts fell again into Idolatry; which provok'd GOD to Anger, and occaſion'd the fourth Oppreſſion, from the *Midianites*, *Amalekites* and *Arabians*. Theſe came over *Jordan* from the Eaſt, and oppreſs all the northern Countries, not only where *Jabin* had conquer'd, but even to the South as far as *Gaza* on the *Mediterranean* Sea. For fear of them, the *Iſraelites* fled to the Mountains, and only dwelt in Dens and Caves and fortify'd Places. And in the Time of Harveſt their Enemies came and took away all their Corn and Cattle, which reduc'd them to the extremeſt Poverty. This was their Method for ſeven Years, after which Time the *Iſraelites* humbled themſelves before GOD; and GOD firſt ſends a Prophet to ſhew them their Sins, and afterward appears to *Gideon* to encourage him to be their General, with a Promiſe of Succeſs. *Gideon* at firſt modeſtly declines it, until he was confirm'd by a Miracle, that it ſhould be ſo. In Commemoration of this, *Gideon* builds an Altar, and calls it JEHOVAH *ſhalom*, that is, *the* LORD *of Peace*, or, *The* LORD will ſend *Peace*. The Night following GOD appears to him in a Dream, and commands him to throw down the Altar of *Baal*, and build an Altar to the LORD, and offer the Sacrifices deſign'd for *Baal* on this Altar, with the Wood of the Grove which he ſhould cut down near the other. This was an extraordinary Act, and nothing but the *divine* Direction could juſtify many Particulars in it. *Gideon* did as he was commanded: Upon this the Inhabitants roſe in a tumultuous Manner, and requir'd of *Joaſh* his Father, that he ſhould be deliver'd up to Death. *Joaſh* vindicates his Son, and ſaith, If *Baal* is a God, let him plead for himſelf, and do himſelf Juſtice, and therefore *Gideon* was call'd *Jerubbaal*, or *Let Baal plead*.

Anno Mundi 2764.

Anno Mundi 2771.

19. Upon this the (*a*) *Midianites* and their Company paſs over *Jordan*, and encamp in *Jezreel* in the Tribe of *Manaſſeh*, which alarms *Gideon* to execute his Commiſſion, ſo that he raiſes an Army of two and thirty thouſand Men out of the neighbouring Tribes of *Aſher*, *Zebulun*, *Nephthali* and *Manaſſeh*; but miſtruſting his Strength, deſires GOD to ſhew him two farther Miracles for his Confirmation, which was granted, and (*b*) tho' under the divine Conduct, yet he acted like a diligent and a skilful Commander, marching to the Well of *Harod* near *Gilboa*, ſo as to have the Enemy on the North of him, that if Occaſion requir'd he might the better retreat to, or receive Reinforcements from the ſouthern Countries.

20. And now GOD, willing to try *Gideon*'s Faith, (which is particularly mention'd with (*c*) that of *Barak* by the *Apoſtle* in the New Teſtament) (*d*) orders him to ſend away all that were afraid, by which two thirds of his Army were diſmiſs'd, and after that, he diſmiſs'd moſt of the reſt; ſo that he had only three hundred with him, that GOD might have the whole Glory of their Deliverance. To encourage him the more, GOD commands him, and a Servant whom he had, to go privately to the Camp of *Midian*, and hear their Diſcourſe, where he heard one Soldier telling a Dream, and another interpreting it, that it ſignify'd the Deſtruction of their whole Army by *Gideon* himſelf. *Gideon* then ſure in his own Mind of Succeſs uſeth a Stratagem to effect it. He orders all his Men to take Lamps in one Hand, and put them in ſuch Veſſels as ſhould conceal the Light, and that they ſhould take all the Trumpets which belong'd to the whole Army in their other Hand, and ſo marches in three Bodies, giving Directions to each of theſe to do as he did. It is ſuppos'd, that one of theſe Companies march'd to the eaſt Side of the Camp, and the other to the ſouth Eaſt, and the third to the north Eaſt; and thus *Gideon* might be in the Middle, that all the reſt might ſee and hear what he did. Thus they came to the Camp in the dead Time of the Night, when they brake their Veſſels, that the Light might all appear at once, ſounded all their Trumpets, and cry'd aloud, *The ſword of the* LORD and of *Gideon*. The *Midianites* hearing ſo many Trumpets in three ſeveral Places at once, and ſeeing ſo many Lights, ſuppos'd themſelves to be attack'd by a formidable Army, and ſo riſing in a Fright, and miſtaking their Friends for their Enemies, they fell upon one another, till they had put every thing into the utmoſt Confuſion. Upon this *Gideon* ſends for all the Forces to come up, who probably had not march'd far, and as many more as could be got together, ſome to purſue them, and others to take the Paſſages of *Jordan* to prevent their Retreat. They were not able to ſecure all the Paſſages of *Jordan*, but ſome paſs'd over, whom *Gideon* purſu'd with the three hundred Men, whilſt the other Part of the Army deſtroy'd thoſe who ſtaid behind, took the two Princes of *Midian*, *Oreb* and *Zeeb*, and when they had kill'd them, they ſent their Heads to *Gideon*,

(*z*) Judg. 6. 1 *to* 33. (*a*) Judg. 6. 33 *to the End*. 7. 2 *to the End*. (*b*) Judg. 7. 1. (*c*) Heb. 11. 32. (*d*) Judg.

as a Token that the Victory was complete. And about this Time *Eli* the High Prieſt is ſuppos'd to have been born.

21. As the Language of the (*e*) *Iſhmaelites*, the *Midianites* and (*f*) the *Amalekites*, who dwelt in *Arabia*, was originally the ſame with the *Iſraelites*, who (*g*) all deſcended from *Abraham* their common Father; ſo we may infer, that there was little or no Difference at this Time. *Oreb* in *Hebrew* ſignifies a *Crow*, and *Zeeb* a *Wolf*, and theſe are very proper Words to repreſent the Sagaciouſneſs and Fierceneſs, which ought to be in two ſuch great Commanders. *Gideon* underſtood the Words ſpoken in the *Midianitiſh* Camp, and the *Midianites* underſtood what his Soldiers cry'd out, without an Interpreter. And therefore we need not wonder at the great Affinity between the *Hebrew* and the *Arabick* Languages, eſpecially when we conſider, that the *Hebrew* continu'd in its Purity from the Time of *Moſes* unto *Malachi*; and the *Arabick* ſpoken by the *Chriſtians* in *Aſia* at this Time, is the ſame with that which was us'd by *Mahomet* the Impoſtor.

Anno Mundi 2785.

22. When (*h*) *Gideon* came to *Succoth* and *Penuel*, two Towns on the other Side of *Jordan* in the Tribe of *Gad*, his Men grew faint in Purſuing the flying Army, and therefore he deſires them to give him ſome Bread for their Refreſhment. They in a taunting Manner upbraid him, and bid him firſt take the two Princes of *Midian*, *Zeba* and *Zalmunnah*, whom he purſu'd, and then they would talk with him. This made him vow Revenge as ſoon as he had taken them, which he executed accordingly. Upon this (*i*) the *Iſraelites* offer him the Kingdom, and to make it hereditary, which he refuſeth, but deſireth them to give him the Ear-rings, which they took from the Enemy, which he devoted religiouſly to the Service of GOD by making an *Ephod* as a Monument of his Victory, being obtain'd ſolely by his Mercy, for the Reſtoring of his true Religion among them. After this *Gideon* liv'd (*k*) forty Years; for (*l*) his Father was alive, when this Victory was obtain'd, and (*m*) his eldeſt Son but a Youth at that Time, and *Gideon* died in a (*) good old Age. He kept them to the Worſhip of GOD during his Life, but (*n*) as ſoon as he was dead, the *Iſraelites* fell again to Idolatry, and had this Fancy among others, that (*o*) GOD would anſwer them here, where the *Ephod* was, as well as at his Tabernacle in *Shiloh*, where he dwelt. In his Time it is probable, that a Great-grandſon might alſo be born unto *Obed*, whoſe Name is not recorded in the Genealogies either of *Ruth* or St. *Matthew*, for the Reaſons already mention'd. In his Time alſo at the Death of *Bakki*, *Zeraiah* his Son ſucceeded as High Prieſt, who continu'd in this Office but a little Time, and was probably outed for Idolatry; when the High Prieſthood was remov'd out of his Family, and *Eli* ſucceeded him, who was of the Houſe of *Ithamar*. And this may be the Reaſon that his Name is not mention'd by *Joſephus*. And indeed the Promiſe (*p*) of the perpetual Succeſſion to the High Prieſt's Office was ſo ſolemnly confirm'd to the Poſterity of *Phinehas* the Son of *Eliezer*, for a particular Reaſon; that we cannot but conclude it to have been ſome very grievous Sin, which caus'd it to fail.

Anno Mundi 2811.

23. About the Time alſo of the Death of *Gideon*, we may well ſuppoſe *Sanchoniatho* to have liv'd. He was the oldeſt except the inſpir'd Writers, of all thoſe whoſe Works are extant. He liv'd at *Berytus*, not far from the north Part of *Canaan*, and it is probable, that his Credit prevail'd with the *Iſraelites* to worſhip (*q*) *Baal-berith*, or the God of *Berytus*, as a God. His Writings are preſerv'd in *Greek* by (*r*) *Euſebius*, and were very much made Uſe of by the ſhrewdeſt Antagoniſt, that ever *Chriſtianity* met with, even *Porphyry* the Philoſopher. *Porphyry* places him before *Siphoas* the King of *Egypt*, who began his Reign in the *Year of the World* 2821, and ſaith expreſly, that he receiv'd certain Books ſtom *Jerombalus* the Prieſt of the GOD JEVO, or rather JAO. This *Jerombalus* is allowd by all to be *Gideon*, who was call'd *Jerubbaal*, which is of the ſame Senſe in the *Phœnician* Language, only after their Cuſtom, changing one *b* into *m*, as in *Ambubajæ*, *Sambuca*, &c. They call'd him a Prieſt from (*s*) his extraordinary Sacrifice, and obliquely to run down the Line of *Aaron*; otherwiſe he never officiated, being not of the Tribe of *Levi*, but (*t*) of *Manaſſeh*. Or rather he might be ſo call'd from his Making an *Ephod* in his City of the Spoils of his Enemies, which became a Snare to him and his Houſe, and turn'd the *Iſraelites* to Idolatry; and therefore he might

Anno Mundi 2793.

Anno Mundi 2803.

Anno Mundi 2810.

(*e*) Judg. 8. 24. (*f*) Judg. 6. 2, 3. (*g*) *See* Gen. 16. 15. Gen. 25. 1, 2, *and* Gen. 36. 1, 2, 12. (*h*) Judg. 8. 4 *to* 18. (*i*) Judg. 8. 22 *to* 29. (*k*) Judg. 8. 28. (*l*) Judg. 6. 29, 30. (*m*) Judg. 8. 20. (*) Judg. 8. 32. (*n*) Judg. 8. 33, 34, 35. (*o*) Judg. 8. 27. (*p*) Num. 25. 10, 11, 12, 13. (*q*) Judg. 8. 33. Bocharti *Geographia Sacra*, *part.* 2. *lib.* 2. *cap.* 17. (*r*) *De Præparatione Evangelicâ*, *lib.* 10. *cap.* 8. *pag.* 285. *Concerning the Age of* Sanchoniatho, *ſee* Marſhall's *Chronological Tables*, Stillingfleet's *Origines Sacræ*, *Book* 1. *chap.* 2. *ſect.* 2, 3, 4, 5. *and the laſt Page of the Chronological Table of Biſhop* Cumberland *in his* Origenes gentium antiquiſſimæ, *and in his* Sanchoniatho, *Page* 432. (*s*) Judg. 6. 25, 26, 27, *and* Judg. 8. 24 *to* 28. (*t*) Judg. 6. 25.

be the more reſpected by the neighbouring Nations, whoſe Idols the *Iſraelites* ſoon after worſhipp'd. And the Books which *Sanchoniatho* had from him, could be no other but the Books of *Moſes*, which contain the Laws deliver'd by JEHOVAH. This *Sanchoniatho* was a profeſs'd Idolater, and obſerving that *Moſes* eſtabliſh'd the true Religion by a ſhort Hiſtory from the Creation in the Line of *Seth*, reſolv'd to attempt the Eſtabliſhing of his own by a ſhort Hiſtory of the Creation in the Line of *Cain*, and therefore he was forc'd to omit the Flood which deſtro'y all that Race. The Hiſtory, which he wrote, was taken out of the Records at *Berytus*, (the Town where *Sanchoniatho* was born) which were fix'd there by *Mizraim* the Son of *Ham*, who would not omit that Hiſtory, becauſe his Mother, or *Ham*'s Wife, was (*u*) *Naamah* the Daughter of *Lamech*, of the ſame Race. *But herein* (ſaith (*x*) a learned Prelate) *was ſeen the wonderful Providence of* GOD, *that out of this* Eater came *forth* Meat, *and out of the* Lion, Honey; *and the moſt conſiderable Teſtimonies produc'd by* Porphyry *againſt our Religion, were of the greateſt Strength to refute his own. For he, being of too great Learning to be ſatisfy'd with the vain Pretences of the* Grecians, *made it his Buſineſs to ſearch after the moſt antient Records, to find ſomething in them to confront the Authority of the* Scriptures; but *upon his Search he could find none of greater Veneration than the* Phœnician *Hiſtory, nor any Author contending for Age with this* Sanchoniatho. *Yet when he had made the moſt of his Teſtimony, he was fain to yield him younger than* Moſes, *tho' he ſuppoſeth him older than the* Trojan *Wars. And he goes about to prove the Agreement of* Sanchoniatho's *Hiſtory by its Agreement with that of* Moſes *concerning the* Jews, *both as to their Names and Places, whereby he evidently aſſerts the greater Truth and Antiquity of* Moſes's *Hiſtory, when he proves the Truth of* Sanchoniatho's *by its Conſonancy with that.* Indeed *Dodwell* (*y*) endeavours to prove him to be a ſpurious Author. It is certain, that the Records of *Berytus* made *Ham* to be *Chronus* or *Saturn*, and the *Canaanites* and *Egyptians* agreed in the ſame Opinion, becauſe they would have no Nation to be older than their own. But the *Grecians* and *Aſſyrians* took *Noah* to be *Chronus* or *Saturn*. Now *Dodwell* went intirely away with the Notion of the *Greeks*, as all the *Europeans* did in his Time, and ſo he miſapprehended many Paſſages in this Author, which *Biſhop Cumberland* hath clear'd up and rectify'd, and ſhewn to be of ſingular Uſe for the Settling the *Chronology* of the moſt antient Times: and therefore it is very probable, that if ſo great a Man as *Dodwell* had rightly underſtood this Author, he would have ſpar'd all the Pains, which he took to confute him.

24. As *Gideon* was call'd *Jerubbaal*, ſo he was alſo call'd (*z*) *Jerubbeſheth*. The Reaſon is, becauſe בשת *Beſheth* or *Boſheth*, that is, *Shame* or *Confuſion* is often us'd (*a*) in *Scripture* to ſignify the Idol *Baal*; becauſe it made its Worſhippers confounded. And thus it is ſaid (*b*) that *Moab* ſhould *be aſhamed of Chemoſh*.

25. *Gideon* in his Life time having many Wives, had (*c*) no leſs than ſeventy Children, and another by a Concubine, whom ſhe nam'd *Abimelech*, or *My Father* is *the King*. This Name ſeems to be given out of Pride and Arrogancy, that ſhe might be look'd upon as the Wife of one, who deſerv'd a Kingdom, tho' he did not accept of it; and it is probable, that it afterward inflam'd the Mind of this Son to affect the Royal Dignity. For as ſoon as his Father was dead, he (*d*) went to *Shechem*, the Place of his Nativity, where he prevail'd upon them to make him their King, and then to make himſelf ſure of the Kingdom, he ſlew all his Brethren, except *Jotham* who was almoſt miraculouſly preſerv'd in the common Deſtruction, and pray'd, that GOD might revenge ſuch barbarous Murders on *Abimelech* and his Aſſiſtants, and cauſe them to deſtroy one another, which happen'd accordingly; for they grew jealous and diſtruſtful, and ſo fell into Diſſenſions and Diſcords, and forc'd *Abimelech* to fly away to ſave his own Life. As ſoon as he was gone, the *Shechemites* make *Gael* their Commander, who is (*e*) ſuppos'd by the *Jews* to have been a Gentile, and not one of the *Jewiſh* Nation, and a known Enemy of *Abimelech*, who hearing that the Men of *Shechem* had bid him Defiance, came to offer his Service againſt him. The *Shechemites* put themſelves under his Protection, whoſe Aim was to bring them into Subjection to the *Canaanites* by this Contrivance, and perſuade them to receive their Government, as they had ſo lately revolted to their Religion. However he ſhew'd his Temper too ſoon; for he robb'd the Country, and ſpent the Time in Eating, Drinking, Swearing, Curſing, and Bragging of his own Courage, and Boaſting what he would do to *Abimelech*, if he could catch him. In the Midſt of his Jollity, and perhaps being elevated with Wine, he ſpeaks (*f*) contemptibly of *Abimelech*, as the Son of a Maid Servant, and

Anno Mundi 2814.

(*u*) Gen. 4. 19, 20, 21, 22. Cumberland's Sanchoniatho. *Page* 107. (*x*) Stillingfleet *as before*. (*y*) *Diſcourſe concerning* Sanchoniatho. (*z*) 2 Sam. 11. 21. (*a*) *Thus* Hoſea 9. 10. They went unto *Baal-peor*, and ſeparated themſelves to that בשת *or* Shame. *And* Jer. 11. 13. Ye have ſet up Altars to that ſhameful thing, בשת *or* Shame, even Altars to burn Incenſe unto Baal. (*b*) Jer. 48. 13. (*c*) Judg. 8. 30, 31. (*d*) Judg. 9. 1. (*e*) Rabbi Solomon Jarhi *on* Judg. 9. (*f*) Judg. 9. 28, 29.

of one, who threw down the Altar of that God, whom they then worſhipp'd, and that he had ſet *Zebul*, one of his Servants, over them to be their Governor; and ſo he endeavours to perſuade them, that if they ſubmitted themſelves to any, it would be better to reſtore the Dominion of the antient Lords of the City, and ſubject themſelves to thoſe who were deſcended of the Stock of *Hamor*, whoſe Son *Shechem* gave the Town its Name, and who was (*f*) the King thereof in the Time of *Jacob*. *Zebul*, whom *Abimelech* intruſted with his Concerns in his Abſence, gave him Intelligence of all that happen'd, and adviſ'd him to come with an Army before it was too late. Accordingly, he marches all Night, divides his Army into four Parts, and ſo beſets the City on all Sides. *Gael* ſeeing them in the Morning, and being but of a cowardly Temper, tells *Zebul* in a Fright, that he ſaw People coming down from the Tops of the Mountains. *Zebul* ridicules him for it, That he ſaw (*g*) the Shadows of the Trees upon the Mountains, and miſtook them for Men; however he deliver'd it in ſuch a ſerious Manner, that *Gael* believ'd, that he ſpoke in Earneſt. *Gael* obſerving them as they came nearer, tells *Zebul* poſitively, that they were Men, and that he ſaw them march in two diſtinct Companies toward him. *Zebul* now pulls off his Mask, and upbraids him with his former Hectoring, in this Manner, *Where is now thy mouth, wherewith thou ſaidſt, Who is Abimelech, that we ſhould ſerve him? Is not this the people, whom thou haſt deſpiſed?* And then he challengeth him to go and fight with them, upbraiding him with his Cowardiſe, unleſs he now ſhew'd himſelf a Man with his Sword, as he had done the other Day with his Tongue. Had *Gael* been a Man of Courage, he would have left *Zebul* dead upon the Spot for this inſulting Language; however being thorowly provok'd, and finding things brought to Extremity, he march'd out with all his Forces to fight *Abimelech*; but being a Man of little Courage, and no greater Conduct, his Army was ſoon beaten, and he was driven back into the City. Upon this *Abimelech* remov'd to a neighbouring Town, depending on the Conduct of *Zebul*, and watching his Opportunity to be reveng'd of the *Shechemites*. *Zebul* had a Party ſtrong enough to turn out *Gael* a *Canaanite* and a Stranger, who had been ſo unſucceſsful, which they did, ſo that we hear no more of him; but the Miſunderſtandings between them and *Abimelech* were ſo great, that nothing would perſuade them to ſurrender to him; ſo that he was forc'd to beſiege the Town, and when he took it, he beat down all the Houſes and Walls, and laid them level with the Ground, and kill'd all the Inhabitants, whom he could meet with. The reſt fled to the Temple of *Baal-Berith*, or *The God of Berytus*, which *Abimelech* burnt, and ſo deſtroy'd all at once. During the Time of *Abimelech*'s Calamities, (*h*) the neighbouring Town of *Thebez* revolted from him; ſo that being fluſh'd with Succeſs he beſieg'd it and took it, and the Inhabitants flying into a ſtrong Tower, he reſolv'd to burn that, as he had burnt the other, tho' not with the ſame Succeſs; for they had brought up Stones and other heavy Matter, to throw down upon the Heads of thoſe that ſhould come near the Gates. *Abimelech* not miſtruſting this, came to the Gate to ſet it on fire, when a Woman threw down a Piece of a Milſtone on his Head, that gave him his Death's Wound, and his Armour-bearer at his own Requeſt run him thro'. And the People having none to head them, rais'd the Siege, and return'd every Man to their own Houſes. By this Example we may ſee, how GOD revengeth Murder and Treachery, and that no Man ſhould think ſuch things as theſe came to paſs by Chance. For GOD the Judge of all puniſh'd both *Abimelech* and the Men of *Shechem*, according to their Deſerts, and made them the Inſtruments of each other's Deſtruction. And it is remarkable, that the Curſe which *Jotham* pronounc'd overtook them ſpeedily, even at the End of three Years, after their Crimes were committed.

26. After the Death of *Abimelech*, (*i*) *Tolah* of the Tribe of *Iſſachar* ſucceeds as a Judge in the north and eaſt Parts of *Canaan*. It is not ſaid, that either GOD rais'd him up, or that the People choſe him, and therefore it is probable, that he took upon him this Office of his own Accord. The dreadful End of *Abimelech*, and thoſe who made him King, affrighted the People from chooſing another of their own Heads, and therefore they more eaſily ſubmitted to one who ſhould ſet up himſelf. However the Confuſions and Diſorders which they were in at that Time, were happily ended by the prudent Management of this Governor. He reſtor'd again the Purity of their Religion, and aboliſh'd the Worſhipping of Idols, particularly that of *Baal-Berith*, and this made GOD proſper him ſo that there was Peace during his Government, which was three and twenty Years, when he died, and was ſucceeded by *Jair*. Anno Mundi 2814.

27. In the Time of *Tolah* there happen'd the famous Siege of *Troy*, of which all the *Grecians* and other Hiſtorians, as well as the two great Poets *Homer* and *Virgil*, give a particular Anno Mundi 2824.

(*f*) Gen. 34. 1, 2, 3. Kimchi *on* Judg. 9. 50.
(*g*) Juvenal *Sat.* 10. Et motum ad lunæ trepidabis arundinis umbram.
(*h*)
(*i*) Judg. 10. 1, 2.

Account,

Account, and from whence began the famous *Epocha* among the *Greeks*, who divide their Hiſtory into three Parts. Firſt, Before the Siege of *Troy*, which they reckon'd fabulous. Secondly, From thence to the *Olympiads*, which they reckon'd uncertain. And thirdly, From the *Olympiads* downwards, which they reckon'd certain. *Dichæarchus* places it 436 Years before the *Olympiads*. But others of the Antients, who are follow'd by all the Moderns (Sir *Iſaac Newton* excepted) place it in the 408th Year before it. *Clemens Alexandrinus* (*k*) from *Thraſyllus* agrees herewith in Placing the Rape of *Helena* by *Paris* four Years after the Deifying of *Hercules*, and Leaving a Blank of ſo much Space between that and the *Trojan* War. *Euſebius* (*l*) places the Rape of *Helena* in the eighth Year of *Meneſtheus* King of *Athens*, who had the Command of his own Army the *Athenians* in that Siege, which was the ſame Year with the other. The *Arundelian* Marbles fix it in the ſame Year, by ſaying, that the Wars of *Troy* began in the 13th Year of the ſame King, and the City was taken in his twenty ſecond Year. (*m*) *Diodorus Siculus*, with (*n*) *Dionyſius Halicarnaſſenſis*, and (*o*) *Solinus*, place it in the 408th Year before the firſt *Olympiad*. Some of them were ſo particular as to tell us, that it was taken in the Night between the 23d and 24th Days of the Month *Thargelion*, or *June* 11, and 17 Days before the *Summer Solſtice*, tho' the Sun came to the *Summer Solſtice* two Days before its Time here mention'd. And therefore there ſeems to be no Room left for any farther Diſpute.

28. At this Time the Seas were very much infeſted with Pirates from almoſt all Nations, who landing on the Shores ſeiz'd by Force upon all the Women and Cattle that they could light upon, and Carrying them off, either ſold them in a diſtant Country, or kept them for their own Uſe. And theſe Practices (as *Thucydides* tells us) were ſo common, that no one inhabited near the Sea for fear of being plunder'd. Upon this *Tyndareus* the Father of *Helena*, conſidering the Beauty of his Daughter, caus'd all her Lovers, who were moſt of the principal Men in *Greece*, to bind themſelves by a ſolemn Oath, that if ſhe ſhould be taken from her Husband, they would join all their Forces together to recover her. Upon this he left his Daughter *Helena* to chooſe whom ſhe thought fit for a Husband, who accordingly choſe *Menelaus* King of *Mycenæ* and Brother to *Agamemnon*. *Paris*, one of the younger Sons of *Priamus* King of *Troy*, upon the Report of her Beauty, came into *Greece* to ſee her, where he was kindly entertain'd by *Menelaus*, but watching his Opportunity, he debauches *Helena*, and finds Means to carry her off, and alſo to rob *Menelaus* of his Treaſure. Upon this *Menelaus* complains of the Injury done him to all the *Grecian* Princes, and requires the Performance of their Oath. They not willing to cancel ſo ſolemn an Obligation, and influenc'd by the Power, Reputation and Friendſhip of *Menelaus*, and eſpecially being deſirous of Sharing in the Honour and the Plunder of ſo great an Enterprize, take up Arms againſt the *Trojans*. *Agamemnon*, the Brother of *Menelaus*, was one of the Principal; for beſide his great Dominions in *Peloponneſus*, he was Lord of many Iſlands, and very rich in Money; ſo that when he embark'd for *Troy* with his own Ships, they were more in Number than thoſe which any other of the *Greek* Princes had rais'd, and therefore he was made the General of this Expedition. The Fleet (*p*) conſiſted of about twelve hundred Sail; but the Ships were not great. For it was not then their Cuſtom to build Ships with Decks, only they us'd (as *Thucydides* tells us) ſmall Ships fit for Robbing on the Sea, the leaſt of which carry'd fifty Men, and the greateſt about an hundred and twenty, every Man being both a Mariner and a Soldier; ſo that the whole Army may be computed at near an hundred thouſand Men. All the Poets, except *Euripides*, make *Paris* to ſail directly for *Troy*; but other Hiſtorians of better Credit tell us, that *Paris* in his Return with *Helena* was driven by Streſs of Weather upon the Coaſt of *Egypt*, where he was accus'd for this Rape by ſome of his Slaves, who had taken Sanctuary there. *Proteus*, who was then King of *Egypt*, finding upon Examination that the Accuſation was true, detain'd *Helena* and all the Goods taken with her, till her Husband ſhould require them, diſmiſſing *Paris* without any farther Puniſhment, becauſe he was a Stranger. The *Greeks* being unwilling to wage War, if Matters could be compounded by a Treaty, ſend *Ulyſſes* and ſome others as Ambaſſadors to *Troy*, to demand *Helena* and the Goods, which were taken with her out of *Menelaus*'s Houſe. What Anſwer the *Trojans* made is uncertain;

(*k*) Stromaton, *lib.* 1. (*l*) De Præparatione Evangelicâ, *lib.* 10. *cap.* 3. (*m*) Diodorus Siculus, *lib.* 14. *makes the Deſtruction of* Troy *to be* 780 *Years more antient than the* 94*th* Olympiad; *ſo that by ſubſtracting* 372, *the Number of Years between the Beginning of the* Olympiads, *and the firſt Year of the* 94*th out of* 780, *the Remainder between them is* 408. *And in his Preface he makes the Return of the* Heraclidæ, *which was* 80 *Years after the Fall of* Troy, *to be* 328 *Years before the firſt* Olympiad, *both which Sums added together, make* 408 *as before.* (*n*) Dionyſius Halicarnaſſenſis, *Antiq. lib.* 2. *places the Building of* Rome *in the firſt of the ſeventh* Olympiad, *or* 24 *Years after the Beginning of theſe Games, and reckons it* 432 *Years later than the Fall of* Troy; *from whence ſubſtract* 24, *and the Remainder is* 408, *as before.* (*o*) *Polyhiſt. cap.* 2. (*p*) Homer *Iliad* 2. *in fine.*

but

but whether they could not or would not reſtore her, it is certain that the Ambaſſadors return'd back very much diſcontented with their ill Uſage, eſpecially becauſe there were ſome who adviſ'd to kill them. In the mean Time *Calchas*, a Runagate *Trojan*, ſets up to be a Fortune-teller among them, and the *Greeks* being too much addicted to ſuch Superſtitions, reſolve to have him as an Adviſer, who endeavour'd to divert them from their Purpoſe with all the troubleſome Anſwers and Amuſements that he could think of. He tells them, that the Anger of the Goddeſs *Diana*, who withſtood their Paſſage, could not be appeas'd, unleſs *Iphigenia* the Daughter of *Agamemnon* their General, was offer'd up as a Sacrifice to her, which ſome ſay was effected; but others tell us, that another Perſon, who pretended to be a Prieſt, and had a Kindneſs for the Girl, told them, that the ſacrificing an Hind would do as well, and ſo ſhe eſcap'd. After this he told them, that *Troy* could not be taken unleſs *Ulyſſes* and *Achilles* went with them, thinking them cunning enough to avoid it, one by Feigning himſelf mad, and the other by being dreſs'd in Women's Apparel; then that the firſt Man, who landed on the *Trojan* Shore, ſhould be ſlain; and laſtly, that it ſhould be ten Years before the Town could be taken.

29. And now had the *Greeks* gone to the Siege of *Troy*, they might have taken it at once, for (*q*) they were ten Times in Number more than the *Trojan* Army; but being frighten'd by their Soothſayer, they ſpent near (*r*) nine Years in Plundering the neighbouring Iſlands and Coaſts upon the *Ægæan* Shores, whilſt ſome that landed, only block'd up the Town at a Diſtance. This gave King *Priamus* an Opportunity to be reinforc'd from *Phrygia*, *Lycia*, *Myſia*, and the greateſt Part of leſſer *Aſia*. *Pentheſilea* alſo came with her *Amazons*, *Rheſus* from *Thrace*, and *Memnon* from *Aſſyria*, who join'd him with their Forces. Thus the *Trojans* were now reliev'd with great Succours, all the Country being drawn into that War by their Commanders, who aſſiſted King *Priamus* for Money, in which he abounded when the War began, and partly in Reſpect to him and his Sons, or Hopes of Marriage with ſome of his many and fair Daughters, and alſo ſtirr'd up by the Wrongs which they ſuffer'd from the *Greeks*, and alſo fearing that if the *Greeks* took that Country firſt they would not ſtop there, but in Time take all the reſt; ſo that when *Hector* ſally'd upon them out of the Town, he was little inferior to them either in the Number of Men, or the Quality of their Commanders. And that which was worſe, there aroſe an unlucky Difference between *Agamemnon* and *Achilles* in the Beginning of the Summer, when *Troy* was taken. For when great Booties were brought into the Camp, *Agamemnon* as General having (*s*) choſen for his Part a Captive Woman, the Daughter of *Chryſes* the Prieſt of *Apollo*, *Achilles* having choſen for himſelf another in the ſecond Place, then *Ajax*, then *Ulyſſes*, and the reſt of the Generals in Order, a great Peſtilence aroſe among the *Greeks*, which they imputed to *Apollo* or the *Sun*, which rais'd up peſtilential Fogs, by which the Army was infected, being encamp'd in a mooriſh Piece of Ground, which was alſo increas'd by the Army lying too cloſe together, all that had been abroad being now return'd to the Camp, and the Ships being alſo drawn up into the River within the Fortifications. *Agamemnon* conſults *Calchas* the Soothſayer concerning the Cauſe of this Calamity; he being willing to do his Brother Prieſt a Kindneſs, anſwers, that his Daughter's being a Captive was the Cauſe of it, and adviſeth him to reſtore her to her Father without any Reward, that ſo the Peſtilence might ceaſe. *Agamemnon* rages at this, and ſaith, that he alone would not loſe Part of the Spoil, but he would take that which had been given to *Achilles*, or to *Ajax*, or *Ulyſſes*. *Achilles* defies him, ſo that he ſends Forces for this Purpoſe; to which *Achilles* was forc'd to ſubmit, as not able to revenge his Quarrel any otherwiſe than by Refuſing to fight, or to ſend his Forces. And from this Quarrel *Homer* begins his *Iliads*. Anno Mundi 2824.

30. But the *Greeks*, encourag'd by their Captains, preſent themſelves before the City without him and his Troops, which occaſion'd many Battles, the greateſt of which was at the Tomb of King *Ilus* upon the Plain, and another at the very Trenches of the Camp, where *Hector* broke thro' the Fortifications of the *Greeks*, and began to fire their Ships; at which Time *Ajax* with his Brother *Teucer* were the only Men of Note that remain'd unwounded, and made Head againſt *Hector*, when the State of the *Greeks* was almoſt deſperate. In the Midſt of this Extremity, *Patroclus* the dear Friend of *Achilles* not being able to ſtand neuter any longer, fearing worſe Conſequences, begs Leave of *Achilles* to uſe his Armour, and command his Troops, and ſo to relieve the *Greeks* with a freſh Supply. The reſt, thinking him to be *Achilles* indeed, and glad of his Aſſiſtance, tho' they were very much wounded, were forc'd to put on their Armour, and with this Aſſiſtance they repell'd the *Trojans*, with great Difficulty and ſome Loſs, eſpecially of *Patroclus*, whoſe Body was after another ſharp Engagement recover'd by his Friends, and brought back into the

(*q*) *This* Agamemnon *obſerves in his Speech*, Iliad 2. demum pugnavimus anno. (*r*) Ovid. Metam. *lib.* 13. *Verſ.* 209. Decimo (*s*) Homer *Iliad.* 1.

Camp

Camp, after *Hector* had taken the Armour of *Achilles* from him, and carry'd it off.

31. *Agamemnon* thinking that *Achilles* would be willing to revenge the Loſs of his Armour, and of his dear Friend, concludes that it was now high Time, and a fit Opportunity, to reconcile himſelf to *Achilles*, and therefore he ſends back *Briſeis* the Captive Maid, with many very valuable Preſents, and excus'd his former Behaviour as well as he could. *Achilles* lays aſide all Reſentments, and joins them in another Battle, in which he conquers the *Trojans*; and reſolving to be reveng'd of *Hector*, he ſingles him out, and purſues him wherever he went, and never leaves him, till he had kill'd him. After which carrying away his dead Body, he makes Holes in his Feet, and thruſting leathern Thongs into them, he drags him ſhameſully about the Field, and after that ſells his Body to King *Priamus* for a very great Ranſom. But this Cruelty and Covetouſneſs were not long unreveng'd; for he was ſlain by *Paris* with an Arrow in the Temple of *Apollo*, who hid himſelf in a private Part for that Purpoſe, when *Achilles* came thither to marry *Polyxena* the Daughter of King *Priamus*, with whom he was too far in Love, having ſlain ſo many of her Brethren; and his Body was ranſom'd for the ſame Price, that had before been given for *Hector*'s.

32. *Homer* giving us no Account of the Taking of *Troy*, *Virgil* (*t*) adds, that it was done by a large wooden Horſe, in which they inclos'd many of the principal *Greeks*; upon which the reſt ſet ſail to the Iſland of *Tenedos*, leaving *Sinon* to perſuade them, that it was built upon a religious Account, and that it was neceſſary for them to take it into the City, which they did by Pulling down a Part of the Wall for that Purpoſe, and ſo the *Greeks* returning on a ſudden, and entring at the Breach, open the Horſe, ſeize one of the Gates, and ſo take and burn the City. But this ſeems to be a poetical Story, and very unlikely in it ſelf: for either the *Trojans* might have perceiv'd the Deceit, and kill'd the Princes that were inclos'd in it, which, as it is reported, was what was firſt propos'd on that Occaſion, or they might have left it for ſome Time without the City, by which Means they who were ſhut into it muſt have periſh'd for Hunger; and indeed it is unlikely, that they ſhould the very firſt Day agree upon the Bringing it into the Town, and break down the Walls for that Purpoſe; and if they had came out alone, they muſt have been all deſtroy'd. And if this Horſe was, as it is reported, ſo high and ſo great, that it could not be brought into the Town thro' any of the Gates, and therefore the *Trojans* were forc'd to pull down a Part of their Wall to make way for the *Greeks* to enter, it would have been a needleſs as well as a deſperate Attempt to incloſe ſo many Men; ſince without their Help there was a Breach made ſufficient for the Army to enter at, and then the Surprizing of any Gate by them would in ſuch a Caſe be to no Purpoſe.

33. But as *Virgil* imitates *Theocritus* in his *Eclogs*, and *Oppian* in his *Georgicks*; ſo he imitates *Homer* in his *Æneids*. For this Reaſon he frequently tranſlates ſeveral of his Verſes at a Time, and imitates his Fancy. His Story of *Dido* and *Æneas* is an Imitation of *Ulyſſes* and *Calypſo* in *Homer*. The Celebrating the Games for his Father's Funeral is the ſame which *Achilles* is ſaid to have done for his Friend *Patroclus*; and *Æneas*'s Going into Hell is but what *Homer* fanſy'd of *Ulyſſes*. As therefore *Homer* in his *Iliads* makes *Achilles* a Pattern of Valour, and in his *Odyſſes* he makes *Ulyſſes* a Pattern of Policy; ſo *Virgil* makes *Æneas* a Pattern for both. In his ſix firſt *Æneids* he celebrates him for his Piety, Conduct and Affection to his aged Father; and in his ſix laſt he celebrates him for his Courage and Abilities in War, and for this Reaſon he could not bear to mention the leaſt Reflection on his Character; tho' (*u*) another Author, who might know the Truth as well as *Virgil*, ſaith, that *Æneas*, *Antenor* and *Polydamus*, having taken ſome Diſguſt at King *Priamus*, agreed with the *Grecians* to betray the City to them, upon Condition that they might retire with their Men wherever they thought fit, provided they did not ſettle in *Phrygia*. For this Reaſon it was concerted, that the *Grecians* ſhould the Day before ſet ſail to the Iſland of *Tenedos*, and return at Night, thereby to bring the *Trojans* into Security, and ſo whilſt they were ſleeping and drinking without Fear or Care, their Enemies were let in at the *Scæan* Gate, over which there was the large Image of an Horſe, which gave the Riſe to all this Story. And perhaps *Helenus* a Son of *Priamus* might be in the ſame Plot, which made him find ſo eaſy a Reception among the *Greeks* as to ſettle a Colony in *Epirus*, whilſt the other two were ſo hated for their Treachery, that they were forc'd to ſeek for Settlements at a great Diſtance from their Neighbours, and thus *Antenor* made a Colony in *Illyrium*, and *Æneas*, after many Difficulties, Dangers and Repulſes, arriv'd with the Remainder of his Company and ſettl'd in *Albania* in *Italy*, and is by *Virgil* repreſented as the Beginner of the *Roman* Empire.

34. As for the *Greeks*, in their Return home they had almoſt as much Miſery as they had brought upon the *Trojans*. For *Thucydides* ſaith, that by Reaſon of their long Abſence

(*t*) Æneid. *lib.* 2. (*u*) Dares Phrygius.

they found many Alterations when they return'd, ſo that they were driven by their Neighbours from their antient Seats; many were expell'd their Countries by Faction, others ſlain ſoon after their Arrival, and others depos'd from their Supremacy by ſuch as ſtay'd at home. The Cauſe of all theſe Diſaſters was the Diſperſion of the Army; which being weaken'd by the Calamities of a long War, was of little Force to repel Injuries, eſpecially being now divided under ſo many Commanders of ſo many different Intereſts. For at the Time when they ſhould have ſet ſail, *Agamemnon* and his Brother fell out, one being deſirous to depart immediately, and the other to ſtay and perform ſome Sacrifices to *Minerva*. Upon this half of the Fleet remain'd with *Agamemnon*, and the reſt ſail'd to the Iſle of *Tenedos*, where when they arriv'd, they could not agree among themſelves, but ſome return'd back to *Agamemnon*, and others were diſpers'd under ſeveral Leaders, whilſt they all ſuffer'd by Tempeſts. *Neſtor* and *Pyrrhus* return'd ſafe home, and were ſlain by *Oreſtes*. *Idomeneus* and *Philoctetes* upon their Return were ſoon driven to ſeek for new Habitations, one among the *Salentini*, and the other at *Petilia* in *Italy*. *Agamemnon* was no ſooner arriv'd, but he was ſlain by his Wife and the Adulterer *Ægyſtus*, who for ſome Time after uſurp'd the Kingdom. *Menelaus* having long wander'd upon the Seas, came into *Egypt* (for (*x*) even there *Homer* finds him) before he return'd home to *Sparta*, whither it is not probable, that he might be driven by a Storm, ſince he might have put into any Port in *Greece* or the Iſlands in the *Ægæan* Sea, and been well entertain'd until he could have return'd with Safety, but he rather went thither to ſeek for his Wife *Helena* and his Goods, which the *Ægyptian* Prieſt told *Herodotus*, that *Paris* had left behind him in that Country. *Ulyſſes* after ten Years, having loſt all his Company, return'd home in a poor Condition, and had much Difficulty to recover the Maſterſhip of his own Houſe. *Ajax* the Son of *Oileus* was drown'd, *Teucer* fled into *Cyprus*, *Diomedes* to King *Daunus*, who was Lord of the *Japyges* in *Apulia*. Some of the *Locrians* were driven into *Africa*, and others into *Italy*, all the eaſt Part whereof was call'd *Magna Græcia*, becauſe of the vaſt Multitude of the Towns which the *Greeks* were oblig'd to build on thoſe Coaſts. And they were ſo numerous in the Iſland of *Sicily*, that the *Greek* was the native Language of *Theocritus* the famous Poet, who was born there. Thus as GOD had a little before puniſh'd the Partizans of *Abimelech*, and the Inhabitants of *Shechem*, for their mutual Robberies, Perfidiouſneſs and Murders; ſo now he puniſh'd both *Greeks* and *Trojans* for the ſame Reaſon, which occaſion'd the fuller Peopling of more diſtant Countries by theſe new Inhabitants. And thus in Proceſs of Time, they pitch'd upon the *Taking of Troy* as an *Epocha* in which they might all agree in their *Chronological* Accounts wherever they were diſpers'd; and their Unanimity herein is an Argument, that they could not be miſtaken in the real Time.

35. From the Account of this Siege in *Homer*, and other Authors, (*y*) we may obſerve, that it was the Cuſtom of thoſe Wars, that when they had kill'd an Officer of Diſtinction, they would ſtrip him, and carry away his Body, that they might have a good Ranſom to redeem him. In this Caſe they little regarded the common Soldiers, who all fought on Foot, ſlightly arm'd, and commonly follow'd the Succeſs of their Captains, the Chief of which rode not on Horſes, but in Chariots drawn by two or three Horſes, which were guided by ſome faithful Friends of theirs, who drove up and down the Field as they were directed by their Captains, who by the Swiftneſs of their Horſes preſented themſelves where Need requir'd, and threw firſt their Javelins, and then alighting fought on Foot, retiring into the Ranks of the common Soldiers, or elſe returning to their Chariots when they ſaw Cauſe, they began again with new Darts as they could get them, if the old ones were loſt or broken. Their defenſive Arms were Helmets for the Head, Greaves of Braſs for the Shoulders, Breaſt-Plates, Boots of Braſs or other Metal, and ſometimes a Coat of Mail, and Shields commonly made of Skins of Leather one over another. Their offenſive Weapons were Swords or Spears and Battle-Axes, when they were near; and Stones, Javelins and Darts, with Bows and Arrows, when they fought at any Diſtance. Sometimes their Chariots were made of Iron, and had Swords or Scythes faſten'd on the Sides of them to cut down the Enemy. The Uſe of the Chariots (beſide the Swiftneſs) was to keep them from Wearineſs, to which the Commanders were moſt ſubject, becauſe of their Armour, which was made heavy in Proportion to the Strength of them that wore it, and alſo that from thence they might throw their Javelins down upon the Enemy with a greater Violence. They carry'd but few of theſe Weapons into the Field at once; ſo that they were often forc'd to return to their Tents for more, when theſe were ſpent. They alſo had but one Suit of Armour; every Officer carry'd his own Compleat, and was diſtinguiſh'd by the Creſt according to his Dignity, and known particularly from the reſt by ſome Device upon the Breaſt-plate. If any Piece was loſt or broken, every Man

(*x*) Odyſſes, *lib.* 4. (*y*) *See more of the* Trojan *Wars in Sir* Walter Raleigh's Hiſtory of the World, *Book* 2. *Part* 1. *Chap.* 14. *from whence the greateſt Part of this Account was taken.*

was

was oblig'd to repair his Loſs with the like, if he had taken any ſuch from any Captain, whom he had ſlain or ſtripp'd, or to buy of thoſe who by this Means had ſome to ſpare. So that when *Achilles* had loſt his Armour, which *Hector* had taken from the Body of *Patroclus*, he was forc'd to tarry the Making of new, before he could go to Fight, tho' he very much deſir'd it to revenge the Death of his dear Friend.

36. But to return to the *Scripture* Hiſtory. Upon the Death of *Tolah*, *Jair* a *Gileadite* of the Tribe of *Manaſſeh*, was (*z*) made the Governor of the *Iſraelites*. He was the firſt Judge, that was rais'd up from among thoſe who liv'd beyond *Jordan*, and ſeems to take more Care of the Aggrandizing of his Family than of the Intereſt of Religion. He had thirty Sons, whom he made to ride on thirty Aſs Colts, according to the (*a*) Cuſtom of the nobleſt Perſons, not only in *Judea*, but alſo in *Arabia*, and other Countries even among the *Romans*. And it is very probable, that they were order'd by their Father to ride a Circuit up and down the Country, and to miniſter Juſtice according to the Law, as (*b*) *Samuel* did, when he judg'd *Iſrael*. He had thirty Cities, of which (*c*) they were the Governors, which were afterward call'd *Havoth-jair*, or *The Villages of Jair*, to keep his Name in Remembrance. He is (*d*) ſuppos'd to be of the Poſterity of that *Jair*, who (*e*) call'd the Cities which he took in *Argob* by his own Name, and he is (*f*) call'd *Bedan* to diſtinguiſh him from the elder *Jair*. And theſe Cities lying in the ſame Country, where the other antient Cities lay, were very probably diſtinguiſh'd from the other by ſome ſuch Addition as this, *The new Havoth-jair*. He (*g*) kept the *Iſraelites* in Peace in the Beginning of his Reign; but for want of a due Care for the Worſhip of GOD, freſh Troubles began, which laſted all his Lifetime; for they (*h*) were worſe now than ever. They laid aſide all Concern for the true GOD, and worſhipp'd not only *Baalim* and *Aſhtaroth*, as they had frequently done in former Times, but they alſo added the Worſhip of new Gods, particularly thoſe of *Syria*, as *Dagon*, *Moloch* and *Tammuz*, and alſo the Gods of *Zidon*, *Ammon*, *Moab* and the *Philiſtines*. This made GOD angry, ſo that he rais'd up the *Philiſtines* and the *Ammonites*, two of the Nations, whoſe Gods they choſe to ſerve, to oppreſs them in a grievous Manner, beginning both in the ſame Year, the one invading them on the Weſt and South, whilſt the other invaded them on the Eaſt and North. And tho' *Jair* held the Government, yet their Oppreſſions and Vexations grew intolerable, and they not only afflicted his own Country, but they alſo paſs'd over *Jordan* to fight openly againſt the Tribes of *Judah*, *Benjamin* and *Ephraim*, and make them alſo feel the Weight of their Power. At the ſame Time the *Philiſtines* made Ravages in the Countries of *Zebulun* and *Aſher*, and the reſt of the Tribes that lay on the weſtern Coaſt.

Anno Mundi 2837.

Anno Mundi 2841.

37. In the Midſt of this Diſtreſs the MESSIAH, the WORD or Angel of the LORD appears (*i*) to the Wife of *Manoah* of the Tribe of *Dan*, who at that Time was barren, and tells her, that ſhe ſhould have a Son, who ſhould begin to deliver the *Iſraelites* out of the Hands of the *Philiſtines*, tho' he ſhould not live to complete their Deliverance, and gives her particular Directions, how ſhe ſhould manage both her ſelf and him. She tells her Husband, who deſires alſo to ſee him, which was granted, and he gives him the ſame Directions, and miraculouſly ſhews that he was no human, but a ſpiritual Subſtance. She did as ſhe was order'd, and when her Son was born, ſhe call'd his (*k*) Name *Sampſon*, which *Joſephus* ſaith, ſignifies *ſtrong* or *powerful*, the Reaſon of which is ſuppos'd to be, becauſe this Word ſignifies the Sun, which is a Body of mighty Force, and as the Word imports, is a Servant to us, in Adminiſtring to us both Light and Heat, and Diſperſing thoſe Vapours, which would otherwiſe annoy us.

Anno Mundi 2842.

38. And as the ſtrongeſt Man, ſo the greateſt Prophet, even *Samuel*, was born about this Time of a barren Woman. The Time of his Birth muſt be reckon'd backward from the Finiſhing of the Temple, Firſt, By Suppoſing him to die within two Years before the Death of *Saul*, according to the general Opinion; and ſecondly, Suppoſing him to be about the Age of *Eli*, or (*l*) ninety eight Years when he died. Of *Eli* it is ſaid, that (*m*) he *was very old*, and *his eyes were dim, that he could not ſee*, and *Samuel* (*n*) is deſcrib'd as *an old man, and covered with a mantle* to keep himſelf warm. So that the Time may be nearly computed thus.

Anno Mundi 2849.

(*z*) Judg. 10. 3, 4. (*a*) Bocharti Hierozoicon, *part* 1. *lib.* 2. *cap.* 13. (*b*) 1 Sam, 7. 16. (*c*) Vulg. Lat. *in loc.* (*d*) Uſſerii Annales *ad Annum* Periodi Julianæ 3504. (*e*) Num. 32. 41. Deut. 3. 14. (*f*) 1 Sam. 12. 11. 1 Chron. 7. 17. (*g*) 1 Sam. 12. 11. (*h*) Judg, 10. 6, *&c.* (*i*) *The* Hebrew *Text both in* Judg. 10. 6. *which begins their Oppreſſion with the* Ammonites. *and* Judg. 13. 1. *which begins their Oppreſſion by the* Philiſtines, *both which happen'd in the ſame Year*, Judg. 10. 7, 8. *runs thus*, They added to do evil in the ſight of the LORD; *ſo that not only the Repitition of the ſame Words, but alſo the Words themſelves, may plainly imply, that they added many other Crimes, particularly* Idolatries, *to thoſe which they were formerly guilty of.* (*k*) Judg. 13. 1 *to* 25. (*l*) 1 Sam. 4. 15. (*m*) 1 Sam. 2. 22, *and* 4. 15. (*n*) 1 Sam. 28. 14.

The

The Temple finiſh'd, *Anno Mundi*	3000
Subſtract the Years of *Solomon*'s Reign, 1 *Kings* 7. 38.	11
David's Reign, 2 *Samuel* 5. 4.	40
Part of *Saul*'s Reign.	2
Samuel's Age.	98
Total is	151
Remains	2849

According to this Account he was ſixty Years old when he anointed *Saul*, which may well agree with (*p*) the Deſcription of him at that Time, that he *was old, and made his ſons judges over Iſrael*, and yet he liv'd eight and thirty Years longer.

In the ſame Manner we may compute the Birth of *Eli* thus,

The Temple finiſh'd *Anno Mundi*	3000
Subſtract the Years of *Solomon*'s Reign, 1 *Kings* 7. 38.	11
David's Reign, 2 *Sam.* 5. 4.	40
Saul's Reign, *Act.* 13. 21.	40
From the Victory over the *Philiſtines*, 1 *Sam.* 7. to the Anointing of *Saul*, 1 *Sam.* 8 *and* 9.	1
From the Death of *Eli* to this Victory. *Compare* 1 *Sam.* 5. 16, 17. 1 *Sam.* 6. 1, 21. *and* 1 *Sam.* 7. 2.	20
Eli's Age, 1 *Sam.* 4. 15.	98
Total	210
Remains	2790

From hence it will appear, that the *Judges* mention'd in the north and eaſt Parts of *Canaan* were contemporary with *Eli*, and that the laſt of them died the ſame Year with him; ſo that *Samuel* immediately after rul'd over the whole Country.

39. But to proceed in the Story of his Birth. His Father's Name was (*q*) *Elkanah*, the Son of *Jeroham*, the Son of *Elihu*, the Son of *Tohu*; ſo that (*r*) he was a *Levite* of the Family of the *Kohathites*; and therefore he could not be a Prieſt by Deſcent, much leſs the High Prieſt, as ſome have imagin'd. The Place of his Birth was *Ramathaim Zophim*, and call'd in the New Teſtament (*s*) *Arimathea*, where *Joſeph* liv'd, who bury'd CHRIST. The Word (*t*) *Ramah* ſignifies an High Place, of which *Ramathaim* is the Duel Number, becauſe it was built upon two Hills, which made it appear like a double City. The Title of *Zophim* or *Watchmen* ſeems to be added to it, becauſe it being in a High Place there was a *Watch-tower* in it, where Men were ſet to obſerve who came thither from all Parts round about it. Others think, that it was ſo call'd becauſe here was a School of the Prophets, who were wont to ſeat themſelves in ſuch Places as were remote from Company, and ſo more fit for Contemplation. And thus the *Chaldee* Paraphraſe renders it, *A Man of Ramathaim, a Diſciple of the Prophets*, who are (*u*) frequently call'd *Watchmen*. His Father and Mother ſeem to have had the early Advantage of a pious Education, and therefore the one was call'd *Elkanah*, or *The* LORD *hath poſſeſſed him*, and the other was call'd *Hannah*, or *Gracious*. Neither was it in vain, for their Piety was conſpicuous in Going every Year to worſhip, and offer Sacrifices to the LORD in *Shiloh*, where the Tabernacle now was, and where the Sacrifices were to be offer'd, and no where elſe; and this was more eaſy to be done, becauſe his Houſe in *Ramathaim* in the Tribe of *Ephraim* was not above ſeven Miles Diſtance. This *Hannah* was his beloved Wife tho' barren, and therefore he took another call'd *Peninnah*, who bore him Children, and for this Reaſon (*x*) ſhe ſet her ſelf inſolently againſt the other. This turn'd her Feaſting into Lamentation, ſo that ſhe ſpent her Time in Prayers and Tears, begging GOD to give her a Son, and promiſing with her Husband's Conſent to devote him to his Service. *Eli* miſtaking her Devotion, thinks ſhe was drunk, and reproves her for it. She with a great deal of Humility excuſes her ſelf, and owns in general, that ſhe requeſted a Favour from GOD, which *Eli* alſo pray'd to GOD to grant, and ſo ſhe went home with an Aſſurance, that her Petition ſhould be heard. Some of the (*y*) *Jews* fanſy, that this was the very Day, when *Eli* was made Judge over the Land, becauſe of the (*z*) *Hebrew* Text, which runs thus, *And Eli ſat upon his throne.* And if this happen'd to be on the Feaſt of the *Paſſover*, as in all Probability it was, ſo that *Samuel* was born in the Beginning of the following Year, it will exactly agree with the former Computation. When he was born, his Mother call'd his Name (*a*) *Samuel*, giving this Reaſon, *Becauſe I have asked him of the* LORD. When the Child was wean'd, ſhe brings him to *Eli*, confeſſes that this was the Child for which ſhe formerly pray'd, and adding, that becauſe GOD had given him thus

Anno Mundi 2848.

Anno Mundi 2849.

(*p*) 1 Sam. 8. 1. (*q*) 1 Sam. 1. 1, 2. (*r*) 1 Chron. 6. 33, 34, 35. (*s*) Matth. 27. 57, 58. Mark 15. 43. Luke 23. 50. 51, 52. John 19. 38. (*t*) *So the Town is call'd*, Verſe 19. (*u*) Iſai. 52. 7, 8, *and* 56. 10, *and* 62. 6. Jer. 6. 17. Ezek. 3. 17, *and* 32. 7. Hoſ. 9. 8. (*x*) 1 Sam. 1. 6. (*y*) Seder Olam *and* Jalkut. (*z*) 1 Sam. 1. 9. (*a*) 1 Sam. 1. 20. *Thus the* Hebrew *Words* שאול מאל, Asked of the LORD, *may be eaſily contracted into* שמואל, *or* Samuel.

to

to her, ſhe would devote him again to GOD, and to his Service as long as he liv'd. *Eli* well knowing the Piety of his Parents, and that he was the Son of the Mother's Prayers and Tears, took a particular Fancy for the Youth, and admitted him to attend the conſtant Service of the Tabernacle, and the Mother having compos'd a *Pſalm* of Thankſgiving ſuitable to this Occaſion, returns home with the utmoſt Satisfaction.

40. At this Time (*b*) the *Iſraelites* in the North and Weſt humble themſelves before GOD, confeſs their Sins, and pray to him for Deliverance from the *Ammonites*. GOD puts them in Mind of their former Deliverances, which he gave them, and their Ingratitude to him, and threatens to deliver them no more, but ſends them to the Gods whom they worſhipp'd, for their Aſſiſtance in this Extremity. They continue to humble themſelves, and implore his Mercy, and put away all their Idols, inſomuch that he reſolves to deliver them. But *Jair* being either old or unactive, nothing was done in his Life-time; neither did they think it adviſeable to depoſe him, and ſet up another until the Time of his Death, when a fit Opportunity preſented.

Anno Mundi 2858. For probably upon the News of the ſame, (*c*) the *Ammonites* publiſh'd a Proclamation requiring all their diſpers'd Troops, which were ravaging the Countries of *Judah*, *Benjamin* and *Ephraim* to return back to their Camp on the other Side of *Jordan*. Upon this they encamp in the Country of *Gilead*, with a Deſign, as (*d*) is ſuppos'd, to lay Siege to *Gilead* it ſelf, the chief City of thoſe Parts; by the Taking of which, they hop'd to be Maſters of all that Country, and then with greater Forces to go over *Jordan* again, and conquer the other Tribes before-mention'd.

41. The Inhabitants on the other Side of *Jordan* being ſenſible of this Attempt, and that they had but one Chance for their Lives and Liberties, (*e*) aſſemble themſelves together, and encamp at *Mizpeh*, a Town in the half Tribe of *Manaſſeh*; ſo that Neceſſity revives their antient Courage, and they ſeem to take a Reſolution either to drive the *Ammonites* out of the Country, or to periſh in the Attempt; which they perceiving, and finding their Army much weaken'd, retreat to raiſe more Forces, and wait for a more favourable Opportunity. In the mean Time the People of *Gilead*, who were more nearly concern'd in this Matter, as lying next to the Enemy, enter into a Conſultation, who they ſhould chooſe for their Leader, ſince *Jair* was dead, and reſolve, that whoever would undertake it, ſhould be the Head over the *Gadites* and *Manaſſites*. And it is very probable, that they conſulted GOD about it, who directed them (*f*) to ſend for *Jephthah* the *Gileadite* one of their own Country-men, who was a warlike Perſon of good Courage and Conduct, who liv'd upon the Borders of the *Ammonites*, and had gather'd together a ſmall Army, with which he made frequent Incurſions upon them, and got what Booty they could for their Subſiſtence. The *Iſraelites* ſend Meſſengers to him, and offer him the Command of the Army. He accepts of it upon Condition, that if he was ſucceſsful, he ſhould be their Governor as long as he liv'd, which they conſented to, and ſolemnly ratify'd. In the mean Time the *Ammonites* had recruited their Army, and reſolve once more to enter the Country in an hoſtile Manner. *Jephthah* willing to compoſe the Difference, acts as their Supreme, and ſends Embaſſadors to know what was the Ground of this Quarrel, or for what Reaſon this Invaſion was deſign'd? The *Ammonites* return this Anſwer, that it was becauſe the *Iſraelites* had taken away their Land, when they came out of *Egypt*. *Jephthah* denies it, and ſends them Word again, that the *Iſraelites* only took the Land of *Sihon* King of the *Amorites*, and *Og* the King of *Baſhan*. But they had (*g*) a ſtrict Charge not to meddle with any of the Country which belong'd to the Children of *Lot*. And their Conqueſt gave them as good a Title to that Country, as the *Moabites* and *Ammonites* had to the other; for they poſſeſs'd it formerly, the one by (*h*) Driving out the *Emims*, and (*i*) the other by Driving out the *Zamzummims*. 'Tis true, that *Sihon* King of the *Amorites* had taken a great (*k*) Part of the Country of *Moab*, which lay near *Jordan*, and was therefore call'd (*l*) *the Land or the Plains of Moab*. So that either Conqueſt was a good Title or not. If it was a good Title, the *Iſraelites* took it not from them but from the *Amorites*. If it was not a good Title, the *Ammonites* ought to reſtore all the Land that they dwelt in, ſince they had no other Title to it. At laſt he tells them, that they had been (*m*) in Poſſeſſion of the Country for three hundred Years; ſo that it was theirs by a long Preſcription, eſpecially ſince no one laid Claim to it in all that Time, and ſo he appeals to GOD to do Juſtice, whilſt they had recourſe to Arms for no other Purpoſe.

Anno Mundi 2858.

42. This round Sum of three hundred Years is a Guide, whereby we may fix the

(*b*) Judg. 10. 10 *to* 17. (*c*) Judg. 10. 17. *That which we tranſlate* were gathered together, *is in the* Hebrew, were called together *by a loud Exclamation.* (*d*) *So* Arias Montanus *and* Peter Martyr *on* Judg. 10. 17, *who think that the Town was actually beſieged.* (*e*) Judg. 10. 17. (*f*) Judg. *Chap.* 11. (*g*) Deut. 2. 9. (*h*) Deut. 2. 9, 10, 11. (*i*) Deut. 2. 19, 20, 21. (*k*) Num. 21. 26. (*l*) Deut. 1, 5. *and* Deut. 34. 1, 8. (*m*) Judg. 11. 26.

Time of *Jephthah* to be when *Eli* was the High Prieſt. The *Iſraelites* had conquer'd *Sihon* the King of the *Amorites*, and *Og* the King of *Baſhan*, in the Year before they came into *Egypt*, as hath been already mention'd; ſo that from thence this *Epocha* muſt begin. Moſt *Chronologers* (*n*) make the Time to be ſomething leſs. *Marſhall* in his Tables makes it to be the exact Diſtance, but according to this preſent Computation, it is ſeven Years more. In this Caſe ſuch a round Sum will admit of ſome Latitude of Expreſſion, and the Argument will be ſtronger if it is more, than if it is leſs. According to this Computation, there are eight Years between the Death of *Samſon* and the Death of *Eli*, whilſt we hear nothing of the *Philiſtines*; and it is not probable, that they would be quiet any longer, ſince *Samſon* did only (*o*) begin to deliver the *Iſraelites* from them, and at his Death left no Army to make Head againſt them. Beſides, this Computation makes the Judges in the North to end at the ſame Time with the Death of *Eli*, and ſo paves the Way the better for *Samuel* to ſucceed in the Government of the whole.

Anno Mundi 2552.

43. When *Jephthah* went out to fight againſt the Children of *Ammon*, he (*p*) vow'd a raſh Vow, which many think was the Occaſion of the Sacrificing his own Daughter. The (*q*) *Jewiſh* Commentators are generally of another Opinion, and interpret it thus, *If* GOD *would deliver the children of* Ammon *into his Hands, then whatever came out of his Houſe to meet him, ſhould either be devoted unto* GOD, *or it ſhould be offer'd for a burnt-offering.* And the Particle in the *Hebrew* Language will admit of ſuch a Conſtruction. He ſeems to be a Man of a religious Temper, made a Conſcience of Obſerving it, and therefore would vow no unlawful thing; for a Dog or a Swine might have come out to meet him, which was an Abomination, and the Sacrificing his own Daughter to GOD, as to the Idol *Moloch*, would have been worſt of all. However he obtain'd a complete Victory, and at his Return his Daughter, who was his only Child, came out to meet him; and therefore in this Caſe ſome ſuppoſe, that he did not ſacrifice her, but devoted her to the LORD by a perpetual Virginity. For Firſt, if he had ſacrific'd her, the *Scripture* would without Doubt have cenſur'd it as a very wicked and inhuman Act. Secondly, In ſuch a Caſe he would not let her go up and down upon the Mountains for two Months; for he might ſuppoſe, that ſhe would never have return'd, and then he could not have done as he had vow'd. Thirdly, If ſhe had gone upon the Mountains, it would have been to bewail her untimely End, whereas all that ſhe propos'd was to bewail her Virginity. And Fourthly, the ſacred Story ſeems to favour this Interpretation: That at the End of two Months ſhe return'd to her Father, who did with her according to his Vow, that he had vow'd, the Conſequence of which is immediately added, *And ſhe knew no man.* This was a great Trouble to *Jephthah*, becauſe by this Means his Family was extinct, and he had no Iſſue to inherit his Eſtate, or keep his Name in Remembrance.

44. *Jephthah* returning out of the Country of *Ammon*, where his Battles were fought, fluſh'd with Succeſs, met with ſome Diſturbance at Home; for (*r*) the Tribe of *Ephraim* paſs'd over *Jordan* to pick a Quarrel with him, becauſe he did not ſend for them to join the Army and ſhare in the Victory, threatning to burn him and his Houſe with Fire. *Jephthah* endeavours to pacify them with good Words; but when this would not do, he fell upon them, gave them a total Overthrow, ſent ſome of his Forces to take the Paſſages of *Jordan*, and intercept their Retreat, where they were known by their Speech and then kill'd; ſo that two and forty thouſand of them loſt their Lives in that Day, and very few eſcap'd to bring home the News. After which he ſpent the reſt of his Days in Peace. He (*s*) rul'd the *Iſraelites* ſix Years in all, and was honourably bury'd in his own Country.

Anno Mundi 2863.

45. About the latter End of *Jephthah*'s Government, we may ſuppoſe *Jeſſe* the Father of *David* to have been born, by Allowing ſeven and fifty Years between his Birth and the Birth of *David*, as in the preceding Examples of the ſame Genealogy. This will appear the more reaſonable, when we conſider, that *David* being (*t*) ſeventy Years old when he died, was born in the tenth Year of *Saul*'s Reign, and *Jeſſe* his Father (*u*) *went for an old man in the* Days of *Saul*; ſo that his Bitth may be thus nearly computed.

Anno Mundi 2862.

The Temple finiſh'd, *Anno Mundi*	3000
Solomon's Reign.	11
David's Age.	70
Jeſſe's Age.	57
Total ſubſtract	138
Remains	2862

(*n*) *Archbiſhop* Uſher *and Sir* John Marſham. (*o*) Judg. 13. 5. (*p*) Judg. 11. 30, 31. (*q*) *Particularly* David Kimchi. (*r*) Judg. 12. 1 *to* 6. (*s*) Judg. 12. 7. (*t*) 2 Sam. 5. 4. (*u*) 1 Sam. 17. 12.

46. After

46. After the Death of *Jephthah*, (*x*) *Ibzan*, who is generally ſuppos'd to have been born and bury'd in *Bethlehem-Judah*, ſucceeded him in the Government of the north and eaſt Part, and very probably might act under *Eli* in the civil Government of that Tribe. After he had govern'd the People ſeven Years, he was (*y*) ſucceeded by *Elon* of the Tribe of *Zebulun*, who govern'd them for the Space of ten Years, and was ſucceeded by (*z*) *Abdon*, who was of the Tribe of *Ephraim*, and govern'd eight Years, and died at the ſame Time with *Eli* the High Prieſt. In the Life Time of theſe Judges there was nothing remarkable done in the north and eaſt Parts of the Land of *Canaan*; ſo that the *Scriptures* only mention thoſe which ſucceeded *Jephthah*, and the numerous Iſſue of ſome of them, to ſhew that their Government at that Time was not hereditary.

Anno Mundi 2863.

Anno Mundi 2870.

Anno Mundi 2880.

Anno Mundi 2888.

47. However in the fifth Year of *Ibzan*, *Samſon* now begins to act in the ſouth and eaſt Parts of the Land of *Canaan*. He was guided (*a*) and directed by a particular Providence, and by the great Acts which he did, GOD made it appear, that it was not for want of Power, that he ſuffer'd his People to continue ſo long under the Oppreſſion of the *Philiſtines*. He was able (*b*) to make good his Promiſe, that *one of* them ſhould *chaſe a thouſand, and two* ſhould *put ten thouſand to flight*; but their Forſaking him was the Cauſe of his Forſaking them. However GOD being willing now to fulfil his Promiſe, that (*c*) *Samſon* ſhould *begin to deliver Iſrael out of the hand of the Philiſtines*; an Occaſion for this Purpoſe offer'd it ſelf in due Time. For he (*d*) went to *Timnath*, a City of his own Tribe, where he fell in Love with a *Philiſtine*, intending to make her his Wife; and being betroth'd to her, he (*e*) the next Year went to conſummate the Marriage: when he propoſes a Riddle to thirty Men of the *Philiſtines*, and lays a Wager of thirty Pieces of Linnen, and thirty Suits of Apparel, that they ſhould not tell the Meaning of it. They fearing to loſe the Wager, prevail on his Wife by Promiſes and Threatnings to perſuade *Samſon* to tell it her, upon which ſhe tells it to them. This enrages him ſo, that he goes to *Aſhkelon* a City of the *Philiſtines*, where he kills thirty of them, takes their Spoil, and ſo pays what he had loſt. Upon this he leaves her in a Rage, and goes to his Father's Houſe; and during his Abſence his Wife was given to one that was at the Wedding, who probably was the Governor of the Feaſt, and (*f*) ſo acted as the *Friend of the Bridegroom*; ſo that here was an Affront of the higheſt Nature knowingly and wilfully committed againſt him. The (*g*) next Year, when his Anger was over, *Samſon* intending to be fully reconcil'd, goes to viſit his Wife, and carries with him a Kid, which was delicious Fare in that Country, intending to be merry together; but finding how he was ſerv'd, he reſolv'd to be reveng'd for the Injury. For this Purpoſe (*h*) he caught three hundred wild Animals, and tying them Tail to Tail, he put a burning Torch between two Tails, and let them go into the Fields of the *Philiſtines*, by which Contrivance he burnt up their ſtanding Corn with the Vineyards and Olive-Trees. The *Philiſtines* hearing who did this, and upon what Provocation, burn *Samſon*'s Father and his Wife with Fire, which probably was done by Burning their Houſe over their Heads. *Samſon* ſeeing this, breaks out into (*i*) an Expreſſion, which in the *Hebrew* is very obſcure, and ſeems (*k*) to ſhew him in a violent Paſſion, and perhaps the beſt Way to explain it is thus: *If ye ſhall do after this* Rate to thoſe who are leſs guilty, what will you do to me, who am the greateſt Aggreſſor? *But* to prevent this *I will take my revenge upon you* for this Fact, *and after that I will forbear*. And accordingly he ſlew a great many of them, and went and dwelt in the Top of a Rock call'd *Etam* in the Tribe of *Judah*, where the Aſcent was ſo narrow,

Anno Mundi 2868.

Anno Mundi 2869.

Anno Mundi 2870.

(*x*) Judg. 12. 7, 8, 9. (*y*) Judg. 12. 10, 11. (*z*) Judg. 12. 12 *to the End.* (*a*) Judg. 13. 24, 25. (*b*) Levit. 26. 8. Deut. 32. 30. Joſh. 23. 10. (*c*) Judg. 13. 5. (*d*) Judg. 14. 1, *&c.* (*e*) Patrick *on* Judg. 14. 8. (*f*) *Compare* Judg. 14. 20, *with* John 2. 8. 9. *and Chap.* 3. 29. (*g*) Patrick *on* Judg. 15. 1. (*h*) Judg. 15. 4, 5. *There are ſome who make a Difficulty of this, which is well clear'd up by* Pool *in his* Synopſis Criticorum, *and Biſhop* Patrick, *who proves from* Bochart, *that this Country abounded with Foxes, from whence ſeveral Places had their Names; as* Hazar-ſhual, *or*, The Gate of the Fox, *in the Tribe of* Judah, *and* Shaalbim *or* Shaalabbim *in the Tribe of* Dan, Joſh. 19. 42, *and* Judg. 1. 35. *And that under this Name may be comprehended a Creature very much like a Fox, call'd* Thos, *which go together in Herds, ſo that two hundred (as good Authors report) have been ſeen in a Company together. Beſides the Word* שועל, Shugal, *or a* Fox, *will comprehend other Animals, and perhaps all wild Beaſts of Prey of the ſame Bigneſs. The Word* شغال, Shagâl, *in the* Perſick, *ſignifies alſo a Beaſt call'd a* Jackall *in our* Engliſh, *which ſeems to be deriv'd from the other Language; and this was alſo a Beaſt very common in* Aſia. *As for a late Opinion, that three hundred Fire brands is meant thereby, it would ſolve the Difficulty, if it could be prov'd; but there is no Ground for it in the* Oriental *Languages.* (*i*) Judg. 15. 7. *The Words in the* Hebrew *are* Elliptical, *and literally run thus:* If you ſhall do like this,——but I will be aveng'd on you. (*k*) *Many ſuch like Inſtances might be taken from the* Hebrew *Bible, I ſhall only mention one,* Gen. 25. 30. Eſau ſaid to Jacob, Feed me, I pray thee, with that red, that red, that, that.

that only one Man could go abreaſt, as we call it. The *Philiſtines* (*l*) were now upon the Point of Declaring War againſt this Tribe. They pleaded for themſelves, that they liv'd quietly, and paid their Taxes, and therefore they hop'd, that they ſhould not be puniſh'd for *Samſon*'s Fault; but it was anſwer'd, that nothing could diſcharge them of *Samſon*'s Guilt, but the Delivering up of *Samſon*'s Perſon. Upon this they draw together three thouſand Men, and treat with *Samſon* on this Occaſion. *Samſon* delivers himſelf up to them, on Condition that they would do him no Hurt. They reſolve to ſurrender him up to the *Philiſtines*, and bind him for this Purpoſe. When he came near them, the Cords, with which he was bound, were miraculouſly diſſolv'd, ſo that he caſt them off from his Arms; and providentially finding a freſh Jaw-Bone of an Aſs, he uſes it as a Weapon, and kills a thouſand Men, and from this Accident the Place was call'd *Lehi*, or *A Jaw-bone*, and ſometimes *Ramath-Lehi*, or, *The Lifting up*, or *Caſting away of the Jaw-bone*. Being very thirſty with the long Fight, he prays to GOD to relieve him, and immediately (*m*) there guſhes out a Stream of delicious Water from the neighbouring Place, where it is probable, that they afterward built a Well, and that the Water continu'd, for the Place was call'd *En-hakkore*, or, *The Well of him that pray'd*. After this (*n*) *Samſon* made nothing of the *Philiſtines*, but went publickly to a Town of theirs call'd *Gaza*, and took up his Lodgings there in a common Inn. The Governor of the Town having Notice of it, ſets Guards and Spies at the Gates to watch him, which *Samſon* hearing of, he riſes at Midnight, and takes the Doors, Frames, Locks, Bars and Hinges of the City Gate out of the Wall, and carry'd them on his Shoulders to a Hill near *Hebron*, and there he left them.

Anno Mundi 2871.

48. The Actions and Dangers before-mention'd, which happen'd to *Samſon*, made the *Philiſtines* afraid of him, and made him not willing to expoſe himſelf among the *Philiſtines*, ſo that nothing remarkable paſs'd for many Years. At laſt (*o*) he fell in Love with a Woman in the Valley of *Sorek* in the Tribe of *Judah*. The Name in *Hebrew* ſignifies *a choice Vine*, and it was remarkably famous for that Fruit. It was but a Mile and an half from *Eſhcol*, from whence the Spies brought a Cluſter of Grapes for a Sample of the Fruitfulneſs of the Country. This Woman was treacherous to him, and for the Promiſe of a great Reward allures him by many Intreaties to diſcover the Cauſe of his great Strength. He confeſſing that he was a *Nazarite*, and under GOD's Protection whilſt he obſerv'd his Vow, (which was not to be ſhaven) but no longer, ſhe caus'd them to cut off his Hair in his Sleep. Upon this the *Philiſtines* ſeize him, put out his Eyes, confine him to Priſon, and force him to grind for a Maintenance. After ſome Run of Time, the *Philiſtines* meet to offer a Sacrifice to their GOD *Dagon*, giving him the Glory, and ſaying, *Our God hath deliver'd Samſon our enemy into our hand*. Upon this they ſend for *Samſon* out of the Priſon-Houſe to mock at him, and to ſpeak reproachfully of the true GOD for his ſake. This puts *Samſon* in a Rage, ſo that he reſolv'd to deſtroy them, tho' he periſh'd in the Attempt; and having Hold of the Pillars, on which he ſeem'd to lean, he prays to GOD to aſſiſt him. GOD, to vindicate his own Honour, enables him to pull down the Pillars, on which this (*p*) Idol Temple ſtood, by which Means he deſtroy'd all the *Philiſtines* who were in the Houſe, and upon the Top of its flat Roof to the Number of three thouſand in all.

Anno Mundi 2887.

49. Thus died *Samſon*, of whom (*q*) *Joſephus* gives this Character: He was a Man of wonderful Strength and Courage, and to his immortal Honour, he employ'd his utmoſt Force to the Confuſion of his Enemies. It is true, that it was his Misfortune to be inveigl'd by Women; but he had alſo other excellent Qualities, which deſerv'd eternal Memory. His dead Body was under the Care of his Kindred, who bury'd it honourably among the Sepulchres of his Fathers.

50. It is obſervable, that when (*r*) *Eli* the High Prieſt was very old, he dwelt with the Ark at *Shiloh* in the Tribe of *Ephraim*, and that the *Philiſtines* at that Time did moſt grievouſly oppreſs the *Iſraelites*; and alſo that (*s*) *Abdon* the laſt of the Judges was of the City of *Pirathon* in the ſame Tribe, and not above twenty Miles diſtant toward the River *Jordan*, where he ſeems to have ſeated himſelf, that he might have a watchful Eye over the *Ammonites*, and ſo prevent their Coming any more into the Land of *Canaan*. He was the only Perſon of that Tribe, that judg'd *Iſrael* ſince the Time of *Joſhua*; and ſeems to have been choſen by the Approbation of *Eli* the High Prieſt, that ſo he might command over all in Military Affairs, and being near together, they might mutually conſult and aſſiſt each other, as Occaſion

Anno Mundi 2880.

(*l*) Joſephus *Jewiſh Antiquities Book* 5. *Chap.* 10. Judg. 15. 2, 10, *&c.* (*m*) *So it is in the Margin of our* Bibles *at* Judg. 15. 19. (*n*) Joſephus *Jewiſh Ant. Book* 5. *Chap.* 10. (*o*) Judg. *Chap.* 16. (*p*) Eutychii *Annales, pag.* 141. (*q*) *Jewiſh Ant. Book* 5. *Chap.* 10. (*r*) 1 Sam. 1. 3, *and* 4. 12, 13. (*s*) Judg. 12. 13, 14, 15.

requir'd.

requir'd. At this Time *Eli* appoints his Sons *Hophni* and *Phinehas* to officiate as Prieſts in his ſtead. Theſe were notoriouſly wicked, in ſuch a ſcandalous Manner that they deſerv'd Death, and nothing leſs could appeaſe the Wrath of GOD for their Offences. *Eli* reproves them for it, but too gently. His Words were too mild, and he deliver'd them in too mild a Manner, for (*t*) he ſeems not ſo much as to frown upon them when he reprov'd them; however he did not ſuſpend them from the Office of the Prieſthood, until they did reform. This brought in a general Corruption of Manners, and therefore GOD reſolv'd to enter into Judgment for the ſame. But before he ſtrikes, he (*u*) ſends a Prophet to *Eli*, to reprove him for the Sins of his two Sons, and to foretel the Puniſhments which ſhould happen for the ſame, that GOD would take all Power and Authority from him and his Family, that his Poſterity ſhould die in their full Strength, and he ſhould behold the Tabernacle depriv'd of the Ark; that his two Sons ſhould die in one Day; and the Children of thoſe who were ſo wanton, that they could not be content, unleſs they had the choiceſt Parts of the Sacrifice for their Portion, ſhould fall into ſo low a Condition, as to beg their Bread. However in the Midſt of Judgment GOD remembers Mercy, and adds, (*x*) *I will raiſe me up a faithful prieſt, that ſhall do all that is in my heart, and in my mind, and I will build him a ſure houſe, and he ſhall continue for ever.* This in the higheſt Senſe belongs to none, but to our LORD JESUS CHRIST, who offer'd himſelf to the Father for us, and is our great High Prieſt for evermore. However it ſeems to be meant alſo of *Zadok*, who (*y*) was anointed by King *Solomon* in the Room of *Abiathar*, and whoſe Poſterity continu'd in that Office until the Captivity. And it is ſo worded, that they who liv'd before the Accompliſhment, might eaſily miſtake it as ſpoken of *Samuel*, and therefore be the more zealous for his Advancement. This not working a Reformation, GOD declares the ſame to *Samuel* in ſuch a Manner, that *Eli* could not but know, that it came from him, and therefore was more inquiſitive after it; upon which *Samuel* told him the whole Account. And *Eli* with an humble Reſignation adds, (*z*) *It is the* LORD; *let him do what ſeemeth him good.* *Joſephus* (*a*) ſuppoſeth this to have happen'd when *Samuel* was about twelve Years of Age, becauſe (*b*) at this Time he was call'd *a Child*; but ſince the Word may ſignify a Perſon of thirty Years of Age, (as hath been already mention'd) it may not be improper to fix it to that Time, that ſo the Prophecy may be the nearer to its Accompliſhment. However (*c*) after this *Samuel* was in very great Eſteem as a Prophet among all the People. There were many manifeſt Tokens that GOD favour'd him. The *Chaldee Paraphraſe* ſaith, that *The* WORD *of the* LORD *was his help.* He foretold many things by divine Inſpiration, and the Accompliſhment of them prov'd him to be a Prophet. And GOD revealing more and more of his Mind to him, the whole Country of *Judea*, from one End to the other, knew that *Samuel* was intended to be a principal Prophet among them. Thus did GOD reveal himſelf to *Samuel* in *Shiloh*, not by Dreams and Viſions only, but by an audible Voice. He was rais'd up to be a publick Inſtructor and Governor of the People, and tho' there had been others in the Land of *Canaan*, yet they were not with ſo high an Authority and publick Approbation. And therefore St. *Peter*, (*d*) mentioning the (*e*) famous Prophecy of *Moſes* concerning CHRIST, adds, *All the prophets alſo from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of thoſe days:* As if he was the firſt eminent Prophet, whom the LORD had rais'd up to them after *Moſes*. Nay, *Samuel* ſeems viſibly to have ſeen CHRIST himſelf. For (*f*) it is ſaid, that *The* LORD *revealed himſelf unto Samuel in Shiloh by the* WORD *of the* LORD, even by that WORD, which (as (*g*) St. *John* ſaith) *was in the beginning with* GOD, *and was* GOD, and afterward *was made fleſh, and dwelt among us.* And therefore as *Samuel* ſaw him ſo clearly, and receiv'd many Revelations from him, it cannot be doubted, but that he ſpoke of him. And (*h*) the *Jews* tell us, that *in the Days of Eli the Word of the* LORD *was ſcarce, and Viſions were ſeldom: But when* Samuel *appear'd*, he not only was ready to inſtruct every one that came to him, but he alſo ſet up the Colleges of the Prophets, who were afterward ſettl'd in ſeveral Parts of the Country for the better Preſerving and Propagating the Knowledge of GOD among the People, ſo that *many of the* Iſraelites *by his Means were endued with the ſame Spirit; and its Influence, which deſcended upon* Samuel *in* Shiloh, *reached unto others* (*becauſe of its Abundance*) *who were diſpos'd to receive it.*

Anno Mundi 2878.

Anno Mundi 2879.

(*t*) *So the* Hebrew *Word ſignifies*, 1 Sam. 3. 13. (*u*) 1 Sam. 2. 27 *to the End.* (*x*) 1 Sam. 2. 35. (*y*) 1 Kings 2. 35. (*z*) 1 Sam. 3. 18. (*a*) *Jewiſh Ant. Book* 5. *Chap.* 2. (*b*) 1 Sam. 3. 1. (*c*) 1 Sam. 3. 19, 20, 21. (*d*) Acts 3. 22, 23, 24. (*e*) Deut. 18. 15, 16, 17, 18, 19. (*f*) 1 Sam. 3. 21. (*g*) John 1. 1, 2, 3, 14. (*h*) Abarbinel *on* 1 Sam. 4. 1. 1 Sam. 10. 5, *and* 19. 18, 19, *&c.*

51. Our (*i*) learned *Primate* is of the Opinion, that *Samſon* having ſlain ſo many of the *Philiſtines* at his Death, the *Iſraelites* were encourag'd to act offenſively againſt them, believing and hoping that now the Deliverance, which (*k*) was foretold to be begun by him, ſhould be completed. They might remember the Prophesy in their Favour, which they were apt to do; but they forgat the Propheſy of *Samuel*, which was againſt them; and their Forgetfulneſs thereof, was the Cauſe that it was fulfill'd. And the *Iſraelites* being quiet in the northern and eaſtern Parts, it is probable, that thoſe in the ſouth and weſt Parts ſend for *Abdon* from *Pirathon* to join him with all his Forces. Accordingly they march to a Place, which was afterward (*l*) call'd *Ebenezer* for a particular Reaſon. The *Philiſtines* hearing this, march to *Aphek*, a Place in the Tribe of *Judah*, upon the Borders of their own Country. But a Battle happening, the *Iſraelites* loſt four thouſand Men; and conſulting together what they ſhould do, they reſolve to ſend for the Ark from *Shiloh*, as if they could confide in GOD's Help, when they liv'd in open Diſobedience to his Commands. But this being done without any Warrant from GOD, provok'd him, rather than procur'd his Preſence among them. *Eli* ſends his two Sons, *Hophni* and *Phinehas*, with the Ark. *Joſephus* ſaith, (*m*) that *Eli* parted very unwillingly with the Ark from the Tabernacle; but when he could not help it, he charg'd his Sons, who went along with it, rather to loſe their Lives, than ſuffer it to be taken. The *Philiſtines* reſolve now to fight the more deſperately, and ſo in the next Battle they kill thirty thouſand *Iſraelites*, and probably *Abdon* their General, and alſo the two Sons of *Eli*, as had before been propheſy'd, and alſo take the Ark of GOD, and carry it off; ſo that the Army being totally routed, and having no one to head them, did not retreat to the Camp with an Intention to renew the Fight, as they did before, but fled every one to their own Home. *Eli* hearing the News, tho' he was a very indulgent Father, yet he was highly commendable in this, that he was not ſo much affected with the Slaughter of the People, and the Death of his Sons, as with the Loſs of the Ark; which when he heard he fainted away, fell from his Seat, and ſo broke his Neck and died. He was a Man too indulgent to his Children, tho' otherwiſe adorn'd with many good Qualities, and had a great Regard for the Welfare of the People both in Church and State; and therefore tho' GOD puniſh'd his Fault, yet he ſeems to reward his other Virtues, in that his Sons ſucceeded in the Prieſthood for three Generations.

Anno Mundi 2888.

52. When the Wife of *Phinehas* (*n*) heard, that her Husband and her Father-in-Law were both dead, and the Ark of GOD was taken, ſhe fell in Travail of a Son, and liv'd long enough to call him (*o*) *Ichabod*, that is, *Where is the Glory?* or, *There is no Glory*. The Reaſon of which Name ſhe gives in this dying Speech, *The Glory is departed from Iſrael, for the ark of GOD is taken.* She had alſo another Son, call'd (*p*) *Ahitub*, who probably died before his Father and Grandfather, becauſe there is no mention made of his Acting as High Prieſt, and indeed there is no Notice taken of him, than as the Father of *Ahijah* and *Abimelech*, who ſucceeded each other in this Office, when *Saul* was King over *Iſrael*. Their Names were given them, when their Relations were in Proſperity, and ſhew them to be of aſpiring Tempers, the one ſignifying, *The* LORD *is my Brother*, and the other, *The King is my Brother*. However they being under Age to officiate at the Death of their great Grandfather *Eli*, and no one elſe caring to act, and the Judge in the other Country being dead, and *Samuel* being reſpected as a very great Prophet, was by Conſent of all to act (*q*) as High Prieſt, and as Judge in all the Land; and in his younger Years took a Circuit every Year for this Purpoſe; and living at other Times at *Ramah* in the Tribe of *Benjamin*, he builds an Altar in this his Place of Reſidence, becauſe after the Deſtruction of *Shiloh* there was no Declaration made by GOD, where he would have the Ark to be fix'd. And he thought it not proper, when they conſulted about publick Buſineſs for the Good of the People, they ſhould depart without a publick Invocation of GOD's Bleſſing and Direction, and Offering of Sacrifices for that Purpoſe.

53. In the mean Time the *Philiſtines* carry the (*r*) Ark of GOD in Triumph to *Aſhdod*, which ſeems to be their chief City, lying in the Middle of their five Principalities, and having a famous Temple, to which the Country reſorted to worſhip their GOD *Dagon*, an Idol, the upper Part whereof was like a Man, and the lower Part like a Fiſh. They bring this Ark into the Temple, and ſet it before *Dagon* like a Captive before the Conqueror; but when they came in the Morning, they found *Dagon* fallen down in a Poſture of the moſt humble Adoration. This they look'd upon as a mere Chance, and ſo ſet him again in his Place; but when they came the next Morning, *Dagon* was fallen down again, with his Head and Arms broken off, and only the fiſhy Part left before the Ark, the others being thrown at a great Diſtance,

(*i*) Uſſerii *Annales Anno Mundi* 2888. (*k*) Judg. 13. 5. (*l*) 1 Sam. 7. 12. (*m*) *Jewiſh Ant. Book* 5. *Chap.* 11. (*n*) 1 Sam. 4. 19, 20, 21, 22. (*o*) אי כבוד *in* Hebrew *ſignifies* Where is the Glory; *but if it is put for* אין (*as ſometimes it is*) *it ſignifies*, There is no Glory. (*p*) 1 Sam. 14. 3. (*q*) 1 Sam. 7. 15, 16, 17. 1 Sam. 7. 10. 1 Sam. 9. 11, 12, 13. 1 Sam. 10. 8. (*r*) 1 Sam. *Chap.* 5.

to

to ſhew that this Idol had neither Wiſdom nor Strength. Immediately upon this GOD ſmites the Men of *Aſhdod* with a Peſtilence, of which many died; and the reſt were afflicted with a violent bloody Flux, which brought them ſo low, that they were in daily Fear of Death. Thus the *Pſalmiſt* ſaith, (*s*) *He ſmote his enemies in their hinder parts, and put them to a perpetual ſhame.* After this they carry the Ark to *Gath*, and then to *Ekron*, who were alſo puniſh'd with the ſame Diſeaſes. At other Times they ſend the Ark into the Country Villages, and therefore the *Hebrew* (*t*) expreſſes it thus, *The ark of the* LORD *was in the* field of the *Philiſtines*; but this did not anſwer their Expectation, for a great Number of (*u*) Mice came up out of the Earth, and made a very great Waſte in all their Fields. Thus they try all Methods for the (*x*) Space of ſeven Months to keep the Ark among them, but to no Purpoſe. So that at laſt (*y*) upon mature Deliberation they agree together to ſend home the Ark, and ſend with it fit Preſents, even golden Images of the Parts afflicted with the Flux, and of the Mice which deſtroy'd the Country. Theſe they put into a Coffer, and place it on the Side of the Ark. And then they reſolv'd to try an Experiment, to know whether the GOD of *Iſrael* had ſmitten them or no, which was this: They make a new Cart, and tie two milch Cows to it, which had never been yok'd before, keep their Calves at home, and ſet the Cows (as *Joſephus* ſaith) in a Place where three Ways met, without any Guide, concluding, that if they went directly into the *Iſraelites* Country, and carry'd the Ark of GOD to its proper Place, it was he who afflicted them, or otherwiſe their Misfortunes aroſe from ſome other Cauſe. The Cows immediately took the Road to the *Iſraelites* Country, lowing as they went, and the Lords of the *Philiſtines* follow'd them, to obſerve them, till they came to *Bethſhemeſh*, a Town in the Tribe of *Judah*, and in the Confines of both Countries, and (*z*) a Town which belong'd to the Prieſts, whoſe Buſineſs it was to take Care of the Ark, and there they ſtood near a great Stone, which ſeems to have been the Boundaries of the two Countries. It happen'd that the Inhabitants were reaping their Wheat Harveſt, which being about *Whitſontide*, ſhews that the Victory of the *Philiſtines*, being ſeven Months before, was at the latter End of the former Year. The Inhabitants flock together with great Joy on this extraordinary Occaſion, and offer Sacrifices of Thankſgiving; and ſeeing the Preſents in the Coffer on the Outſide, were willing to ſee, if any thing was either plac'd within or taken away. This Fact was (*a*) poſitively forbidden, not only to the common People, but alſo to the *Levites*. But their Curioſity made them forget their Duty. The *Philiſtines* were (*b*) immediately deliver'd from their Diſeaſes, and the Plague of the Mice; and at the ſame Time the Joy of the *Iſraelites* was ſoon turn'd into Mourning, for GOD puniſh'd them for their Preſumption. Our Tranſlation tells us, (*c*) that GOD *ſmote of the people fifty thouſand and threeſcore and ten men*, which is a greater Number than thoſe, who were ſlain at their total Defeat. And as the *Jews* look on *Bethſhemeſh* but as a Village, ſo it is ſtrange, that ſuch a Number of Men could be brought together ſo ſoon in ſuch a Place, and ſo near the Enemies Country. The Words in the *Hebrew* run thus, *He ſmote of the people threeſcore and ten men, fifty thouſand men.* *Joſephus* (*d*) takes it to be *threeſcore and ten men*, and leaves out the *fifty thouſand.* Another *Jew* expounds (*e*) it thus, *Together with the*

Anno Mundi 2889.

(*s*) Pſal. 78. 66. (*t*) 1 Sam. 6. 1. (*u*) 1 Sam. 6. 4, 5, *and* Septuagint *and* Vulgar Latin *on* 1 Sam. 5. 6. *So alſo* 1 Sam. 6. 17, 18. (*x*) 1 Sam. 6. 1. (*y*) 1 Sam. *Chap.* 6. (*z*) Joſh. 21. 13, 14, 15, 16. (*a*) Num. 4. 19, 20. (*b*) Eutychii *Annales*, *pag.* 146. (*c*) Abarbinel *in* 1 Sam. 6. 19. Joſephus *Jewiſh Ant. Book* 6. *Chap.* 2. (*d*) *Ibid.* (*e*) Abarbinel *on* 1 Sam. 6. 19. *The Words in the* Hebrew *run thus*, threeſcore and ten men, fifty thouſand men, *and therefore ſo great a Number is made by an unwarrantable Tranſpoſition of Tranſlators, occaſion'd by the Method in the Oriental Languages of Placing the leſſer Number firſt, and the greater afterward, and alſo repeating the Subſtantive twice, of which ſufficient Examples may be ſeen in the* Hebrew *Bible in* Gen. *Chap.* 5. *The Reaſon of this is taken from the* Arabick *Language, where* The Cardinal Numbers from three to ten, and above 99 govern their Subſtantives in the Genitive Caſe, but from ten to an hundred govern them in an Accuſative Caſe; and the Numbers from three to ten will have a Subſtantive plural, the reſt only a Subſtantive ſingular. *Thus alſo in* Latin, Decem millia virorum & centum viri. *So that in* Arabick, *when the Subſtantive alters its Caſe or Number it is repeated, and the ſame Method is obſerv'd even in the other* Oriental *Languages, which have no Caſes. But in all theſe Examples there is a Copulative to join the laſt Numbers with the firſt, which is not here in the* Hebrew *Text before us, and therefore ſuch a Tranſpoſition cannot be juſtify'd by any ſuch Rule; ſo that we are left at Liberty to ſeek for any Interpretation, eſpecially ſuch an one, as may be conſiſtent with the Opinion of the antient* Jews. *The learned* Bochart *therefore tranſlates it thus*, He ſmote of the People threeſcore and ten men, *that is*, fifty *out of a* thouſand Men. *Which Tranſlation is made, if inſtead of Suppoſing that there is an* Ellipſis *of the Conjunction Copulative* And, *we only ſuppoſe an* Ellipſis *of the Word* מן, *or* Out of, *as there is in* Exod. 19. 12. Exod. 36. 8, 19, 34, 35, *&c.* Joſh. 10. 13. 2 Sam. 23. 24. 2 Kings 17. 24. *And then the Senſe will run thus*, There were fourteen hundred People, who came together on this Occaſion from *Bethſhemeſh* and the neighbouring Parts. Of theſe GOD ſmote ſeventy Men, that is, fifty out of a thouſand, or one in twenty, for Looking into the Ark which caus'd a general Lamentation among the reſt.

ſeventy

ſeventy men of Bethſhemeſh he ſmote in all ſeventy thouſand Men becauſe of the Ark, thus including thoſe who died among the *Philiſtines*. Another Interpretation, which ſeems to be the beſt, is (*g*) this, *He ſmote threeſcore and ten men, fifty out of a thouſand men.* GOD was ſo indulgent, as not to ſlay all that were guilty, but only *ſeventy* of them, obſerving this Proportion, that out of a thouſand Offenders he ſmote only fifty Perſons, that is, a *twentieth* Part; and thus out of *fourteen hundred* that deſerv'd Puniſhment, he ſmote only *ſeventy*. This puts the Inhabitants of *Bethſhemeſh* into a Conſternation, and therefore they ſend to the Men of *Kirjath-jearim*, a ſtrong City in the Tribe of *Judah*, which ſtood upon an Hill, to fetch it thither, where they thought it might be ſecure from any Incurſions of the Enemies. The Men of *Kirjath-jearim* receive it with the utmoſt Reſpect, expecting a Bleſſing would follow them on this Account, and ſet apart ſome *Levites* to attend it according to GOD's Direction. It could not be carry'd to *Shiloh* its antient Seat, becauſe the *Philiſtines* had deſtroy'd that Place, and the Tabernacle upon the Death of *Eli* was remov'd from thence to *Nob*, where it remain'd till the Death of *Samuel*. And after his Death it was carry'd to *Gibeon*. All which Time the Ark was at *Kirjath-jearim*, till *David* brought it firſt into the Houſe of *Obed-edom*, and then into his own City. After which the Tabernacle remain'd at *Gibeon*, till *Solomon*'s Temple was built, for (*h*) there we read, that *Solomon* ſacrific'd after the Death of *David*, becauſe the Tabernacle remain'd there.

54. The Taking of the Ark had a different Effect on the *Philiſtines* and on the *Iſraelites*. The *Philiſtines* were ſtruck with ſuch a Terror, and Veneration for the GOD thereof, that they ſtirr'd no more to improve the Advantages of the Victory which they had thus gain'd, ſo that (*i*) all was quiet for twenty Years. The *Iſraelites* grew into a greater Contempt of Religion, becauſe GOD had (*k*) *deliver'd his glory into captivity, and his ſtrength into the enemies hands*, and perhaps being afraid to fetch the Ark from *Kirjath-jearim*, they fell again into Idolatry. The High Prieſt being under Age could not act, and no one car'd to act in his ſtead; and it was alſo uncertain where he ſhould act, the Tabernacle being in one Place and the Ark in another. In the mean Time *Samuel* acts as a Judge over all *Iſrael*, and (*l*) goes a yearly Circuit for this Purpoſe in the Tribes of *Benjamin* and *Judah*, and very probably into more diſtant Parts. However after (*m*) the Space of twenty Years, the *Philiſtines* now beginning to recruit their Armies, and the *Iſraelites* were awaken'd by a Senſe of their Danger to a Senſe of their Duty, and began to ſeek the Favour of GOD, and lament their Apoſtaſy from him. And when they were aſſembl'd at ſome ſolemn Feſtival, or perhaps ſummon'd to attend, *Samuel* exhorts them to put away all their Idols, and reſolve to ſerve GOD only, promiſing that he would pray to GOD for them, and they ſhould be deliver'd from their Enemies. They did according as they were directed, and obſerv'd a ſolemn Day of Faſting and Humiliation for that Purpoſe; and then they (*n*) pour'd out Water, as they us'd to do on the Feaſt of Tabernacles, to teſtify their joyful Senſe of GOD's Mercy. The *Philiſtines* imagin'd, that the *Iſraelites* met to conſult about a War, and therefore reſolv'd to ſurprize them, before they were prepar'd. The *Iſraelites* hearing of this, deſire *Samuel* to pray for them, who accordingly offer'd (*o*) a Burnt-offering to make Reconciliation for the People. At the ſame Time (*p*) the *Philiſtines* invade them from the South, and (*) the *Tyrians* from the North, ſo that their Diſtreſs ſeems greater than ever. But GOD, who ſhews his Power in our greateſt Neceſſities, (*q*) ſent a terrible Storm of Thunder and Lightning, which kill'd many of them, and affrighted the reſt, and (as (*r*) *Joſephus* ſaith) there was a violent Earthquake, and the Earth open'd in ſeveral Places, and ſwallow'd up ſome of them. So that the *Iſraelites* having *Samuel* for their Captain, purſu'd them, recover'd their Towns, and ſo diſhearten'd them, that they made no other Attempts of this Nature in *Samuel*'s Time. This Victory was the more remarkable, becauſe it was in the ſame Place where they had been defeated twenty Years before. Upon which *Samuel* ſets up a Pillar for a Memorial of it, and calls it (*s*) *Ebenezer*, or *The Stone of Help*, ſaying, *Hitherto hath the* LORD *helped us.*

Anno Mundi 2909.

55. *Samuel* being now ſixty Years of Age, he (*t*) appoints his Sons to be Judges in the ſouthern Part of the Country, whilſt he took Care of the North. But his Sons not acting ſincerely, the Elders were diſſatisfy'd with their Proceedings. *Samuel* complains of this to GOD; GOD permits them to have their Humour, but orders *Samuel* to tell them the Miſeries of an arbitrary Government. The People perſiſt in their Reſolution of having a King, and GOD's Providence brings *Saul* to *Samuel*, and acquaints him, that he was the Perſon appointed for this Authority, and

Anno Mundi 2909.

(*g*) 1 Kings 3. 4, 5. (*h*) 1 Sam. 7. 2. (*i*) Pſal. 78. 61. (*k*) 1 Sam. 7. 15, 16, 17. (*l*) 1 Sam. 7. 1 *to* 9. (*m*) 1 Sam. 7. 6. (*n*) 1 Sam. 7. 9. (*o*) Eccluſ. 46. 18. (*p*) 1 Sam. 7. 10. (*) Eccluſ. 46. 18. (*q*) *Jewiſh Ant. Book 6. Chap.* 2. (*r*) 1 Sam. 7. 12. (*s*) 1 Sam. *Chap.* 8, 9, 10. (*t*) 1 Sam. 10. 1, *&c.*

treats

treats him with a ſuitable Reſpect, gives him an Account of it, anoints him accordingly, and to confirm him herein, he mentions ſeveral Particulars, which afterward came to paſs. It is obſervable, that *Saul* was anointed with (*t*) a *Vial of Oil*, a ſmall Quantity, to ſhew that his Kingdom ſhould continue but a little while; but *David* was anointed with (*u*) a *Horn*, a larger Quantity, to ſhew that his Kingdom ſhould continue from Generation to Generation. *Saul* keeps this as a Secret, and acts with a great Deal of Modeſty. But ſoon after *Samuel* appoints, that they ſhould caſt Lots publickly for this Office, and the Lot fell upon him, when he was not there. However they ſend for him, and when he was among them, he was taller by the Head than any of the reſt; upon which there was a great Acclamation, wiſhing him Proſperity. But *Saul* declines all Acting as their King, until the following Accident happen'd, that he could not avoid it.

(*t*) 1 Sam. 10. 1. (*u*) 1 Sam. 16. 1, 13.

CHAP. IV.

From the Anointing of Saul *to the Dedication of the Temple by* Solomon.

THE *Philiſtines* being quiet in the ſouth and weſt Parts of *Canaan*, (*a*) *Nahaſh* the King of the Children of *Ammon* makes War again with the *Iſraelites*, which was the Occaſion that they deſir'd a King, that (*b*) might *fight their battles*; and (as (*c*) *Joſephus* ſaith) within a Month after *Saul* was choſen King, *Nahaſh* lays Siege to *Jabeſh-gilead*, a Town on the other Side of *Jordan*, in the half Tribe of *Manaſſeh*, and near his own Country. The Inhabitants of *Jabeſh-gilead* being reduc'd to the laſt Extremity, propoſe to ſurrender on Terms: *Nahaſh* in an inſulting Manner propoſeth no other Terms, but to put out their right Eyes, and that this Puniſhment ſhould be a ſtanding Monument of Reproach to the *Iſraelites*, to ſhew that there was none who could relieve them. They deſire ſeven Days Time to ſend for Aſſiſtance, which was granted, upon a Suppoſition that none could be had. The Meſſengers come to (*d*) *Gibeah*, the Place where *Saul* was born and bred, and where he liv'd, and they bring the melancholy News. *Saul* feels an extraordinary Impulſe on him to raiſe an Army, and ſends to all the *Iſraelites* to join him, with ſevere Threatnings if they did not. The People join him according to his Deſire. Upon this he marches, and coming unawares upon the Enemy, he gives them a total Defeat, raiſes the Siege, and immediately the *Iſraelites* at his Return over *Jordan* declare him to be their King in a very ſolemn Manner. And ſoon after this, *Samuel* (*e*) teſtifies his Innocency and Integrity in the Execution of his Office, and ſeems to act no more as a High Prieſt, not being of the regular Line, and ſo he is ſucceeded in that Office by (*f*) *Ahijah* the Son of *Ahitub*, and Grandſon of *Eli* in the Line of *Ithamar* the Son of *Aaron*. Anno Mundi 2910.

2. A (*g*) Year having paſs'd between the Time that *Saul* was anointed to be King over *Iſrael*, and the Time when he obtain'd the Victory over the *Ammonites*, and ſo was confirm'd in the Kingdom, he reign'd two Years longer free from the Yoke of the *Philiſtines*. But when theſe other two Years were ended, the *Philiſtines* got the upper Hand again, and very much clip'd his Power and Authority. At this Time *Jonathan* the Son of *Saul* had the Command of a thouſand Men, with which he deſtroys a Gariſon of the *Philiſtines*, which was in *Geba* in the Tribe of *Benjamin*, and oppreſs'd them very much. The *Philiſtines* reſolve to be reveng'd for this, and gather together their whole Army, conſiſting of a vaſt Number, as appears only from this, that they had (*h*) thirty thouſand Carriages to carry their Baggage, Arms and Proviſion with them. We indeed tranſlate it *Chariots*, but the Word in the *Hebrew* ſignifies any thing that is drawn upon Wheels, or otherwiſe, it would be impoſſible that the Number could be ſo great. The Army of *Saul* hearing of ſuch vaſt Preparations, were very much terrify'd. Many of them hid themſelves in Lurking Holes, others fled beyond *Jordan*, and the reſt knew not what Anno Mundi 2912.

(*a*) 1 Sam. *Chap.* 11. (*b*) 1 Sam. 8. 20. (*c*) *Jewiſh Ant. Book* 6. *Chap.* 5. (*d*) 1 Sam. *Chap.* 11. 4, *and* 10. 26. (*e*) 1 Sam. *Chap.* 12. (*f*) 1 Sam. 14. 3. (*g*) 1 Sam. 13. 1. Kidder's *Demonſtration of the* MESSIAS, *Book* 2. *Chap.* 4. *Page* 91. (*h*) 1 Sam. 13. 5.

to do. *Saul* went with his Army to *Gilgal*, according as (*i*) *Samuel* had before directed him. His Words are these, *Thou shalt go down before me to Gilgal, and behold I will come down unto thee to offer burnt-offerings, and to sacrifice peace-offerings, seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.* Some think the Words *seven days* ought to be join'd to what went before them, and that *Samuel* intended to offer Sacrifices so long. And indeed the Words (*k*) in the *Hebrew* may be thus render'd, *And he tarried seven Days, instead of* the Time until *the solemn Feast which* Samuel *had appointed.* And then it was an absolute Command to tarry till he came without Limitation. However if these Words related to the latter Part, *Saul* ought to have tarry'd till the Day was past, but instead of Tarrying for *Samuel*, he offer'd a Burnt-offering himself. For this *Samuel* reprov'd him, and told him, (*l*) that his *Kingdom should not continue*; and from this Time he seems to be in a distressed Condition, and to have lost that Authority which he had before, for his whole Army was (*m*) reduc'd to six hundred Men, so that he could not look his Enemies in the Face. In the mean Time the *Philistines* went out in Companies, and ravag'd the Country, and were so absolute, that they would (*n*) not suffer any Smith to dwell in the Land, so that the Soldiers had no Swords nor Spears wherewith to act offensively, *Saul* and *Jonathan* only excepted.

3. In the Midst of this deplorable State, *Jonathan* by an extraordinary Impulse from GOD (*o*) goes with his Armour-Bearer alone, attacks a Garison of the *Philistines*, and kills twenty of them in a small Spot of Ground, which a Yoke of Oxen could plow in one Day; the rest seeing this Slaughter, and concluding the Number of the Enemy to be far greater than they were, mistook their Friends for Enemies, and so destroy'd one another. Thus they had an Opportunity to arm themselves with the Plunder of the Field, and for this Reason (*p*) the Deliverance of the Nation is ascrib'd to him. How long this happen'd after *Saul* fell under GOD's Displeasure by Sacrificing, is not expresly mention'd; but there is this Reason to think, that the Distance was not great, because (*q*) the Number of his Army at both Times was exactly the same, consisting only of six hundred Men, and therefore it is probable, that they had only march'd from *Gilgal* to *Gibeah*, where they lay strongly intrench'd in a very advantageous Post, for Fear of being forc'd to a Battle. However this Success of *Jonathan* gave *Saul* an Opportunity of Recovering (*) his former Authority and Government, so that (*r*) the next Account which we have of his Army, is, that it consisted of two hundred and ten thousand Men; and whilst they were thus recruiting, he fights against all his Enemies one after another, the *Moabites*, the *Ammonites*, the *Edomites*, the *Syrians* of *Zobah*, the *Philistines* and the *Amalekites*, and was very successful in all his Enterprizes, delivering the *Israelites* from their Oppressors, tho' he was not able utterly to root out any of them; which made them enter into (*s*) a new Confederacy against the *Israelites* in the Reign of *David*.

Anno Mundi 2914.

4. About this Time the *Reubenites* on the other Side of *Jordan* also begin to enlarge their Conquests. They (*t*) raised an Army of four and forty thousand Men, so that it is probable, that the other Tribes on that Side of *Jordan* were concern'd in the Expedition, only the *Reubenites* being the most numerous, and descending from the eldest Son of *Jacob*, commanded the rest. They made War with the (*u*) *Hagarens*, who are also call'd *Ishmaelites*, as descending from *Ishmael* the Son of *Hagar* by *Abraham*. When their Stock was very much increas'd, so that they had not Pasturage enough for them, they resolv'd to enlarge their Country toward the East, and conquer'd these *Ishmaelites*, who were settl'd in *Arabia-deserta*, as far as the Entrance of that Wilderness which reaches to the River *Euphrates*, which they accordingly effected, and dwelt in their Land until the Time of their own Captivity by (*x*) *Tiglah-pilezer* King of *Assyria*. But the Victory was not so cheap as they expected, for the *Ishmaelites* who dwelt neares to them, having Notice of their Coming, send to their Neighbours (*y*) *Jethur* and *Naphish*, and *Kedemah* or *Nadab*, who were all descended from the same Father, but were before divided into little Kingdoms, to come and join them against a common Enemy; so that when the *Reubenites* expected only to fight against one, they were oblig'd to fight against them all. It seems that they consulted GOD, before they went upon this Expedition, and he encourag'd them to undertake it, and assisted them in it, so that they had all the Success, which they themselves could desire. However the *Ishmaelites* fought stoutly at the first Onset, and were too hard for the *Israelites*, which made them pray to GOD most earnestly in the Midst of the Fight, representing to him the pious Confidence which they plac'd in his almighty Power, and not in their Arms and warlike Skill. Upon this GOD gave the *Israelites* an intire Victory, induing

(*i*) 1 Sam. 10. 8. (*k*) 1 Sam. 13. 8. (*l*) 1 Sam. 13. 14. (*m*) 1 Sam. 13. 15. (*n*) 1 Sam. 13. 19 *to the End.* (*o*) 1 Sam. *Chap.* 14. (*p*) 1 Sam. 14. 45. (*q*) *Compare* 1 Sam. 13. 15, *and* 14. 2. (*) 1 Sam. 14. 47. (*r*) 1 Sam. 15. 4. (*s*) Psal. 83. 1 *to* 9. (*t*) 1 Chron. 5. 1 *to* 11, *and* 5. 18 *to* 23. (*u*) Gen. 16. 15, 16. (*x*) 2 Kings 15. 29. (*y*) Gen. 25. 12, 13, 15.

them

them with extraordinary Courage, and daunting their Enemies. The *Iſraelites* took all their Cattle and Booty, and an hundred thouſand Captives of all Sorts, ſome of whom they ſold, and others they employ'd about their own Buſineſs; and ſo they poſſeſs'd that Country, until they were carry'd Captive by (*z*) *Pekah* the Son of *Remaliah*. In the ſame Manner the (*a*) half Tribe of *Manaſſeh* dwelt on the other Side of *Jordan*. They were (*b*) firſt poſſeſs'd of all the Kingdom of *Og* in *Baſhan*, from whence they extended their Territories unto the northern Parts of that Country. But the *Gadites* could make no Conqueſts, having the *Reubenites* on the South, the *Manaſſites* on the North, and the Deſarts of *Arabia* on the Eaſt.

5. Soon after this *David* was born to *Jeſſe*, the Time of whoſe Birth may be thus computed.

The Temple finiſh'd by *Solomon* in the Year	3000
(*c*) *David* liv'd Years	70
(*d*) *Solomon* had reign'd Years	11
Total ſubſtract	81
Remains the Year	2919

6. The *Iſraelites* having thus beſtir'd themſelves on every Side, and got the better of all their Enemies, enjoy'd a ſettl'd Peace, ſo that we have no farther Account of their Actions for many Years. After this (*e*) *Samuel* by GOD's Direction orders *Saul* to deſtroy the *Amalekites*, for their ſevere Uſage of the Children of *Iſrael* at their firſt Coming into the Wilderneſs. For which Reaſon GOD himſelf had (*f*) made a Declaration of a perpetual War againſt them, and after that (*g*) renew'd it at their Entrance into the Land of *Canaan*, with a Charge not to forget it, and now order'd it to be put in Execution. *Saul* goes upon this Expedition, but contrary to his Orders, he ſpares the Cattle and other things of Value, and *Agag* their King, who was afterwards ſlain by *Samuel*'s Orders. This ſo diſpleas'd GOD, that he declar'd that the Kingdom ſhould be taken from *Saul*, which was a great Affliction to *Samuel* for ſome Time, eſpecially becauſe GOD had not as yet declar'd, who ſhould ſucceed him. Upon this GOD (*h*) commands him to go to *Bethlehem*, and there privately to anoint *David* to be their King. After this (*i*) *David* was endued with a Spirit of Prudence to behave himſelf wiſely on all Occaſions, a Spirit of Courage, ſo that he dar'd to fight with a Lion and a Bear, and a Spirit of Propheſy, in which he was very eminent, and ſo completely qualify'd to be their King. On the other Hand, (*k*) *Saul* grew melancholy, timorous and ſuſpicious. He ſtarted when there was no Danger, and thereby became very unfit for Buſineſs. He was ſometimes furious and diſtracted, always full of Anxiety and Solicitude of Mind. His Courtiers and probably his Phyſicians perceiving this Diſorder, (*l*) adviſe him to the Uſe of Muſick; upon this *David* is ſent for as a fit Artiſt for this Purpoſe, who ſeems to have but one (*m*) Opportunity to try the Experiment, which ſucceeded according to Expectation. For immediately upon this the *Philiſtines* (*n*) bring their Army into the Field, ſo that the next Time *Saul* ſaw *David*, he (*o*) did not know him.

Anno Mundi 2940.

Anno Mundi 2941.

7. From this and ſeveral other Examples among the *Jews* and *Greeks*, there are many of the Opinion, that their Muſick did far exceed the beſt of our modern Compoſitions. But this is much eaſier ſaid than prov'd; and it is a difficult Matter to gueſs in what Manner it was perform'd. We know very exactly the Meaſures which the *Greeks* us'd in their Poetry. We know that they formerly ſang their Verſes, and that they have written (*p*) upon this Subject, of which there remain ſome Tracts; but all this hath not prevented its being loſt, inſomuch that it is impoſſible for us to know, what Airs they gave to the Odes of *Pindar*, and their Scenick Poets; only that they ſang the ſame Tune in their Στροφὴ, *Strophe*, or when they turn'd to the Audience on the right Hand, then in their Ἀντιστροφὴ, *Antiſtrophe*, when they turn'd to the left Hand, and then in their Ἐπωδὸς, *Epodos*, when they turn'd to the Middle of the Audience; and therefore tho' they took Verſes which conſiſted of any Number or Quantity of *Syllables* as they thought fit, yet in their ſeveral Repetitions they were confin'd to the ſame again without Variation. But the *Jewiſh* Muſick being of a much more early Date, being not particularly deſcrib'd by any Author, and the greateſt Criticks in the *Hebrew* Language not agreeing concerning their Poeſy, it is much more difficult to gueſs at their Muſick. For this Reaſon *Boe-*

(*z*) 2 Kings 15. 29. (*a*) 1 Chron. 5. 23, 24. (*b*) Joſh. 13. 30. (*c*) 2 Sam. 5. 4, 5. (*d*) 1 Kings 6. 37, 38. (*e*) 1 Sam. *Chap.* 15. (*f*) Exod. 17. 14, 15, 16. (*g*) Deut. 25. 17, 18, 19. (*h*) 1 Sam. *Chap.* 16. (*i*) 1 Sam. 16. 13. (*k*) 1 Sam. 16. 14. (*l*) 1 Sam. 16. 15 *to the End.* (*m*) 1 Sam. 16. 19 *to the End.* (*n*) 1 Sam. 17. 1. (*o*) 1 Sam. 17. 55 *to the End.* (*p*) Ariſtoxenus, Euclid, Nicomachus, Alypius, Gaudentius *and* Ariſtides *printed by* Meibomius, *and* Ptolomy *printed by Dr.* Wallis.

thius

thius in his *Treatiſe* on this Subject, tho' he ſpeaks at large of that which was us'd among the *Greeks*; yet he wholly omits to mention any thing of the *Jews*. For this Reaſon (*q*) the famous *Kircher*, a Man ſo eminent in all Parts of Oriental Learning, tho' he deſcribes the Form of all the *Jewiſh* Inſtruments, yet he tells us nothing of their Tunes. And when he propos'd ſeveral Notes to anſwer (as he thought) the Accents in the *Hebrew*, yet leſt it might be miſtaken for an Eſſay of this Nature, he ſtiles it, *The modern Muſick of the* Hebrews. And (*r*) a very learned Author of our own Nation ſaith, *It is certain, that the* Jews *had a ſet ſolemn Way of Muſical Service; but how to be compar'd unto, or drawn up to any Correſpondence with our Ways, I doubt (and more than ſo too) whether any Man is able to perform it.* And therefore the Reader will excuſe a Digreſſion on this Subject.

8. Monſieur *Le Clerc* (*s*) tells us his Opinion in general Terms in theſe Words, *If we ſhould ſay, that the Muſick of the antient* Hebrews *was not very regular, it is not improbable. They were a Nation entirely given to Agriculture, who had neither Theaters nor publick Diverſions after this Manner. All the publick Uſe which they made of their Muſick, conſiſted in Singing of ſacred Hymns, which* David *inſtituted, and nothing obligeth us to think, that this Muſick was harmonious and methodical. We know, that at this Day the* Jews *ſing very confuſedly in their Synagogues, and they read the* Scriptures *in Singing, be it Proſe or Verſe. The* Mahometans *ſing their* Alcoran, *which ariſeth from its being full of Verſes. The Proſe of the* Hebrews *hath ſome too, and it is perhaps for the ſame Reaſon, that the* Jews *ſing their* Bible *Time out of Mind, tho' they know not wherein the Poetry conſiſts.*

9. But *Kircher* (*t*) on the other Hand thinks, that it was an exact Muſick, and gives his Opinion at large in this Manner, *There is no Doubt, but that the Muſick of the* Hebrews *was moſt perfect in the Time of* David *and* Solomon. *For ſince* David *acted the Part of a Muſician from a Child, and was wonderfully affected with it, it was impoſſible, that when he was rais'd to the higheſt Degree of Honour, he ſhould not promote it to the utmoſt. And as we ought to believe, that* Solomon *was inſtructed of* GOD *in the Knowledge of all other things, ſo alſo of Muſick. For I do not ſee how that divine Building could be ſo compleatly made, according to all the Rules and Numbers of harmonical Proportion, without the greateſt Knowledge and Skill of Muſick. Certainly all the Veſſels of the Temple were plac'd in a wonderful Order, and eſpecially the Muſical Inſtruments were made with the moſt exquiſite Art, and fram'd with the greateſt Variety and Wiſdom; and he only can be ignorant hereof, who doth not underſtand the Order and Diſpoſition of every thing, which occur'd in this divine and wonderful Fabrick.* Joſephus (*u*) *tells us, It is moſt certain, that* Solomon *made four hundred thouſand Inſtruments for the Uſe of the Choir. From whence it naturally appears, that the Muſick of* Solomon *exceeded ours by many Degrees. Neither is it probable, that ſuch an innumerable Parcel of Muſical Inſtruments, made by the greateſt Skill, ſhould ſerve only for the Producing of ſome rude and inartificial Sounds, but we muſt believe, that it did equal the chief of our Inſtruments, and the Art of our beſt Organiſts. There was certainly a wonderful Order of Songs and Chanters, a wonderful Diſtribution of the Singers, and a wonderful Agreement of Words fitted to harmonious Notes. Neither is it likely, that all the Inſtruments of one Choir did perform their Parts in Uniſon, but that they made a various Harmony with an admirable and an ingenious Contexture of the upper Parts with their reſpective Baſſes.*

10. The Reaſons alledg'd by ſo learned an Author do fully prove, that the Muſick of the *Hebrews* was not ſo mean, as *Le Clerc* would have it. But it is not probable, that it came near to that Perfection, wherewith this Science hath been improv'd in this laſt Age.

11. For firſt, It is not probable, that they had any Diviſions of many Notes to a Syllable, any *Fuges* or Repetitions of Words; but that they plainly ſang the ſame Words, as they lay before them in the *Pſalms*. Theſe may be juſtly reckon'd ſome of the Graces of our preſent Muſick, but if they had been in Uſe among the *Jews*, they would have render'd the Service ſo long, that it would have been a Wearineſs to perform their ordinary Tasks, or eſpecially their ſolemn Muſick on extraordinary Occaſions. The *Jews* had their daily Sacrifices, and Burning of Incenſe. They had their morning and evening Prayers. They read in their Synagogues out of the Law of *Moſes* every Sabbath Day, ſo as to read over the five Books every Year. They had alſo Leſſons out of the Prophets, and none of theſe things were to be left undone. And as to their Singing, they had a Cuſtom at the Paſſover to ſing the 113th *Pſalm*, with the five following, which they call'd *The great Hallelujah*. They had a ſet *Pſalm* for every Day

(*q*) Kircher's Muſurgia univerſalis, *lib.* 2. *cap.* 5. *ſect.* 6. (*r*) *Mr.* John Gregory *on the* Nicene *Creed, in his poſthumous Works, Page* 47. (*s*) Univerſal *and* Hiſtorical Library *for the Year* 1688. *vol.* 8. *chap.* 8. *pag.* 258. (*t*) Kircher's Muſurgia Univerſalis, *lib.* 2. *cap.* 4. *ſect.* 4. (*u*) Joſephus *Jewiſh Antiquities, Book* 9. *Chap.* 2.

in

in the Week, and on the Sabbath Day; and beſide the Pſalm for the Day, they ſang Part of *Deut.* 32, and *Exod.* 15. There was alſo an Aſcent of fifteen Steps or Stairs in the Temple between the Womens Court and the Mens at the Gate of *Nicanor*; and upon thoſe Steps did the *Levites* ſing the fifteen Pſalms, which immediately follow'd the *hundred and nineteenth*, upon each Step one, at the Feaſt of *Tabernacles*, whence (*u*) each Pſalm is call'd שיר המעלות, *A Song of Degrees*, or *Steps*; ſo that if their Muſick had been lengthen'd by theſe Additions, and Improvements which later Ages have made, it would have been a very tedious Service, and have requir'd more Time, than could have been allow'd for the Performance thereof.

12. Secondly, It is probable, that they had but one Part. For tho' there is mention, (*x*) that *Solomon* had *men ſingers and women ſingers*, and (*y*) that *the ſons of the Levites* join'd with them in Singing; yet they might only ſing the ſame Part in an *Octave* above the Men, as the Women and Boys naturally ſing in our Country Churches, and therefore they wanted the Harmony of a Conſort, or ſeveral Parts at the ſame Time, which is the Glory of all Muſick. If we ſhould ſuppoſe, that they had the Accents to guide them, yet theſe, being the ſame both for Men and Boys, could not intend a Variety of Parts. It ſeems impoſſible, that there ſhould be any ſuch Compoſition without the Knowledge of the *Gammut*, which is the Ground of all Muſick, in which the ſeven Letters do readily ſhew us the Concords and Diſcords in every *Octave*; and this was firſt invented by *Guido Aretinus*, about the Year of our LORD 960. Accordingly St. *Auguſtine* in the firſt Tome of his Works, writes no leſs than ſix Books concerning Muſick, but not a Word concerning any Variety of Parts, of which he could not but have taken Notice, had it been known either in or before his Time.

13. But leſt it ſhould be thought, that they had Variety of Parts in the firſt Temple, and loſt the ſame at the Captivity, there ſeems (*z*) to be Mention of the Contrary. *It came to paſs, as the trumpeters and ſingers were as one, to make one ſound* (in *Hebrew* קול אחד one Voice) *to be heard in praiſing and thanking the* LORD, *and when they lift up* this *their voice with the trumpets and cymbals and inſtruments of muſick, and praiſed the* LORD, *ſaying, For he is good, for his mercy endureth for ever, that then the houſe was filled with a cloud, even the houſe of the* LORD. Where we may obſerve, that this קול אחר *one Voice* or *Part*, is mention'd as the greateſt Excellency of the *Jewiſh* Muſick, and therefore it had not as yet arriv'd at a greater Perfection.

14. To this it may be objected, That the *Greeks* had their *Scale* of Muſick, their Διαπέντε, their Διαπασῶν, *&c.* and conſequently their Muſick of many Parts. In Anſwer to which it may be ſaid, that tho' we find Mention of ſeveral Diſtances in Muſick among the *Greeks*; yet they ſeem rather to be Leaps in a ſingle Part, than Concords in Compoſition. The Diſtances talk'd of among the *Greeks* are (*a*) the *ſecond*, the *third*, the *fourth*, the *fifth*, and the *eighth*. Now if theſe were deſign'd to ſignify the Concords, it was ill done to place the *fourth*, and worſe to place the *ſecond* among them; or if ſuch were admitted, it is a Wonder, that the *ſixth* (which is known to be a Concord) was refus'd. But if theſe were us'd to ſhew the Diſtances, by which a Voice may riſe or fall, it is no Wonder, that they left out the *ſixth* and *ſeventh* (being Diſtances not to be us'd without better Judgment and Deſign than thoſe Times would admit of) and mention'd the reſt as common in their Muſick.

15. The Scale of Muſick among the *Greeks* conſiſted but of fifteen Notes, or the Diſtance of two *Octaves*; the firſt from their Προσλαμβανόμενος (which was the *Key* of their *Muſick*, and always their loweſt Note) to their Μέση, or *Middle Note*, and the other from their Μέση, or *Middle Note*, to their Νήτη ὑπερβολαίων, or *Higheſt Note*; by which they only deſign'd to ſhew the utmoſt Extent of a ſingle natural Voice; and their ſeven Moods ſo much talk'd of, were no more than the ſeven (*b*) different Methods of Altering their *Flats* and *Sharps* plac'd at the Beginning of a Leſſon, or (as we call it) the Alteration of the *Mi*, which they therefore call'd Μεταβολὴ κατὰ τόνον. Beſides, the Names of their Notes in the *upper Octave* have no Affinity with the Names in the other. Whereas the Scale invented by *Guido Aretinus* conſiſted of twenty Notes (tho' our modern Compoſers in many Parts often exceed the Scale both above and below) and the Notes in every *Octave* begin with the ſame Letter, that we may thereby more readily compute the Concords and Diſcords. And laſtly, Had there been a Compoſition of many Parts among the *Greeks*, the learned Dr. *Wallis*, who took ſo much Pains herein, and was moſt curious in Finding out ſuch Difficulties, would, no Doubt, have met with ſome Footſteps thereof; but inſtead of any ſuch Diſcovery, he (*c*) plainly tells us the contrary.

16. It

(*u*) Pſal. 120, *&c. as far as* Pſal. 134 *incluſively.* (*x*) Eccleſ. 2. 8. (*y*) 1 Chron. *Chap.* 25. (*z*) 2 Chron. 5. 13. (*a*) Τόνος *A ſecond*, Δίτονος *A third*, Διατεσσάρων *A fourth*, Διαπέντε *A fifth*, and Διαπασῶν, *An eighth.* (*b*) *Dr.* Wallis *his Appendix to* Ptolomy, *pag.* 313. (*c*) Wallis *in his Appendix to* Ptolomy, *pag.* 316. Supereſt de veterum Melopœiâ monendum. Simplicem eam fuiſſe, & (quantùm

16. It may alſo be objected, That (*d*) the *Chaldeans* had their סומפוניא, a Word plainly deriv'd from the *Greek* συμφωνία, or *Symphony*, which ſuppoſeth many Parts; and if it was ſo in *Chaldea*, we may conclude it to be the ſame in the Land of *Canaan*. But to this it may be anſwer'd, that the Word Συμφωνία in *Greek*, from whence the *Chaldee* Word is deriv'd, doth not ſignify a Conſort, but rather ſomething elſe ſounding with the Voice, σὺν φωνῇ, which is equally true of Inſtruments ſounding in Uniſon; and accordingly in our Tranſlation we render it a *Dulcimer*; and it is obſervable, that (*e*) the *Jewiſh* Commentators (who are the beſt Judges of this Matter) do all expound it of Inſtrumental and not of Vocal Muſick, and may therefore properly ſignify Inſtruments join'd with the Voice. This *Joſephus* (*f*) allows to be the Method of *David*, when he was with *Saul*, and that *he ſang Hymns and Pſalms to the Harp*, and this may be what the *Septuagint* (*g*) calls ψαλμὸς ὀργάνων, a *Pſalm*, or *Singing with the Organ*. Like to this is that Expreſſion (*h*) of *Solomon*, He had *muſical Inſtruments, and that of all ſorts:* In *Hebrew* שרה ושרות. Where we may obſerve, that theſe two Words are the ſame, only one is in the ſingular Number, and the other in the plural; and as they are deriv'd from the Verb שרר *to deſtroy*, they may ſignify ſuch an inſtrumental Muſick, which, when join'd to the Voice, will deſtroy the Words, that they cannot ſo clearly be underſtood. And therefore we are only told, (*i*) that *Solomon* had ſometimes vocal Muſick alone, as *men ſingers and women ſingers*, and ſometimes סומפוניא a *Symphony* of Inſtrumental Muſick in *Uniſon* added to it, ſometimes שרה, one only Inſtrument, and ſometimes שרות, or many join'd together at the ſame Time. And (*k*) the Servants of *Saul*, who would certainly have had the beſt which could have been procur'd, did not think of having many together, but only a ſingle Perſon, who was skill'd in this Science.

17. If it is ask'd, How this Muſick came to be ſo famous? It may be anſwer'd, *Firſt*, That it was not famous, eſpecially if we compare it with the modern Improvements. The *Greeks* tell us ſtrange but (*l*) falſe Stories of their Muſicians; but the *Scriptures*, not being us'd to ſuch romantick Expreſſions, affirm, that (*m*) *the ear is not fill'd with hearing*, and that (*n*) *ſinging* of *ſongs to an heavy heart* will avail little. So that we may ſuppoſe, that they had not the full Sound of the three Concords to the Baſs, as we have in our Compoſition of four Parts, neither could they always move the Paſſions thereby, and therefore it was not ſo famous as we are apt to imagine.

18. But *Secondly*, Tho' it came not nigh the Perfection of Muſick in this Age, yet it was famous, becauſe it far excell'd all the reſt in the World. Muſick, as well as all other Arts and Sciences, hath been wonderfully improv'd. Let us look back within the Memory of Man, and we ſhall ſcarcely find a Diviſion of many Notes to one Syllable us'd in Compoſition, and (*o*) a great Maſter in his Time diſapproving of it. Let us look back from thence to the Time of Queen *Elizabeth*, and there we find *Morley* the chief Muſician of his Age mentioning ſeveral *Moods* of Time, which are now known to be immuſical, and the Notes prick'd without Bars, as if they knew no Time at all. The Age before him had no Points or *Fuges*; before that all the Notes in the upper Parts were of an equal Length with thoſe in the *Baſs*, and for this Reaſon all muſical Compoſition was call'd *Counterpoint*. In the tenth *Century* the *Gammut* or *Scale of Muſick* was ſcarcely invented. Before that St. *Auguſtine* treats thereof as if it was only a graceful Pronunciation; and if we look but a little farther back, we have ſtill more Reaſon to believe, that ſuch a Performance, which would not now be admir'd, might then be reckon'd extraordinary. And therefore the Method by which *Saul* was cur'd, might probably be this: *David's*

(quantùm quidem ego perſentio) nonniſi unius (ut jam loquimur) Vocis: ut qui in eâ fuerit concentus, in Sonorum ſequelâ ſpectaretur, quem nempe faceret Sonus antecedens aliquis cum ſequente. —— Ea verò, quæ in hodiernâ Muſicâ conſpicitur, Partium (ut loquuntur) ſeu Vocum duarum, trium, quatuor, pluriumve inter ſe conſenſio (concinentibus inter ſe, qui ſimul audiuntur, Sonis) Veteribus erat (quantùm ego video) ignota.—— Continuarum (ut aiunt) Partium (ut ſunt apud nos Baſſus, Tenor, Contratenor, Diſcantus, &c.) alterâ alteri ſuccinente; aut etiam Diviſionum (ut loquuntur) ſeu Minuritionum cantui tardiori concinentium, ego in Veterum Muſicâ vix ulla veſtigia (haud certa ſaltem) deprehendo. (*d*) Dan. 3. 5, 10, 15. (*e*) *See the* Jewiſh Commentators *on* Daniel *printed by* Buxtorf, *or* Rabbi Jacchides *printed alone in* 4*to at* Amſterdam 1633. (*f*) *Jewiſh Antiq. Book* 6. *Chap.* 9. Λέγων τε τὰς ὕμνους καὶ τὰς ψάλμους ἐν τῇ κιννύρᾳ. (*g*) *Upon* Amos 5. 23. (*h*) Eccleſ. 2. 9. (*i*) *The learned Reader may find a Probability for this Expoſition, by Comparing this Phraſe* שרה ושרות Eccleſ. 2. 8. *with another of the like Nature* נשם מטר וגשם מטרות עזו, Job 37. 6, *which we tranſlate thus*, The ſmall rain, and the great rain of his ſtrength. (*k*) 1 Sam. 16. 15, 16, 17. (*l*) *Dr.* Wallis *in his Appendix to* Ptolomy, *pag.* 317. Adeóque omninò mihi perſuadeo, neque veterum Muſicam accuratiorem noſtrâ fuiſſe, neque prodigioſos illos effectus (qui memorari ſolent) in hominum animos (puta ab *Orpheo*, *Amphione*, *Timotheo*, &c. præſtitos) olim obtigiſſe, niſi per audacem ſatis *Hyperbolen* ab *Hiſtoricis* dicas; vel id ob ſummam *Muſices* raritatem (magis quàm præſtantiam) apud imperitam plebem contigiſſe. (*m*) Eccleſ. 1, 8. (*n*) Prov. 25. 20. (*o*) Simpſon's *Compendium of Muſick*, *Part* 4. *Sect.* 14. *Page* 114.

playing

playing on the Harp might make *Saul* attentive to the Muſick, as ſomething very curious, and it might alſo chear his Spirits. Then he might add ſuch Words in Singing, as might be proper for ſuch a Purpoſe, with the greater Succeſs, and thus (*p*) *Joſephus* tells us, that *he ſang Hymns and Pſalms upon his Harp*. But above all, it was GOD alone who gave a Bleſſing to his Endeavours, otherwiſe he could not have been more ſucceſsful at this Time, than he was (*q*) at another.

19. Immediately upon this a ſudden Occaſion happen'd to employ *Saul*'s Thoughts another Way; for (*r*) the *Philiſtines* brought their Army into the Territories of the *Iſraelites*, and pitch'd in a Place of the Tribe of *Judah*, call'd *Ephes-dammim*, or *The Coaſt of Blood*, which probably was ſo call'd from the total Overthrow of their Army at this Time. The *Iſraelites* encamp upon an oppoſite Mountain with a Valley between them, ſo that they might fight at any Time, if both were reſolv'd upon a Battle, otherwiſe they had taken the Advantage of the Ground, that neither could be forc'd. *Goliath* the Giant, and Champion of the *Philiſtines*, comes every Day into the Valley, and challenges to fight with any one of the other Army. This continu'd (*s*) forty Days, during which Time both Armies remain'd in the ſame Camp. His (*t*) great Bulk frightens them all. *Jeſſe* ſends *David* by a ſpecial Providence to ſee his three Brethren, who declares his Readineſs to fight with this Giant. *David* having been anointed ſo privately, that none of his Brethren, but only his Father *Jeſſe* knew it; his eldeſt Brother was very angry at him for his Boldneſs. However he perſiſts in his Reſolution even before *Saul*. *Saul* tells him, (*u*) that he was not able to fight with him, for he was but a Youth, and the (*x*) *Philiſtine* diſdain'd him for the ſame Reaſon, and makes no Doubt of killing him immediately. But great Boaſting is not always ſucceſsful. There is (*y*) a GOD, *who gives victory to kings, and* not only *delivered David his* anointed *ſervant from the peril of the ſword*, but alſo enabl'd him to take off the Head of this Giant, and bring it with him into the Army. Upon this the *Philiſtines* quit their ſtrong Camp, and run away, and the *Iſraelites* gain an intire Victory over them, and purſue them into their own Country. *David* on this Occaſion ſhewing himſelf a Soldier, a Tent was provided for him, and at the Return from the Victory, the Armour of *Goliath* and his Sword was given to *David*, who lodg'd it there for ſome Time; and when the Tent was taken down, it was depoſited in the Tabernacle to remain there as a Monument of this Victory. Upon this *David* compoſeth the *ninth Pſalm* to praiſe GOD for his Mercies. Accordingly (*z*) the Title is tranſlated by ſome, *To the chief Muſician upon the Death of the Champion*; and the *Chaldee Paraphraſe* interprets it thus, *Upon the Death of the Man, that came out between the two Armies*.

20. It may ſeem ſtrange, that *Saul* ſhould not know *David*, who had ſo lately attended upon him at Court; and that *Abner* alſo could not tell who he was. To ſolve this ſome obſerve, that (*a*) he doth not ask, Who he was? but Who was his Father? having before (*b*) promis'd to make his Father's Houſe free in *Iſrael*. And therefore tho' he might remember him, yet he might forget his Family. However it is poſſible, that *Saul* might not know *David*; for in ſuch a Multitude of Buſineſs as Kings have, and among ſo many new Faces, which they ſee every Day, it was eaſy to forget a Man, whom he had probably ſeen but once before, when he was craz'd, and had a Diſtemper in his Head, as *Saul* had. *David* alſo came now in another Kind of Habit, than when he was ſent for to wait on *Saul* at Court; for he (*c*) was cloath'd as a Shepherd in a ruſtick Dreſs. He appear'd then in the ſoft Airs of a Muſician, and therefore was the leſs ſuſpected to come now as a Champion.

(*p*) *Jewiſh Antiq. Book 6. Chap. 9.* (*q*) 1 Sam. 18. 10, 11. 1 Sam. 19. 9, 10. (*r*) 1 Sam. 17. (*s*) 1 Sam. 17. 16. (*t*) *His Height is deſcrib'd* 1 Sam. 17. 4. *to be ſix Cubits and a Span; ſo that as a Cubit is reckon'd to be* 21,888 *Inches, and a Span* 10 *Inches, he was* 11 *Feet and* 9 *Inches high. The* Anakims *who fled to* Gath, Joſh. 11. 22, 23. *were a Race of Giants,* Num. 13. 28, 32, 33. Deut. 9. 1, 2. *and this* Goliath *of* Gath *exceeded them all in Stature. And as the common Size of Men is but half ſo high; ſo if every Part was proportionable to his Height, as probably it was, the Weight of his whole Body, or of each Limb, muſt be to others, as the Cube of* 2 *is to the Cube of* 1, *or eight Times as much, and conſequently his Head was a ſufficient Burden for a Man to carry. The Weight of his Armour ſeems proportionable to his Bulk. The Weight of his Coat of Mail,* Verſe 5, *was* 5000 Shekels of Braſs; *ſo that as a* Shekel *weigh'd about half an Ounce of our common Weights,* 16 *of which goes to the Pound, it weigh'd about* 156 *Pound and a Quarter.* The ſtaff of his ſpear, *Verſe* 7, was like a weaver's beam. *The Spear's Head,* ibid, weigh'd 600 Shekels, *or* 18 *Pound and* 3 *Quarters. Hence the Weight of his whole Armour hath been thus computed. The Spear's Head* 18 l. ¾. *The Staff of the Spear* 18 l. ¾. *The Helmet* 15 l. *The Shield* 30 l. *The Coat of Mail* 156 l. ¼. *The Sword* 4 l. ¼. *Total* 243 l. *So that his Proportion of Strength and Stature being as* 8 *to* 1, *it would be equivalent to a Coat of* 32 l. *Weight for a common Perſon in this Age.* (*u*) 1 Sam. 17. 32. (*x*) 1 Sam. 17. 42. (*y*) Pſal. 144. 10. (*z*) *The Title* Upon Moth Labben *is by many interpreted,* Upon the Death of him, who came between, *taking the Word* בן *for* בין between, *which if form'd like a Noun makes in the plural Number* בנים, *and thus* 1 Sam. 17. 4. *he is call'd,* A Champion in our Tranſlation, *but in the* Hebrew איש בנים, *or* One of the two, who came between *the two Armies. See* Lightfoot, *Vol.* 1. *Page* 55, *who tranſlates it,* Upon the Death of the Champion. (*a*) 1 Sam. 17. 55, 56, 58. (*b*) 1 Sam. 17. 25. (*c*) 1 Sam. 17. 40.

And

And as for *Abner*, he being a military Man, and much abroad, might not have ſeen *David*, when he was at Court; or perhaps knowing that his three eldeſt Brethren were in the Army, and that *David* was not among the Number, tho' they both might know his Face, yet they could not call him to mind, as not expecting to ſee him at that Time.

21. The Age of *David* at the Time of this Victory may be thus computed. Firſt, It appears by the Story, that it was in the latter End of the ſame Year when he was anointed. Secondly, It was (*d*) forty Years before the Conſpiracy of *Abſalom*, and this Conſpiracy was eight Years before his Death, as will appear in its proper Place. As therefore *David* liv'd (*e*) ſeventy Years in all, ſo if eight and forty is taken out of them, it will appear, that he was two and twenty Years old at this Time, when (*f*) he was call'd *a Youth*, and *a Stripling*, and yet was of an Age to undertake ſo great an Exploit.

Anno Mundi 2941.

22. *Jonathan* the Son of *Saul*, hearing of and ſeeing the (*g*) Behaviour of *David*, took an intire Affection to him, and was his Friend for ever after, according to the utmoſt of his Power, in all his Difficulties. *Saul* alſo takes him into his Family, whereby their Acquaintance was increas'd. But this laſted not long; for as they went to *Jeruſalem*, where *David* (*h*) plac'd the Head of *Goliath* as a Monument of the Victory, the People came out to meet them with various Inſtruments of Muſick, ſinging a ſhort natural Rhythme, *Saul hath ſlain his thouſands, and David his ten thouſands.* This Preferring of *David* before *Saul* made him jealous. So that being in one of his Fits, and *David* playing on his Muſick to relieve him, he had certainly kill'd *David* with a Javelin, if he had not avoided the Blow. *Saul* now removes him from Court, and makes him Captain over a thouſand Men, with a Charge to act bravely, and promiſing him that upon the ſame he ſhould be his Son-in-Law, as he had offer'd before to him, who ſhould kill *Goliath*. But when all things were perform'd on *David*'s Part, and the Time of Marriage was come, ſhe was baſely given to another. *Michal*, *Saul*'s Daughter, falls in Love with *David*, and *Saul* conſents to the Match, on Condition, that he kill'd an hundred of the *Philiſtines*, expecting that he would be kill'd in the Attempt. *David* kills two hundred and eſcapes; ſo that the Match was now conſummated, which could not be avoided. *David*'s Succeſs makes *Saul* ſtill more jealous, ſo that (*i*) he ſpeaks to his Son *Jonathan* and his Servants to kill *David*. *Jonathan* intercedes for *David*, and makes up the Difference. *David* is more ſucceſsful in the Wars, which makes *Saul* the more raging, and he endeavours to kill *David* with a Javelin in the ſame Manner as before; and after this he ſends Meſſengers to his Houſe to kill him. Upon this *David* compoſeth (*k*) the fifty ninth Pſalm. GOD hears his Prayers, and his Wife contrives a Method for him to eſcape. *David* upon this goes to *Ramah*, and dwells with *Samuel*. *Saul* ſends Men to kill him there, but they failing in their Deſign, he goes himſelf, but to as little Purpoſe. *David* finding that he could not be ſafe at *Ramah*, takes the Opportunity, whilſt *Saul* was there, to go to *Gibeah*, where *Saul* liv'd, and (*l*) conſult with *Jonathan* about his Safety. *Jonathan* promiſes to ſound his Father's Temper, and diſcover it to him, which he did with the Hazard of his own Life. For this Purpoſe they met at an appointed Time, at a Stone (*m*) call'd *The Stone Ezel*, or, *The Stone of Travelling*, which is ſuppos'd to have been ſet up, where ſeveral Roads met, to direct Travailers in their Way, and therefore a fit Place from whence *David* might make his Eſcape if he had been diſcover'd, there being alſo many Buſhes near, (*n*) where People might hide themſelves. Here *Jonathan* diſcovers to *David* his Father's Reſolution to kill him. So that he is now forc'd to a perpetual Baniſhment. Soon after this *Jonathan* had a Son, whom he call'd *Mephiboſheth*. This ſeems to be the Name by which he was call'd in private, tho' to avoid *Saul*'s Anger, he was publickly (*o*) call'd *Meribbaal*. The Time when he was born is (*p*) plainly mention'd, *Jonathan, Saul's ſon, had a ſon that was lame in his feet, and was five years old when the tidings came of Saul and Jonathan's* Death *out of Jezreel, and his nurſe took him up and fled; and it came to paſs, as ſhe made haſte to flee, that he fell, and became lame, and his name was Mephiboſheth.* That it happen'd at the Time of theſe Tranſactions, is evident from the Name, which ſignifies *From the mouth of ſhame*, or *Becauſe of the ſhameful* Words pronounced by *the Mouth*, occaſion'd by the reproachful Language of *Saul* to *Jonathan*, when he call'd him (*q*) *a perverſe Rebel*; for upon this (*r*) *Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month; for he was griev'd for David*, and

Anno Mundi 2941.

Anno Mundi 2942.

Anno Mundi 2944.

(*d*) *Compare* 1 Sam. 16. 1, *with* 2 Sam. 15. 7. (*e*) 2 Sam. 5. 4. (*f*) 1 Sam. 17. 33, 42, 56. (*g*) 1 Sam. 18. 1, *&c.* (*h*) 1 Sam. 17. 54. (*i*) 1 Sam. 19. 1, *&c.* (*k*) *As appears by the* Title. (*l*) 1 Sam. 20. (*m*) 1 Sam. 20. 19. (*n*) 1 Sam. 20. 19, 24, 39, 40, 41. (*o*) 1 Chron. 8. 34, *and* 9. 40. (*p*) 2 Sam. 4. 4. (*q*) 1 Sam. 20. 30. (*r*) 1 Sam. 20. 34.

becauſe

becauſe his father had done him ſhame. He had put *Jonathan* to ſhame by his foul Language, and by Throwing a Javelin at him. And this might occaſion the Name of his Son, which was born at that Time.

23. *David* now flying from *Saul*, comes (*s*) to *Nob*. This was a Town in (*t*) the Tribe of *Benjamin*; and as ſome Part of *Jeruſalem* lay in that Tribe, ſo there are ſome, who have taken it for *Jeruſalem*. It is probable, that *Saul* brought the Tabernacle thither, becauſe it lay in his own Tribe; and tho' it is not reckon'd among the Cities of the Prieſts, yet the Prieſts reſorted thither in great Numbers, and ſettl'd there becauſe of the Tabernacle; and therefore it was afterward call'd, (*u*) *The city of the Prieſts*. It was near *Jeruſalem*, becauſe it may be ſuppos'd, that *David* put the Head of *Goliath* in one Place, and his Armour in the other at the ſame Time. So that *David* choſe to fly thither on a ſudden, expecting to have moſt Friends there, and particularly intending here to recommend himſelf and his Cauſe to GOD, and beg his Aſſiſtance and Protection. *Ahimelech* was the chief Perſon there at this Time, and tho' he is no where call'd *The High Prieſt*, but only (*x*) *The Prieſt*; yet being (*y*) the Son of *Ahitub*, who was (*z*) the Son of *Phinehas* the Son of *Eli*, he is generally ſuppos'd to be the Brother of *Ahijah*, and he being dead, to have ſucceeded him in the High Prieſthood. *David* prevails with *Ahimelech* to fetch Bread for himſelf and thoſe who were with him, and alſo the Sword of *Goliath*, which he had by him. But (*a*) ſeeing *Doeg* an *Edomite* there, who being a Proſelyte to the *Jewiſh* Religion, was made chief Shepherd to *Saul*, and very careful to diſcharge his Duty, (fearing his Maſter's Diſpleaſure, as (*b*) his Name ſeems to imply) *David* flees from thence in a great Hurry, knowing that he ſhould certainly be diſcover'd.

24. As this Fact is mention'd to be when *Ahimelech* was the High Prieſt; ſo the *Jews* take Occaſion to cavil at our SAVIOUR's (*c*) Words, where he ſpeaks of it as happening when *Abiathar* was the High Prieſt, who can only be ſuppos'd to ſucceed in that Office, when *Ahimelech* his Father and the reſt of the Prieſts were ſlain by King *Saul*; ſo that it happen'd before his Time. In Anſwer to which, It is not ſaid, *In the Days when he was the High Prieſt*, but *In the Days when he liv'd, who was once the High Prieſt*. The Words in the *Greek* admit of a much greater Latitude in Expreſſion, than as they are found in any Tranſlation, and may be better render'd, *About the Time of Abiathar the High Prieſt*. The Expreſſion is exactly the ſame with this (*d*), *Joſias begat Jechonias and his Brethren, about the Time that they were carried away captive to Babylon*. And yet it is evident, that there was a much greater Space of Time from the Birth of *Jechonias* and his Brethren to the Captivity, than there is from the Time that *David* came to *Ahimelech*, to the Time when *Abiathar* ſucceeded his Father as the High Prieſt.

25. *David* not thinking himſelf ſafe in *Saul*'s Dominions, (*e*) flees in a Hurry to *Achiſh* King of *Gath* whom he might rather expect to have been his bitter Enemy than a real Friend. For this was the City of *Goliath*, whom he had ſlain, and whoſe Sword he had now about him. But perhaps he thought he ſhould not be known, or he knew *Achiſh* to be a very generous Perſon, or being now in Diſgrace with *Saul*, he thought the *Philiſtines* might take him to be *Saul*'s Enemy, and that he would engage with them againſt him. *Achiſh* for ſome of theſe Reaſons receives him kindly. But the *Philiſtines* diſcover who he was, ſet *Achiſh* againſt him, and repeat the very Verſe, which the *Iſraelites* had before ſang in his Honour. This puts *David* into a great Surprize, that he could think of no Way to eſcape, but by Counterfeiting himſelf to be ſpeechleſs and out of his Wits, or like a natural Fool that never had any. He made Marks upon the Doors, and let his Spittle fall down on his Beard, and manag'd himſelf ſo, that *Achiſh* believ'd all to be real. In the Midſt of this he pens the fifty ſixth *Pſalm*, which Title we literally tranſlate, *Upon Jonath-elem-rekokim*, but (*f*) may be render'd thus, *Concerning the Oppreſſion of the dumb one* among Men *afar off, when the Philiſtines took him in Gath*, and perhaps he pens the thirty ninth alſo, in which he more plainly expreſſes his Dumbneſs, and his Danger of Death, and earneſtly prays to GOD to ſpare him for a little while. *Achiſh* blames his Officers for bringing ſuch a mad Man before him, and turns him away, which was what *David* wanted. Upon his Departure he compoſeth the thirty fourth Pſalm, praiſing GOD for ſo great a Deliverance, and exhorting others by his Example to fear him,

Anno Mundi 2943.

(*s*) 1 Sam. *Chap.* 21. (*t*) Neh. 11. 31, 32. (*u*) 1 Sam. 22. 19. (*x*) 1 Sam. 21. 1, 2, 4, 5, 6, 9. 1 Sam. 22. 11, 17, 18, 19. (*y*) 1 Sam. 22. 9, 20. (*z*) 1 Sam. 14. 3. (*a*) 1 Sam. 21. 7. (*b*) *The* Hebrew *Verb* דאג *from whence it is deriv'd, ſignifies* to be troubled, *or* very ſollicitous and careful, with Fear and Concern. (*c*) Mark 2. 25, 26. (*d*) Matth. 1. 11. *In both theſe Places the Prepoſition* ἐπὶ *governs a Genitive Caſe, and ſignifies about that Time, as in* Latin, Sub id tempus. *He who deſires a more ſatisfactory Anſwer, may conſult Biſhop* Kidder *in his* Demonſtration of the Meſſias, *Book* 2. *Page* 72. (*e*) 1 Sam. 21. 10 *to the End.* (*f*) Lightfoot, *Vol.* 1. *Page* 56.

and put their Truſt in him. This Pſalm is an exact *Acroſtick*, each Verſe beginning with the reſpective Letter of the *Hebrew Alphabet*, of a moſt admirable and exact Compoſure, and perhaps deſign'd ſo, to ſhew to the World, that his Diſtraction was only counterfeit.

26. *David* (*g*) having been thus miraculouſly preſerv'd, goes away from *Gath*, to the Cave of *Adullam*, which was (*h*) a ſtrong Hold in the Tribe of *Judah*, and it being his own Tribe, he might hope to find ſome Friends there. Here he makes the hundred and forty ſecond *Pſalm*, as it appears by the Title. And in his (*i*) Prayer at this Time he complains how low he was now brought, that there was none would know him, nor any one to take Care of him, that he was in this Cave as in a Priſon, and if GOD would deliver him out of this miſerable Condition, then the Righteous would reſort unto him. Now (*k*) GOD hears his Prayers, and ſends his Friends and Kindred about him to be his Comfort, and ſeveral others to be his Guard. Among the reſt were (*l*) ſome *Gadites*, who came from beyond *Jordan*, and the Prophet *Gad* among them; ſo that *David* hath now an Army of four hundred Men, and a Prophet to inſtruct them. He had not been long there, before (*m*) the *Philiſtines* march with their Army into the Tribe of *Judah*, and encamp in the Valley of *Rephaim* on the north Side of the Cave, and not at a great Diſtance. The *Philiſtines* coming in the Time of Harveſt, deſtroy all the Corn, and tho' they ſecur'd him from *Saul*, as lying between both; yet they very much ſtreighten him for want of Proviſion. The Weather being at this Time very hot, he ſaid to ſome about him, (*n*) how glad he ſhould be, if he could have a Draught of Water out of the Well near the Gate of *Bethlehem*, little thinking that any one would hazard their Lives on ſuch an Occaſion. However *Abiſhai* the Brother of *Joab*, *Benajah* the Son of *Jehoiada*, and another Perſon, whoſe Name is not known, break thro' the Army of the *Philiſtines*, draw of the Water, and bring it to him. But now he look'd upon it no longer as Water, but as the Blood of thoſe Men, who fetch'd it with the Peril of their Lives. And becauſe the Blood of every thing belong'd to the LORD, and was proper to be offer'd to him, therefore he pour'd it out, as the Blood of the Sacrifices was pour'd out on a ſolemn Occaſion. The (*o*) *Moabites* being at this Time Enemies to *Saul*, *David* (*p*) applies to them that he might leave his Father and Mother in their Country during his Troubles, which was readily granted. And the Prophet *Gad* (*q*) adviſ'd him to retreat more ſouthward toward the Foreſt of *Hareth*, not only becauſe he might have Plenty of Proviſion, but the Providence of GOD ſo order'd it, that he might be near at Hand, upon an Occaſion which ſoon offer'd it ſelf, by which he might do his Country a very eminent Service.

Anno Mundi 2945.

27. For the *Philiſtines* having deſtroy'd the Harveſt, in their Return home (*r*) beſiege *Keilah*, a (*s*) Town in the Tribe of *Judah*, and carry off the Corn, which was in the neighbouring Stores. *David* enrag'd at this, inquires of *Gad* if he ſhould attempt to raiſe the Siege. *Gad* from the Mouth of GOD encourages him in his Intention, with a Promiſe of Succeſs. Upon this (*t*) *David* gains an intire Victory over them, takes the Plunder of the Field, and dwells in the City. When *Saul* (*u*) heard that *David* was diſcover'd, and the Men that went with him, he ſaid, GOD *hath delivered mine enemy into mine hand, for he is ſhut in by entering into a town, that hath gates and bars.* Upon this he gathers together his Army to beſiege *Keilah*, but before he marches he complains, that (*x*) his Subjects were not faithful to him on that Occaſion, but ſided with his Enemy, tho' he could give no particular Account of it. *Doeg* then tells him what he ſaw, when *David* came to *Nob* to *Abimelech* the High Prieſt, but repreſents his innocent Intentions, with all the falſe and aggravating Circumſtances that he could imagine. *Saul* ſends for *Ahimelech*, and charges him with it; *Ahimelech* excuſeth himſelf, owns the Fact, but pleads his Innocency. *Saul* would admit of no Excuſe, but commands *Doeg* to ſlay him and all his Relations, who were of the Family of *Eli*, ſo that eighty five Perſons periſh'd on this Occaſion, as had been foretold, firſt by (*y*) a more antient Prophet, and then (*z*) by *Samuel*. But not content with this, his Rage carried him ſo far, that he deſtroy'd the whole City of *Nob*, (*a*) *both men and women, children and ſucklings, and oxen and aſſes with the edge of the ſword.* *Joſephus* ſaith, that (*b*) on this Occaſion *Doeg* with a Band of Ruffians like himſelf, kill'd three hundred and eighty five Perſons, ſparing neither Age nor Sex, and laid the whole Town in Aſhes. At this Time he (*c*) ſlew the *Gibeonites*, who ſerv'd as (*d*) Hewers of Wood and Drawers of Water for the Prieſts and the

(*g*) 1 Sam. 22. 1. (*h*) 1 Chron. 11. 15. Joſh. 15. 20, 21, 35. (*i*) Pſal. 142. 4, 6, 7. (*k*) 1 Sam. 22. 1, 2. (*l*) 1 Sam. 22. 5. Lightfoot, *Vol.* 1. *Page* 57. (*m*) 2 Sam. 23. 13. 1 Chron. 11. 15. (*n*) 1 Sam. 23. 14, 15, 16, 17. 1 Chron. 11. 16, 17, 18, 19. (*o*) 1 Sam. 14. 47. (*p*) 1 Sam. 22. 3, 4. (*q*) 1 Sam. 22. 5. (*r*) 1 Sam. 23. 1. (*s*) Joſh. 15. 20, 21, 44. (*t*) 1 Sam. 23. 2, 3, 4, 5, 6. (*u*) 1 Sam. 23. 7, 8. (*x*) 1 Sam. 22. 6 *to* 20. (*y*) 1 Sam. 2. 27 *to the End.* (*z*) 1 Sam. 3. 11 *to* 19. (*a*) 1 Sam. 22. 19. (*b*) *Jewiſh Antiq. Book* 6. *Chap.* 11. (*c*) 2 Sam. 21. 1, 2. (*d*) Joſh. 9. 19 *to the* End.

Tabernacle, ſo that his Zeal to root out ſuch Strangers tranſported him to violate a ſolemn Oath, and perhaps to vindicate it, when it was done. Beſides, we may alſo ſuppoſe, that (*) he was very jealous of the Affection, which the *Iſraelites* had for *David*, and therefore he miſtruſted, that if he did not make a ſevere Example, they would all revolt from him. And as (†) *Jealouſy is the Rage of a Man*; ſo (*†) his *Jealouſy for the children of Iſrael and Judah* tranſported him far beyond his Zeal for GOD in the Caſe of the *Amalekites*. For then, when he had an abſolute Command to deſtroy all, he ſpar'd ſome; but here, when he had no Liberty to deſtroy any, he ſpar'd none. He deſtroy'd the Prieſts, and GOD anſwer'd him no more by *Urim* and *Thummim*. He deſtroy'd the *Gibeonites* by Sword, and after that he periſh'd by the Sword, and many of his Poſterity died for the (*e*) Fact. *David* hearing this, pens the (*f*) fifty ſecond Pſalm, in which he propheſies the utter Deſtruction of *Doeg* and his Family, which probably happen'd upon Mount *Gilboa*, when he and his Relations might all be near to *Saul* in the Battle, and ſo they periſh'd together.

28. *Abiathar* the Son of *Ahimelech* (being (*g*) left by his Father to keep the Sanctuary, when he and the reſt of the Prieſts went to wait upon *Saul*) hearing of this Slaughter, took the *Ephod*, unto which the *Urim* and *Thummim* with the Breaſt-plate were annex'd, and carries it to *David* to *Keilah*. *David* laments the Misfortune, owns it to be upon his Account, and promiſes to protect him; ſo that he had afterward both a Prophet and a Prieſt, and could the better know the Will of GOD upon all Emergencies. *Saul* having now got his Army together, (*h*) pretends to go againſt the *Philiſtines*, but his real Deſign was to go againſt *David* to *Keilah*, of which *David* having ſome Notice, conſults GOD by the Means of *Abiathar* and the *Ephod*, and being thereby inform'd, that *Saul* intended to come thither, and that the Inhabitants would be ſo ungrateful as to deliver him up, and having by this Action increas'd his Army, that they were at this Time ſix hundred Men, he marches into the Wilderneſs of *Ziph*, where he could better defend himſelf than in an open Country. *Jonathan* (*i*) without fearing his Father's Diſpleaſure, comes thither to him, comforts him, and renews their League of Friendſhip between them. The *Ziphites* (*k*) apply to *Saul*, tell him that *David* was among them, and promiſe to aſſiſt to the utmoſt of their Power to apprehend him. Upon this *David* pens the fifty fourth Pſalm, in which he prayeth to GOD to be deliver'd from them, and (*l*) diſappoints their Deſign, by Going into a remoter Part of the Wilderneſs of *Maon*. *Saul* having now Intelligence where *David* was, purſues him thither, ſo that there was only a Mountain between them; when *Saul*'s Forces being far more numerous, were divided into ſeveral Parties to encompaſs the Mountain, that it might be impoſſible for *David* to eſcape. *David* obſerving their Motions, flees away with the utmoſt Haſte; and when there was *but a ſtep between him and death*, an Expreſs arrives in the Camp to deſire *Saul* to retreat with all his Forces, for the *Philiſtines* had invaded the Country. Upon this *Saul* march'd off, and *David* eſcap'd; and from this remarkable Accident the Place was call'd *Selah-hammahlekoth*, or *The Rock of Diviſions*, which parted both the Armies. It being now the latter End of the Year, *David* takes up his Abode in the Wilderneſs of *Engedi*, which Name ſignifies ſome remarkable *Well*, where the *Goats* were water'd. It was a barren, craggy, buſhy Place, where (*m*) none but wild Goats liv'd, and not far from the *Dead Sea*. Here he pens the ſixty third Pſalm, where from his being in a dry and thirſty Land, where no Water could be met with, he takes Occaſion to mention his Thirſt after GOD, and to appear in his Sanctuary. And praiſing him for his late Deliverance, he expreſſeth his Confidence, that he ſhould be preſerv'd for the Future.

29. The next Year the *Philiſtines* having retreated, *Saul* (*n*) marches again in Purſuit of *David*. *David* mov'd by a particular Providence, comes to a Cave with his Men, ſome (*o*) of which were very large in thoſe Parts, and it happening to be in the Country where *Saul* and his Army march'd, *Saul* went in to reſt himſelf in the Heat of the Day, little ſuſpecting that *David* would tarry in the high Way to thoſe Rocks, where he was going to ſeek for him. *David* and his Men could ſee *Saul* coming in by the Light at the Entrance of it, but he could not ſee them, becauſe it was dark in the remoter Parts. *Saul* lying down to ſleep, *David*'s Men would fain have kill'd him, but he would not ſuffer it. However he cuts off the Skirt of *Saul*'s Robe, to ſhew that he had him in his Power; and when *Saul* was gone to ſome Diſtance, *David* cries after him, Anno Mundi 2946.

(*) *The Word* קנאה, 2 Sam. 21. 2, *which is there tranſlated* Zeal, *ſignifies alſo* Jealouſy. *Thus* Exod. 20. 5. GOD *is call'd* אל קנא, A jealous GOD. (†) Prov. 6. 34. (*†) *Thus* 2 Sam. 21. 2. *the Words run thus,* בקנאתו לבני ישראל ויהודה, In his jealouſy for the children of Iſrael and Judah. (*e*) 2 Sam. 21. 3 *to* 12. (*f*) Pſal. 52. 5, 6, 7. (*g*) *Compare* 1 Sam. 22. 20 *to the End, with* 1 Sam. 23. 6. (*h*) 1 Sam. 23. 7, 8, 9 *to* 16. (*i*) 1 Sam. 23. 16, 17, 18. (*k*) 1 Sam. 23. 19 *to* 24. (*l*) 1 Sam. 23. 24, 25 *to the End.* (*m*) 1 Sam. 24. 2. (*n*) 1 Sam. *Chap.* 24. (*o*) Strabo *in the ſixteenth Book of his* Geography *mentions one, that would contain four thouſand Men.*

and

and ſhews him his Skirt as a Token of his Innocency, with the moſt moving Language on that Occaſion. This turn'd *Saul*'s Heart for the Preſent. And this Providence made *Saul* acknowledge, that *David* ſhould be King, and only deſir'd him to ſwear, that he would not deſtroy his Family, which he readily did. And ſo *Saul* went home with his Army, and *David* return'd to the ſtrong Holds of *Engedi*, not thinking himſelf ſafe in the open Country, for Fear of *Saul*'s Inconſtancy. On this Occaſion he pens the fifty ſeventh *Pſalm*, in which he complains of his frequent Dangers, and praiſeth GOD for ſo great a Deliverance; and he entitles the Pſalm *Al-taſhchith*, or *Thou ſhalt not deſtroy*, to put him in Mind of his Oath on this Occaſion, notwithſtanding the Provocations mention'd in this Pſalm to the contrary.

30. The next Year (*p*) *Samuel* dies, which is (*q*) ſuppos'd to have been about two Years before the Death of *Saul*. However he had liv'd long enough to have known (*r*) *Saul*'s owning *David* to be a King, according to his own Prediction. *David* loſing ſo good a Friend, thought it not ſafe to ſtay in thoſe Countries, but (*s*) goes to the Wilderneſs of *Paran* in the ſouthern Parts of *Judea* near to *Arabia*, into which he might ſoon flee, if there was Occaſion, where he ſtays for (*t*) a conſiderable Time. This was the antient Habitation of *Kedar*, the (*u*) Son of *Iſhmael*, and his Family. Here alſo *David* penn'd the hundred and twentieth *Pſalm*, in which he ſhews, how freſh the Calumnies of *Doeg* continu'd in his Memory; ſo that he complains of his Misfortunes (*x*) to be *conſtrain'd to lead a* wandering Life, *and* at laſt *to have his habitation among the tents of Kedar*. When *David* (*y*) was in the Wilderneſs of *Maon*, he was very kind to (*z*) *Nabal* a wealthy Man, who liv'd in thoſe Parts; and now being in Diſtreſs, and (*a*) hearing that *Nabal* had a great Feaſt at the Time of his Sheep-ſhearing, he ſends ſome of his Men, in the moſt ſubmiſſive Manner, to beg a Part of it. *Nabal* anſwers them with the utmoſt Contempt, and gives them a peremptory Denial. The Word (*b*) *Nabal* ſignifies a Fool, and he plainly ſhew'd himſelf ſo to be. In (*c*) *Hebrew* he is ſaid to be a *Calebite*, and as the Word כלב, or *Caleb*, ſignifies a *Dog*, ſo it hath been thought to ſignify his dogged Temper and Diſpoſition. *David* being in a Rage, raſhly vows in Revenge to deſtroy the whole Family. *Abigail*, *Nabal*'s Wife, hearing of his Churliſhneſs, carries to *David* an acceptable Preſent of what he wanted; which *David* receiving, and now remembring his Raſhneſs, bleſſeth GOD, that by this Providence he was reſtrain'd from Doing what he intended. On this Occaſion we may ſuppoſe that he penn'd the fourteenth and fifty third Pſalms. In which he laments his being in Exile, and prays for a Deliverance. And tho' there are other (*d*) Words to ſignify *a Fool*, yet in both Places the Pſalmiſt ſeems to point at him by Name thus, *Nabal hath ſaid in his heart, There is no* GOD. At this Time he alſo pens the fifty eighth Pſalm, which he intitles *Al-taſhchith*, or *Thou ſhalt not deſtroy*, as referring to his not *Deſtroying Nabal*, whom he had threaten'd, and yet at laſt rejoicing that he deſtroy'd him not. He blames (*e*) in this *Pſalm* the Venomouſneſs of *Nabal*'s Tongue that had revil'd him, and (*f*) the Deafneſs of his Ears, that would not hearken to the Voice of his Meſſengers, tho' they deliver'd their Meſſage in the moſt prudent Manner. He propheſieth, (*g*) that GOD ſhould ſuddenly take him away as with a Storm, before the Pots, ſet on the Fire for the Entertainment of the Sheep-ſhearers the next Day, ſhould feel any Heat from the Fire ſet under them to boil them. And (*h*) *according as he was lively* and in Proſperity, *ſo the Wrath of* GOD *ſhould ſeize him like a tempeſt*. This Prophecy was exactly fulfill'd, for the Morning after, and probably before they were out of Bed, however before they began to prepare the Entertainment for the following Day, his Wife *Abigail* told him all that had happen'd; and as ſoon as *Nabal* heard of his Danger, he fainted away, and was as cold as a Stone, being ſtill apprehenſive that it would fall upon him; ſo that he died in ten *Days*. Soon after this *David* (*i*) takes *Abigail* for a Wife, by whom (*k*) alſo he had a Son.

Anno Mundi 2947.

(*p*) 1 Sam. 25. 1. (*q*) Lightfoot, *Vol.* 1. *Page* 58. (*r*) 1 Sam. 24. 16, 17, 20. (*s*) 1 Sam. 25. 1. (*t*) Pſal. 120. 6. (*u*) Gen. 25. 12, 13, 14, 16, 18. (*x*) Pſal, 120. 2, 3, 4, 5. (*y*) 1 Sam. 25. 7, 8, 15, 16. (*z*) 1 Sam. 25. 2, 3. (*a*) 1 Sam. 25. 4 *to* 12. (*b*) 1 Sam. 25. 25. (*c*) 1 Sam. 25. 3. *The* Septuagint *ſaith*, He was Ἀνθρωπος κυνικὸς, a Dogged Man, *or* a Cynick. *The* Syriack *ſaith*, He was of evil Morals, and a Dog, *and the* Arabick *ſaith*, He was like to Dogs, *and both Languages uſe the Word* Caleb *or* a Dog, *as it is in the* Hebrew. (*d*) *As* בסיל אויל *and* סכל. (*e*) Pſal. 58. 3, 4. (*f*) Pſal. 58. 4, 5. (*g*) Pſal. 58. 6, 7, 8, 9. (*h*) *The Words run thus,* כמו חי כמו חרון, According as he was lively *and in Proſperity*; ſo *ſhould* the Wrath *be proportionable, when it came.* חי *or* Lively *is the Epithet, that* David *gives him in this* Pſalm, *and* 1 Sam. 25. 6. *when he ſends his Meſſengers to him.* Thus ſhall ye ſay to him that is lively, *which our* Engliſh *hath well expreſs'd,* To him that liveth in Proſperity. *So* David *ſaith to* Saul, 1 Sam. 18. 18. ומי חיי משפחת אבי, And what is the Livelineſs *or* Proſperity of my father's tribe. *And* כמו *being doubled like* ך *ſhews a* Similitude or Proportion, as 1 Kings 22. 4. 2 Kings 3. 7. Iſai. 24. 2. *and* Hoſ. 4. 9. (*i*) 1 Sam. 25. 39 *to* 43. (*k*) 2 Sam. 3. 3. 1 Chron. 3. 3.

31. *David*

31. *David* being ſucceſsful by ſuch a wealthy Match, with the Addition of many Relations, ventures to advance with his Army as far (*l*) as the ſtrong Hold of *Hachilah*. But the *Ziphites*, who lay near him, and were always his Enemies, give *Saul* Intelligence of this, who forgetting that he ow'd his Life to *David*, now marches with an Army to kill him. *Saul* being near, *David* goes to a Place, where he might obſerve the Situation of the Army, and after that agrees with *Abiſhai*, who before had brought him the Water from *Bethlehem*, to go in Diſguiſe among them in the dead Time of the Night. Thus they come to *Saul*'s Tent, at a Time when he and his Guards were all faſt aſleep. *Abiſhai* would have kill'd *Saul*, but *David* prevented it, and only took away the Spear and a Cruiſe of Water, which was near him, to ſhew what they could have done. This *David* ſhews to *Saul* at a Diſtance the next Day, which ſo turn'd his Heart, that he went back again to *Gibeah*, without doing any farther Miſchief. And *David* return'd to his former Camp.

Anno Mundi 2947.

32. After ſome Space of Time, *David*, finding that *Saul* was his Enemy, and that the *Ziphites* gave him a conſtant Intelligence, reſolv'd to tarry no longer in the Country, but (*m*) went with his Men to *Achiſh* the King of the *Philiſtines*, who dwelt at *Gath*. *Achiſh* receives him, and protects him, where he ſtays (*n*) a Year and four Months, and grew more and more in his Favour, inſomuch that (*o*) *Achiſh* gives *David* a Town call'd *Ziklag* to dwell in, which became the peculiar Inheritance of *David* and his Succeſſors, and (*p*) reſolving to make War with the *Iſraelites*, he intended to take *David* and his Men with him in the Army. And having gather'd his Army together, he pitch'd in *Shunem* (*q*) in the Tribe of *Iſſachar*, and *Saul* got his Army together to oppoſe them, and pitch'd in Mount *Gilboa*, from whence having a Proſpect of the Enemy, his Courage fail'd him, when he ſaw how numerous the *Philiſtines* were, and heard that *David* was among them, and reflected on all the Evil that he had done him. Upon this *Saul* takes all the Methods poſſible to know the Will of GOD in this Juncture, but having no Anſwer, he applies to a (*r*) Witch, which unlawful Practice was attended with a heavy Sentence, that the whole Army ſhould be routed, and *Saul* and his Sons ſhould be all ſlain in the Battle. The *Philiſtines* marching toward the Enemy, their (*s*) Generals obſerv'd *David* and his Men in the Rear with their King, which gave them a great Uneaſineſs, leſt they ſhould ſide with their own Countrymen in the Battle, and do them more Miſchief than an open Enemy, and therefore with ſome Difficulty they prevail upon *Achiſh* to ſend them all home. Thus GOD deliver'd him out of a very great Strait, either of being an Enemy to his Country, or falſe to his Friends and to his Truſt. And by the ſame good Providence he was ſent back to reſcue his Wives, and the Wives and Children of his Men, who were taken Captives.

Anno Mundi 2949.

33. When *Saul* was order'd by GOD (*t*) to deſtroy the *Amalekites*, and blot out their Name from under Heaven, he ſent to the (*u*) *Kenites* to depart out of the Country, and gave a good Reaſon for his Clemency. This Departure gave an Opportunity for the great Numbers of the *Amalekites* to depart out of the Country, and others to hide themſelves; ſo that tho' *Saul* deſtroy'd all that he could meet with, yet he did not deſtroy them all, but after his Retreat they alſo return'd into a Part of the Country. When (*x*) *David* was with *Achiſh*, he frequently invaded and plunder'd theſe Inhabitants, who hearing that *David* was now gone with *Achiſh* againſt the *Iſraelites*, take this Opportunity to be reveng'd. Accordingly they (*y*) burn the Town of *Ziklag*, which belong'd to *David*, take away all the Goods and Plunder, and carry off all the Women and Children, intending to ſell them for Slaves, or keep them as ſuch. So that *David* returning home finds no Home at all. His Men were ready to ſtone him for the Loſs of all that they had, and the whole Blame was laid at his Door. Upon this he conſults GOD by the Mediation of the High Prieſt, who encourages him to follow them, with a Promiſe that he ſhould recover all. In their March they meet with an *Egyptian*, who was left behind when the Army went off. By his Guidance *David* ſurprizes the Army, when they leaſt expected it, and gain'd an entire Victory, and taking his Share of the Booty, ſends Preſents to thoſe Places who had been kind to him in his Baniſhment, and help'd to maintain and protect him. And he was ſtill deſirous to oblige them, that they might more readily receive him, when the Time of the Promiſe came, in which he was to enjoy the Kingdom.

34. About the ſame Time (*z*) there happen'd the laſt and fatal Battle to *Saul*. The Battle ſeems to have begun in *Jezreel*, where the *Iſraelites* were routed, and maintain'd a running Fight, till they came to the Mountains of *Gilboa*, and here having the Advan-

(*l*) 1 Sam. *Chap.* 26. (*m*) 1 Sam. 27. 1 *to* 7. (*n*) 1 Sam. 7. 7. (*o*) 1 Sam. 28. 1, 2. (*p*) 1 Sam. 28. 4. (*q*) Joſh. 19. 17, 18. (*r*) 1 Sam. 28. 7 *to the End.* (*s*) 1 Sam. *Chap.* 29. (*t*) 1 Sam. 16. 1, 2, 3. Exod. 17. 14. (*u*) 1 Sam. 16. 6. (*x*) 1 Sam. 27. 8. (*y*) 1 Sam. *Chap.* 30. (*z*) 1 Sam. *Chap.* 31.

tage of the Ground they rally again, but with as little Succeſs as before. *Saul* and his Sons (*a*) did all that was poſſible for brave Men to do; but the *Philiſtines* aiming wholly at them, they were overpower'd with Numbers, and as they cut off one Party, another came upon them; ſo that *Jonathan* and two other of *Saul*'s Sons were kill'd upon the Spot, and the whole Army was put into Confuſion. *Saul* defended himſelf as well as he could, but the ſmall Party which remain'd with him, being broken to Pieces by the *Philiſtines* Darts and Arrows, he found himſelf ſo weaken'd with his Wounds and Loſs of Blood, that he was not able to do Execution upon himſelf. The (*b*) Coat of Mail being made of many ſmall iron Rings, not only hinder'd him from running away, but when he fell on his own Sword, it went into one of theſe Rings, that it could not kill him, and was ſo faſten'd there, that he could not draw it out to give another Wound. *Saul* had before call'd to his Armour-Bearer, whom the *Jews* take to be *Doeg*, to kill him, but he refus'd it. And after that obſerving a young Man an *Amalekite* near him, he deſir'd him to perform this Office for him, which he did without Delay, and taking his Crown and Bracelets, he carry'd them off. When the Armour-Bearer ſaw that *Saul* was dead, he laid violent Hands on himſelf, And, (as *Joſephus* ſaith) there was not one Man of the King's Guard, that out-liv'd his Maſter' and ſo *Doeg* and his Family periſh'd together.

35. The next Day after the Battle, the *Philiſtines* coming into the Field to view the Dead, find the Bodies of *Saul* and his Sons among the reſt. They take off their Armour, cut off their Heads, and ſend Expreſſes to every Place to carry the News of the Victory. They ſend their Armour to the Temple of *Aſhtaroth*, put their Heads in the Temple of *Dagon*, and (*c*) expoſe their Bodies upon Gibbets in the moſt ignominious Manner under the Walls of *Bethſhan*, now call'd *Scythopolis*. The Inhabitants of *Jabeſh-gilead* retain'd a grateful Senſe of what *Saul* had done for them, when he deliver'd them from (*d*) the Inſults of *Nahaſh*, who threatned to put out all their right Eyes; and therefore hearing of this Indignity, a Party of their beſt Soldiers march'd all Night, and took their Bodies from the Gibbets, carrying them away to their own City, where they gave them a publick and an honourable Interment, and ſpent ſeven Days in Faſting and Humiliation on this ſad Occaſion.

36. This Battle with the *Philiſtines* happen'd when *David* was purſuing the *Amalekites*, upon which he (*e*) returns to *Ziklag*, probably giving the neceſſary Orders to rebuild it. He had been there but two full Days, before the *Amalekite*, who kill'd *Saul*, brings the Crown and the Bracelets to *David*, with the News that *Saul* and *Jonathan* were dead, expecting (*f*) a great Reward for his Intelligence; and to aſſure *David* of the Truth hereof, he tells him, that he kill'd *Saul* with his own Hand, and the Manner of it. *David* ask'd him twice who he was, and he anſwer'd, that he was an *Amalekite*, which was an aggravating Circumſtance, becauſe his Countrymen had lately done *David* and his Men ſo much Miſchief, and he was but juſt return'd from Taking his Revenge on them. *David*, tho' (*g*) he once wiſh'd that *Saul* might fall in Battle, was ſurpriz'd to find that it was really ſo. He could not but think, that what happen'd to *Saul* now both as a King and a General, might happen to him at another Time. And therefore he orders this *Amalekite* to be immediately ſlain, to ſhew his Diſlike of the Fact, and to deter others from being guilty of the ſame. And as the *Egyptians* penn'd a lamentable Ode call'd *Maneros*, to lament the untimely Death of their firſt King *Mizraim*; ſo *David* pens another of the ſame Nature to lament the Death of their firſt King *Saul*, in which he gives him the Character of a brave Warrior, and ſhews at the ſame Time the great Affection which he had for *Jonathan*, and the great Concern for the Loſs of him.

37. Upon this grand Accident *David* (*h*) being willing to take GOD's Advice and Direction, and reſolving to do nothing without it, enquires by *Abiathar* the High Prieſt (as he had often done before) whether he ſhould go up into the Tribe of *Judah* his own Tribe, and where he had moſt Friends, that ſo he might take Poſſeſſion of the Kingdom. GOD encourages him to go up, and particularly directs him to *Hebron*, an antient and principal City of that Tribe, where People might more conveniently and eaſily reſort to him. Here the principal Perſons of that Tribe come to him, and unanimouſly make him their King. Upon this he (*i*) ſends Meſſengers to the Inhabitants of *Jabeſh-gilead*, which lay on the other Side of *Jordan*, in the half Tribe of *Manaſſeh*, to thank them for their Kindneſs to the Family of *Saul*, to aſſure them of his Protecting them againſt the *Philiſtines*, informing them that the Tribe of *Judah* had

(*a*) Joſephus *Jewiſh Antiq. Book 6. Chap.* 15. (*b*) 2 Sam. 1. 9. *In the Margin of our* Engliſh Bibles *it is thus expreſs'd agreeably to the Original*, My coat of mail hinders me, ſo that my life is yet whole in me. (*c*) Joſephus *Jewiſh Ant. Book 6. Chap. ult.* (*d*) 1 Sam. *Chap.* 11. (*e*) 2 Sam. 1. 1. (*f*) 2 Sam. *Chap.* 1. *throughout.* (*g*) 1 Sam. 26. 10. (*h*) 2 Sam. 2. 1, 2, 3, 4. (*i*) 2 Sam. 2. 5, *&c.*

made

made him their King, and exhorting them to declare for him. To prevent this, *Abner* the Captain of *Saul*'s Army, having a Zeal for the Family, goes with *Iſhboſheth*, *Saul*'s Son, over *Jordan* to *Mahanaim*, which lay in the neighbouring Tribe of *Gad*, and there he proclaims him King over all *Iſrael*. The Men of *Jabeſh-gilead* not declaring for *David*, as might have been expected on this Occaſion, *Iſhboſheth* (*k*) reigns two Years before there was any open Hoſtility between him and *David*. *Iſhboſheth* was an unactive Prince, and unfit to command, and *David* was willing to wait and ſee how GOD would diſpoſe of things in his Favour. At the End of two Years *Abner* takes the Adminiſtration of the Government upon himſelf, and begins the War, and therefore the *Scripture* doth not reckon the other (*l*) five Years and ſix Months as a Part of *Iſhboſheth*'s Reign, becauſe he had only the Name of a King, but no Authority at all. In this War (*m*) *David* had always the better, and many of the *Iſraelites* fell off to him, which continually added to his Strength, and weaken'd the Houſe of *Saul*. *Abner* reſolves to begin the War in Hope of making himſelf abſolute if ſucceſsful; and for this End he marches with all his Forces, and paſſes over *Jordan* into Country of *Benjamin* his own Tribe to raiſe Recruits, and ſecure the Paſſes. *Joab* was then the Captain of *David*'s Army, and hearing of this, marches to *Gibeon*, where *Abner* lay, and the Armies being in Sight of each other, *Abner* (*n*) challenges *Joab* to fight in the Beginning of the Day, hoping that by the Length of the Battle his Victory would be more complete. His Words are theſe, *Let the young men ariſe, and play before us*. *Joab* had too much Courage to refuſe it, and returns a ſuitable Anſwer. *Abner* ſends twelve Men over to begin Hoſtilities, and *Joab* ſends as many more to anſwer them. Theſe furiouſly engage with each other, and many of them were kill'd on both Sides. The oppoſite Armies ſeeing this, advance to the Relief of their own Men, ſo that there was a furious Fight the reſt of the Day. And from this Battle the Place was afterward call'd *Helkath-hazzurim*, which ſignifies, *The field of* ſtrong Men as hard and firm as *Rocks* or *Flints*. *Abner* being beaten retreats, and *Aſahel* follows him to kill him, or take him Priſoner. *Abner* knowing him deſires him to forbear, and at laſt tells him, that he muſt be forc'd to kill him againſt his Inclinations. *Aſahel* confiding in his own Strength, and refuſing the Offers of Peace, was ſlain by *Abner* for his Raſhneſs, and the reſt of the Army tarrying to take Care of the Body, gave *Abner* Time to retreat to a riſing Ground, by the Advantage of which he was ſecure from any farther Attack, and from thence he ſpeaks to *Joab* to forbear the Deſtruction of his Countrymen, who were deſcended from the ſame Father, and worſhipp'd the ſame GOD. *Joab* lays the Blame upon *Abner*'s Challenge, and proteſts with (*o*) an Oath, ſaying, *If thou hadſt not ſaid what thou didſt ſay in the Morning*, Let the young men ariſe, and play before us, *ſurely the people had gone away every one of them from his brother, and there had been never a blow ſtruck, but thou didſt provoke it*. After this *Joab* reteats immediately with his Army, and upon a Review, he finds that he had loſt twenty Men in all, but had kill'd three hundred and ſixty of the Enemy; ſo he buries *Aſahel* in *Bethlehem*, and then marches back to *David* to *Hebron*, whilſt *Abner* and his Men repaſs the River *Jordan*, and go to *Iſhboſheth* to *Mahanaim*.

Anno Mundi 2951.

38. What paſt in the following Years is not recorded; but in the laſt Year of the Wars *Iſhboſheth* very (*p*) imprudently chargeth *Abner* with Lying with his Father's Concubine. This puts *Abner* into a great Rage, ſo that he revolts to *David*, and brings over moſt of the Tribe of *Benjamin* with him. *Abner* comes to *David* with an Aſſurance of his Fidelity. *David* entertains him with great Reſpect, and they agree upon Methods to bring all the Tribes of *Iſrael* in Subjection to *David*, and *Abner* departs to put the ſame in Execution. *Joab* hearing of this, and being jealous of being ſupplanted by *Abner*, endeavours to alienate the good Opinion of the King from him, but to no Purpoſe, and being alſo willing to revenge the Death of his Brother *Aſahel*, he ſends Expreſſes to call him back unknown to *David*, as if *David* had farther Buſineſs with him. *Joab* takes him aſide pretending to ſpeak with him privately, and kills him. *David* hearing of this, cauſeth *Abner* to be honourably bury'd, and attends himſelf upon the Ceremony. He faſts and laments for this Accident, aſſerts his Innocency, curſes *Joab* for the ſame, and declares, that it was out of his Power to puniſh *Joab* the Murderer for this Crime, becauſe his Kingdom was not as yet confirm'd. He was but newly call'd to it without any hereditary Right to ſuch an Authority, which made it more uncertain, than if it had been of a longer Date. *Joab* had alſo been faithful to him in his Adverſity, was an excellent Soldier, and had a great Power among the military Men; which made it very neceſſary for *David* to defer his Puniſh-

Anno Mundi 2656.

(*k*) 2 Sam. 2. 10. (*l*) 2 Sam. 5. 4, 5. (*m*) 2 Sam. 3. 1. (*n*) 2 Sam. 2. 12, &c. (*o*) 2 Sam. 2. 27. Lightfoot *Vol.* 1. *Page* 60. (*p*) 2 Sam. 3. 6, &c.

ment

ment till a fitter Opportunity, which was executed by (*q*) *Solomon* after the Death of *David* by (*r*) his particular Order.

39. The Death of *Abner* did very ſenſibly (*s*) affect the People of *Iſrael*. *Iſhboſheth* was concern'd, having loſt his Supporter and Defender, and not knowing whom to truſt, after *Abner* had forſaken him. The *Iſraelites* were alſo concern'd, wiſhing well to *David*, and finding that by his Death the Treaty was broken off, and having none to manage it with that Authority and Prudence as *Abner* had. However it was not long before a ſudden Revolution happen'd; for

Anno Mundi 2956.

(*t*) *Baanah* and *Rechab*, who ſeem to be Captains of *Iſhboſheth*'s Life-guard, contriv'd to murder him, as he was lying upon his Bed in the Heat of the Day, and brought his Head to *David* to *Hebron*. *David*, who would neither do nor ſuffer any ill thing to be done to gain the Crown, orders them to be kill'd, and expos'd as publick Traitors, and that *Iſhboſheth*'s Head ſhould be honourably bury'd in *Abner*'s Grave. Upon this (*u*) all the other Tribes of *Iſrael* ſend Ambaſſadors to *David*, to own him as their King, and ſo agree that he ſhould govern them juſtly and kindly, and they would obey him ſincerely and faithfully. There ſeems to be a Difficulty (*x*) of ſix Months in the Computation of *David*'s Reign. For it is ſaid, that *he reigned forty years*, that is, *In Hebron he reigned over Judah ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah*, which make *forty years and ſix months* in the whole. But the Meaning of it ſeems to be thus: It was ſeven Years between the Time that *David* was made King over *Judah* at the Death of *Saul*, and when he was made King over *Iſrael* at the Death of *Iſhboſheth*. Whilſt he was King over *Judah*, the greateſt Part of his Reſidence was at *Hebron*; and whilſt he was King over *Iſrael*, the greateſt Part of his Reſidence was at *Jeruſalem*. But from the Time that he was made King over *Iſrael*, he tarried ſix Months

Anno Mundi 2957.

at *Hebron*, which was till the Beginning of the following Year, before he went to take *Jeruſalem*, which was his firſt warlike Enterprize. For being inform'd, that the *Jebuſites* were in Poſſeſſion of the Fort of *Zion*, which was (*y*) the moſt noble Part, and commanded the reſt of the City, he reſolv'd to beſiege it. The *Jebuſites* imagin'd their Fortreſs to be ſo impregnable, that they treat him (*z*) with the utmoſt Contempt and Scorn. They ſet the Blind and the Lame upon the Walls, and ſay to him, *Thou ſhalt not come hither, but the blind and the lame will drive thee away*. The Blind and the Lame (*a*) repeat the ſame opprobious Language, and ſay of *David*, *He ſhall not come into* our *houſe*. *David* was ſo angry at this, that he makes a Vow to this Effect, (*b*) *Whoever goes firſt, and ſmites the Jebuſites, and throws down into the ditch*, that was under the Wall, *the blind and the lame, which* David *hated, he ſhall be the captain general over the whole army*. *Joab* hearing this ſtorms the Fort, and was the firſt that took it; and therefore tho' *David* might before have reſolv'd to diſmiſs him for the Murder of *Abner*, yet now he was oblig'd for the Sake of his Promiſe to confirm him in the Government. After this *David* dwelt in this ſtrong Hold, and call'd it (*c*) *The City of David*. But this Place being not big enough to contain the whole Court and all his Guards, and others who had Occaſion to reſort thither, he builds round about it for his own Conveniency, whilſt *Joab* repairs and fortifies the reſt of the City for the Conveniency of his Subjects. About this Time *David* pens the eighteenth *Pſalm*, being now deliver'd from the Family of *Saul*, and reſerves it to be conſtantly us'd upon the Occaſion of his other Victories, as may appear from the Title.

40. *Abibalus* having very lately ſet himſelf up to be the King of *Tyre* and *Sidon*, and the adjacent Country; and hearing how proſperous *David* was in all his Affairs, concludes, that a mutual Alliance might be for the Advantage of both the new Kingdoms; and very probably fearing leſt *David* ſhould endeavour to attack him (this being a Part of the Country poſſeſs'd like the reſt by the Poſterity of *Canaan* the Son of *Ham*) he (*d*) takes the Opportunity of *David*'s Building to ſend him an acceptable Preſent of Cedar-Trees, and Carpenters and Maſons for this Purpoſe. *David* takes this very kindly, and accordingly an intire Friendſhip continu'd with them as long as they liv'd; ſo that he never aſſiſted the *Philiſtines* againſt *David*, and *David* never diſturb'd him in the quiet Poſſeſſion of his Dominions. Before this Time he had chang'd his Name to *Hiram*, that ſo it might be the ſtanding Name for him and his Succeſſors, as *Pharaoh*, and after that *Ptolomy* in *Egypt*, *Abimelech* among the *Philiſtines*, and *Cæſar* among the *Roman* Emperors. The Name in their Language (*e*) ſignifies, *He lives, that is exalted*, or *Let him live who is exalted*, or *Let the*

Anno Mundi 2958.

(*q*) 1 Kings 2. 28 *to* 35. (*r*) 1 Kings 2. 5, 6. (*s*) 2 Sam. 4. 1. (*t*) 2 Sam. 4, *throughout*. (*u*) 2 Sam. 5. 1, 2, 3. (*x*) 2 Sam. 5. 4, 5. 1 Chron. 11, *throughout*. (*y*) 2 Sam. 5. 6, 7, 8, 9, 10. (*z*) 2 Sam. 5. 6. *The Words in* Hebrew *are thus*, כי אם הסירך העורים והפסחים, For the blind and the lame will drive thee away; *which well agrees with the Rule in* Erpenius's Arabick Grammar, *lib.* 5. *cap.* 1. Plurali humano eleganter quoque præponi Verbum ſingulare. (*a*) 2 Sam. 5. 8, *as it is in the Margin of our* Engliſh Bibles. (*b*) 2 Sam. 5. 8. *See Biſhop* Patrick. (*c*) 2 Sam. 5. 9, 10. (*d*) 2 Sam. 5. 11, 12. 1 Chron. 14. 1. (*e*) Dan. 2. 4, *and* 3. 9, *and* 6. 6. 1 Kings 1. 31. Neh. 2. 3.

exalted

exalted king live for ever And his Sending to *David* only under this Name is the Reaſon that this Name is only mention'd in *Scripture*.

41. The *Philiſtines*, hearing that *David* was made King of *Iſrael*, (*f*) endeavour to raiſe a large Army to ſuppreſs him, which they might be two Years in Raiſing; but finding that *David* was employ'd in Fortifying *Jeruſalem*, and had made a League with *Abibalus*, or *Hiram* King of *Tyre*, they thought it not proper to defer Hoſtilities any longer, ſo that they march to the Valley of *Rephaim* or (*g*) Giants, which lay weſt from *Jeruſalem*, not far from it, in the Tribe of *Judah*. *David* asking Counſel of GOD, was encourag'd to march againſt them with the Promiſe of a Victory, which he obtain'd, and ſaying, *The* LORD *hath broken forth upon my enemies before me, as the breach of waters*; the Place was afterward call'd *Baal-perazim*, or *The Maſter of Breaches*. *Joſephus* tells us, (*h*) that *Syria* and *Phœnicia*, and ſeveral other warlike Nations were all engag'd in this Confederacy, which cannot be meant of *Abibalus* or *Hiram*, but of ſuch *Phœnicians* as would not ſubmit to him, and therefore join'd with the *Philiſtines* firſt to ſubdue his Ally, and then to ſubdue him, before his Government could be ſettl'd. The Year after the *Philiſtines* bring (*i*) three Times as many into the Field, and depending on their Numbers encamp in the ſame Place. *David* conſults GOD again, who adviſeth him to fetch a Compaſs round to a Wood of Mulberry-Trees, where the Enemy could not ſuſpect them to be; and when he heard a Sound like an Army marching, then he ſhould march after it. This Noiſe affrighted the *Philiſtines*, and caus'd *David* to obtain a more complete Victory; ſo that he purſu'd them to *Gazer*, a Town upon their own Borders.

Anno Mundi 2958.

Anno Mundi 2959.

42. The Year after this, *David* finding no Shew of any farther Hoſtilities, reſolves (*k*) to bring the Ark of GOD from *Kirjath-jearim* to ſettle it in an honourable Place near to himſelf, and for this Reaſon he appoints thirty thouſand Men to be a Guard to it, in Caſe the Enemy ſhould attempt to ſurprize them. Thus the Ark (*l*) was brought to *Jeruſalem*, *David* himſelf marching foremoſt, and a Multitude of People following him, glorifying GOD with ſacred Hymns and Pſalms, and other delightful Airs, after the Faſhion of the Country, and dancing all the Way as they went to the Sound of Harps, Cymbals, and other muſical Inſtruments. It was now near ſeventy Years, ſince they had carry'd the Ark from Place to Place, and ſuch a Diſuſe made them forget the Manner of it, which ought (*m*) to have been carried upon the Shoulders of the *Kohathites*, and no Wagons were allow'd to them for this Purpoſe, but only Staves thro' the Rings of the Ark, and it (*n*) ought to have been cover'd by the Prieſts ſo as not to have been ſeen. But theſe Miſtakes occaſion'd another; for when they came to a (*o*) threſhing Floor, call'd *The threſhing floor of Nachon*, or *a Stroke*, and alſo (*p*) *The threſhing floor of Chidon*, or *Deſtruction*, *Uzzah* ſeeing the Ark ſhake, when they march'd along, and diſtruſting the Providence of GOD as able to ſupport it, took Hold of it to prevent its Falling; upon which he was puniſh'd with immediate Death. This gave Occaſion to the two former Names. And *David* alſo call'd it *Perez-Uzzah*, or *The Breach upon Uzzah*, thereby to put the *Levites* and all others in Mind of their Duty. Upon this Occaſion *David* uſeth the ſixty eighth *Pſalm*, beginning with the Words which *Moſes* had (*q*) appointed to be us'd, whenever the Ark was to be mov'd. *David* being afraid of farther Diſpleaſure from GOD, leaves (*r*) the Ark in the Houſe of *Obed-edom*, where it continues three Months. *Obed-edom* treating the Ark with all the Reverence due to it, was exceeding proſperous in all his Affairs, which encourages *David* to bring it to *Jeruſalem*. On this Occaſion *David* compoſeth the *hundred thirty and ſecond Pſalm*. In which he ſaith, (*s*) *Ariſe*, O LORD, *into thy reſting-place, thou and the ark of thy ſtrength*. And (*t*) then he adds, that *We* the Neighbours of *Bethlehem*, *heard of* the Ark *in Ephrata* their own Country, *we found it in the fields of Jear* or one of the *Woods*, from whence the City was call'd *Kirjath-jearim*, or *The City of the Woods*. There it was before, but (*u*) now *the* LORD *hath choſen Zion, he hath deſired it for his habitation*, ſaying, *This is my reſt for ever, here will I dwell, for I have deſired it*. And (*x*) he alſo prays, that GOD would fit and ſanctify the Prieſts for the preſent and future Service of the LORD, and that he will accept of the Face of his Anointed, ſo that there may be no more Breach among them, as there was at *Perez-uzzah*.

Anno Mundi 2960.

43. When *David* had remov'd the Ark with all the Tokens of Joy and Praiſe, he plac'd it in (*y*) a new Tent, that he had made for it in *Jeruſalem*, and began to ſettle a

(*f*) 2 Sam. 5. 17 *to the End*. (*g*) *Thus the ſame Word in* Hebrew *is tranſlated*, Joſh. 15. 8. (*h*) *Jewiſh Ant. Book* 7. *Chap.* 4. (*i*) *Ibid.* (*k*) 2 Sam. *Chap* 6. *throughout*, 1 Chron. 13. *throughout*. (*l*) Joſephus *as before*. (*m*) Num. 7. 6 *to* 10. (*n*) Num. 4. 15. (*o*) 2 Sam. 6. 6. *from* נכה. (*p*) 1 Chron. 13. 9, *from* כיר. (*q*) *Compare* Pſal. 68. 1, *and* Num. 10. 35. (*r*) 2 Sam. 6. 10, 11. (*s*) Pſal. 132. 8. (*t*) Pſal. 132. 6. (*u*) Pſal. 132. 13, 14. (*x*) Pſal. 132. 9, 10. (*y*) 2 Sam. 6. 17. 1 Chron. 15. 1, *and* 16. 1, *and* 2 Chron. 1. 4.

daily Service to be perform'd. For this Purpoſe he pens *Pſal.* 96, 105, and 106, of which *Ezra* gives a ſhort Account in the (*z*) Book of *Chronicles*; and that there might be a daily Portion of them, it is probable, that to theſe he added many more, ſuch as *Pſal.* 91, 93, 95, 97, 98, 99, 100, 101, 103, 121, 122, and 92, which is intituled *A Pſalm or Song for the Sabbath Day.* And *Michal* the Daughter of *Saul* deſpiſing *David* for his Piety and Zeal on this Occaſion, was (*a*) puniſh'd with Barrenneſs from that Time as long as ſhe liv'd.

44. In Comparing the Hiſtory of theſe Times, as it is recorded in the ſecond Book of *Samuel* and in the *Chronicles*, there ſeems at firſt View to be ſeveral Difficulties. Firſt, In the Catalogue of *David*'s mighty Men. Of theſe three are (*b*) reckon'd to be the principal, three of a ſecond Rank, and thirty more of an inferior Order. The firſt of theſe call'd by Name *Adino* the *Eznite*. In *Chronicles* he is (*c*) call'd *Jaſhobeam*, or *he that ſits with the People* to ſhew his Office; and in *Samuel* he (*d*) is deſcrib'd by a like Title, which we tranſlate in *Engliſh*, *He that ſate in the ſeat* as a Judge among the People, and *chief of the captains.* He was the immediate (*e*) Son of *Zabdiel.* In *Samuel* he is call'd *the Tachmonite*, and in *Chronicles* the *Hachmonite*, (*f*) both which Words retain the ſame radical Letters more plainly in the *Hebrew* than in any other Tranſlation, and differ only by the Addition of a ſingle Letter in the Beginning, as it is uſual in that Language. The Word (*g*) in either Place may ſignify *a wiſe Man*, a *Man of Learning*, and *given to Study*; and then if it is taken as a common Name, all this Difficulty will be remov'd. In *Samuel* (*h*) it is ſaid, that *he lift up his ſpear againſt eight hundred men, whom he ſlew at one time*, but (*i*) in the *Chronicles*, *He lift up his ſpear againſt three hundred ſlain by him at one time.* To reconcile this ſome ſay, (*k*) *he lift up his ſpear againſt eight hundred men at one time, and ſlew three hundred of them.* Others, (*l*) *After he had ſlain three hundred he was ſo little tired, that he ſlew as many more as made up eight hundred.* Others, (*m*) *he ſlew three hundred with his own hand, and thereby routed the enemy, and put them to flight, in which five hundred more were kill'd in the purſuit.* But when we conſider, that (*n*) the Word in *Hebrew* will ſignify either *to be kill'd*, or *to be wounded by* a Spear or Sword, perhaps we may reconcile it thus, *He lift up his ſpear againſt eight hundred men*, which were either *kill'd* or *wounded*, *three hundred of them* were *kill'd at one time*, *and* the reſt were *wounded.* And thus the Word may be taken in a different Senſe in the different Texts. However the *Jews* reckon, (*o*) that theſe were two different Actions. He kill'd three hundred at one Time, and eight hundred at another. This, if admitted, reconciles both, and it is impoſſible to prove the contrary. The next was (*p*) *Eliezer* the Son of *Dodo* the *Ahothite*, of *Bethlehem*, and (*q*) a *Benjamite*. He ſeems (*r*) to have contracted an Intimacy with *David* at *Ephes-dammim*, when (*s*) he ſlew *Goliath* the Giant, and to have been always after that his faithful Friend. He ſeems alſo to have ſignaliz'd himſelf at (*t*) the Battle at *Keilah*, (*u*) challenging the *Philiſtines* to fight, and killing ſo many with his own Hand, that he diſhearten'd the reſt, ſo that *David*'s little Army of four hundred Men had nothing to do, but to purſue the flying Enemy. The (*x*) third was *Shammah* the *Hararite*. He join'd with the other, when the (*y*) *Philiſtines* firſt pitch'd at *Ephes-dammim.* For at the Beginning of the Encampment, the *Philiſtines* ſent out a Troop to forage, who coming to a Ground (*z*) half full of Barley, and half full of Lentiles, that they might carry it off, theſe two, when the reſt fled away, (*a*) ſtood in the Midſt of the Ground, and defended it, and kill'd ſo many of the *Philiſtines*, that a ſtrong Party of the Army took Heart and join'd them, and obtain'd ſuch a Victory, that the *Philiſtines* would not venture at a pitch'd Battle, but only ſent out *Goliath* to challenge any ſingle Perſon. And it is probable, that ſuch a valiant Act done by a handful of Men under the Command of theſe two, being freſh in the Memory of the *Philiſtines*, ſo diſhearten'd them at the Death of *Goliath*, that they had not Courage to venture a general Battle, but (*b*) ran away at once. The firſt of the ſecondary three was (*c*) *Abiſhai* the Brother of *Joab*, who kill'd three hundred Men in one

Anno Mundi 2943.

Anno Mundi 2942.

(*z*) 2 Chron. 16. 7 *to* 37. (*a*) 2 Sam. 6. 20,21,22,23. (*b*) 2 Sam. 23. 8 *to the End, and* 1 Chron. 11. 10 *to the End.* (*c*) 1 Chron. 11. 11. (*d*) 2 Sam. 23. 8. (*e*) 1 Chron. 27. 2. Lightfoot. (*f*) *They both come from the* Hebrew *Verb* חכם to be wiſe, *only one of them hath the Letter* ת *at the Beginning, as uſual, it being one of thoſe, which they call* the Heemantick *Letters.* (*g*) 2 Sam. 23. 8, *and* 1 Chron. 11. 11. (*h*) 2 Sam. 23. 8. (*i*) 1 Chron. 11. 11. (*k*) Lightfoot, *Vol.* 1. *Page* 61. (*l*) Mayerus *upon* Sedar Olam. (*m*) *Biſhop* Patrick *on* 1 Chron. 11. 11. (*n*) חלל. (*o*) Kimchi *on* 2 Sam. 23. 8. (*p*) 2 Sam. 23. 9. (*q*) *Compare* 1 Chron. 8. 4, *and* 11. 12. (*r*) 1 Chron. 11. 13. (*s*) 1 Sam. *chap.* 17. (*t*) 1 Sam. 23. 4, 5. (*u*) 2 Sam. 23. 11, 12, 13, *and* 1 Chron. 11. 13, 14. (*x*) 2 Sam. 23. 11. (*y*) 2 Chron. 11. 12, 13, 14. *They ſet themſelves in array*, that is, *both*, and 2 Sam. 23. 11. (*z*) 2 Sam. 23. 12, *the* Lentiles *are mention'd, and* 1 Chron. 11. 13, *the* Barley. (*a*) 2 Sam. 11. 12, *and* 1 Chron. 11. 14. (*b*) 1 Sam. 17. 51. (*c*) 2 Sam. 23. 18, 19. 1 Chron. 11. 20, 21.

Engagement

Engagement with his own Hands, perhaps at the Battle at *Keilah*, the Succeſs whereof made him ſo readily afterward (*d*) offer himſelf to go down with *David* to the Camp of *Saul*, when they took away the Spear and the Cruſe of Water which was at his Head. The next was (*e*) *Benajah* the Son of *Jehoiada*, who is ſaid to have done many famous Acts, probably with *David* alſo in the Wilderneſs. He ſlew two fierce and valiant *Moabites*, which ſeems to have been at one Encounter. And it is probable, that when (*f*) *David* went to the Cave of *Adullam* in the Depth of Winter, and in a ſnowy Day, *Benajah* went firſt into the Cave, where he found a Lion that had took Shelter there to defend himſelf from the Severity of the Weather, who being hungry for Want of his Prey, and ſeeing *Benajah* there, came with open Mouth to devour him. But ſuch was his Courage, that he ſlew the Lion, and ſo prevented any farther Miſchief. At another Time (*g*) he ſlew an *Egyptian* (*h*) nine Foot high, who (*i*) like *Goliath* had a Spear, the Staff of which was like a Weaver's Beam. And he went down to him with ſuch a Staff, as Men uſually walk with, and pluck'd the Spear out of the *Egyptian*'s Hand, and ſlew him with his own Spear, which ſhew'd him to be a Man of great Strength and Courage, and very dextrous and expert in Military Affairs. Who the third of this Number was, is not expreſly ſaid, either in *Samuel* or *Chronicles*; but perhaps it might be (*k*) *Adina* the Son of *Shiza*, who was a Captain of the *Reubenites*, and had thirty Men with him. In Reckoning alſo the other valiant Men, there is a great Deal of Difference. In *Samuel* there are only thirty, but in the *Chronicles* they are ſeven and forty. But the Reaſon is this, the Book of the *Chronicles* gives an Account of the (*l*) *Chief of the mighty men, which David had*, who came from all Parts of the Land to make him King, with ſuch Forces that they could raiſe, and ſo when they had done what they intended, many of them were disbanded again, and went to their reſpective Habitations. But the Book of *Samuel* gives an Account of thoſe, who were with him in the latter Time of his Reign, and had ſerv'd him in the Army, and ſo their Number might well be leſſen'd. In theſe two Catalogues the Names are generally very different, but ſome of them are the ſame. And there is alſo a very good Reaſon for this: One (*m*) Catalogue was taken ſoon after *David* was made King over all *Iſrael*, the (*n*) other but a little while before his Death; ſo that there is a Space of thirty Years Diſtance. After theſe thirty Years ſome might be alive, and ſome dead and others put in their Places, and then of Courſe there muſt be an Alteration. And in (*) *Samuel* only *Urijah* might be mention'd among thoſe who were dead, becauſe a remarkable Part of the preceding Story depended on him. Beſides the Book of *Samuel* reckons up theſe ſix mighty Men, and adds by Name thirty more, and concludes at laſt, (*o*) that they are *thirty and ſeven in all*. But we are not told that all their Names are expreſs'd. *Joab* is left out, who was their General, and if we add his Name to the reſt, they will be *thirty ſeven in all*. He was a great Man, and inferior to none of theſe. But he had ſtain'd himſelf by the baſe Murder of *Abner* and *Amaſa*, which is generally ſuppos'd to be the Reaſon, why he had not the Honour to be put into the Number of thoſe Worthies, who ſerv'd *David*.

45. There ſeems alſo to be ſome Difficulty occaſion'd by the different Order in which theſe former Stories are plac'd in theſe Books. The Book of (*p*) *Samuel* firſt mentions the Story of *Hiram*'s Kindneſs and Reſpect to *David*, of *David*'s Children, and of two Battles with the *Philiſtines*, and then it relates the Fetching up of the Ark. But the Book of (*q*) *Chronicles* firſt relates the Fetching up of the Ark, and then thoſe Stories of *Hiram*'s Kindneſs, *David*'s Children, and the *Philiſtines* Battles. For the Methodizing therefore of theſe Stories into their proper Time and Order, they are to be taken thus.

David (*r*) conſults with the Captains of thouſands, which had came to him to *Hebron*, and had gone with him to *Jeruſalem*, about the Fetching up of the Ark. This is but a Conſultation and an Agreement about the Matter; but the thing is not yet done, becauſe all *Iſrael* is firſt to be ſent to about it, and a Time to be appointed, when they ſhall come in. Upon this the Companies now preſent depart to their own Houſes, till the Time appointed comes for that Purpoſe.

When (*s*) the *Iſraelites* were departed every one to their own Houſes, *Hiram* or *Abibalus* King of *Tyre*, hearing of the great Solemnity of *David*'s Coronation, and of the Taking of *Jeruſalem*, ſends betimes to enter into a League with him, and preſents him with Cedar and Workmen to build him an Houſe. Upon this the ſacred Text relating *David*'s Settlement and Proſperity, reckons

(*d*) 1 Sam. 26. 6. (*e*) 2 Sam. 23. 20, 21, 22. 1 Chron. 11. 22, 23, 24. (*f*) 1 Sam. 22. 1. *The* Hebrew *Word* בְּאֵר 2 Sam. 23. 20, *and* 1 Chron. 11. 22. *will ſignify either* a Pit *or* a Cave. (*g*) 2 Sam. 23. 21. 1 Chron. 11. 23. (*h*) *The* five Cubits 1 Chron. 11. 23, *at* 21,888 Inches *to a Cubit make* nine Feet and an Inch. (*i*) 1 Sam. 17. 7. 1 Chron. 11. 23. (*k*) 1 Chron. 11. 42. (*l*) 1 Chron. 11. 10. (*m*) 1 Chron. 11. 10, 11. (*n*) 2 Sam. 23. 8. (*) 2 Sam. 23. 39. (*o*) 2 Sam. 23. 39. (*p*) 2 Sam. 5. 11, 12, *&c. and* 2 Sam. 6. (*q*) 1 Chron. *Chap.* 13, *and Chap.* 14. (*r*) 1 Chron. 13. 1. (*s*) 2 Sam. 5. 11, 12, *and to the End of the Chapter.*

up *David*'s Marriages and Children, and reckons them up all together, tho' they were born in ſeveral Years.

In this Space of Time, between the People's Departing from *David*'s Coronation, and their Meeting again to fetch up the Ark, *David* being now left of thoſe Multitudes, and *Jeruſalem* not yet fully fortify'd, the *Philiſtines* come twice to the Valley of *Rephaim*, which lies under *Jeruſalem*, to diſturb him in his Building, and, if poſſible, to deprive him of his Throne. But inſtead thereof he gains two Victories over them, and ſo he goes on to finiſh what he intended.

And (*t*) when he had thus finiſh'd his intended Buildings, he fixes a Day for the ſolemn Bringing up of the Ark to *Jeruſalem*, and the People meeting at the Time appointed, perform it with all the Demonſtrations of Joy and Satisfaction.

46. *David* having (*u*) a ſtately Houſe of Cedar built him, reflects upon the Meanneſs of GOD's Habitation in Compariſon of the Splendor of his own, and therefore reſolves to build a more magnificent Fabrick for GOD to dwell in, and communicates his Deſign to *Nathan* the Prophet. *Nathan* at firſt approves of it, but the following Night was commanded to forbid it, but with an Aſſurance, that GOD accepted of his ſincere Intentions, and promis'd that his Son ſhould ſucceed him, and build him a Temple, that his Poſterity ſhould reign for many Generations, and (*x*) the *Throne of his Kingdom ſhould be eſtabliſhed for ever*, which Words if taken in their full Extent, can belong to none but to CHRIST himſelf. It is probable, that *David* himſelf took it in this Senſe, and therefore he (*y*) penn'd the ſecond *Pſalm* to teſtify the ſame, and to comfort himſelf thereby, that the Rage of all his Enemies round about him ſhould be unſucceſsful, and he might alſo compoſe the 16th, 110th and 118th *Pſalm* at this Time, which ſpeak to the ſame Purpoſe. It is certain that he was very much tranſported at this News, as (*z*) his Confeſſion and Thankſgiving in the Temple ſufficiently ſhews; and as *Nathan* had (*a*) told him, that his own Son ſhould ſit upon his Throne; ſo he might alſo compoſe ſoon after the 72d *Pſalm*, to pray to GOD for him, and alſo to propheſy of the MESSIAS, who ſhould be born in a diſtant Generation, or (*b*) *a great while to come.* In Anno Mundi 2961.

his Thankſgiving in the Temple he ſaith, (*c*) *And what can David ſay more to thee?* and at the End of the other *Pſalm* it is added, (*d*) *The prayers of David the ſon of Jeſſe are ended.* After ſo clear a Manifeſtation of CHRIST to him, there was nothing more that he could deſire.

47. It being alſo reveal'd unto *David* at this Time, that the Son who ſhould ſucceed him, (*e*) ſhould be call'd *Solomon*, or *Peaceable*, becauſe GOD *would give peace and quietneſs to Iſrael in his days*, that he might the better build ſuch a Temple, *David* now reſolves to ſubdue his Enemies on every Side, to diſable them from giving any future Diſturbance. Of theſe, the firſt which he begins with, is the *Philiſtines*: They had invaded him (*f*) twice in the Beginning of his Reign, and now he invades them, and (*g*) takes from them the famous City of *Gath*, being the Reſidence of their Kings, and the Country round it. It was at this Time call'd (*h*) *The Bridle of Ammah*, becauſe it ſtood upon a Mountain call'd *Ammah*, and was a Bridle to curb the Tribe of *Judah*, and keep them in Obedience. Upon this all the neighbouring Countries enter into a Confederacy againſt *David*, as if they would deſtroy him at once. This occaſions his Penning the eighty third Pſalm, which he delivers (*i*) to *Aſaph*, the chief of the Singers at the Tabernacle, to be us'd in their conſtant Service, in which he complains to GOD of their Conſpiracies, and prays to him againſt them. *For* (as (*k*) he ſaith) *they have conſulted together with one conſent, they are confederate againſt thee. The tabernacles of Edom, and the Iſhmaelites* toward the South of *Judea*, *the Moabites, and the Hagarenes*, or the *Iſhmaelites* on the Eaſt, *Gebal and Ammon, and Amalek*; *the Philiſtines, with the inhabitants of Tyre.* But above all *the Aſſyrian* Monarchy was alſo *join'd with them, and was* as *an arm to the children of Lot*, the greateſt Support to the *Moabites* and *Ammonites*, and that on which they did chiefly depend, their Armies coming from *Babylon* and *Chaldea* for this Purpoſe. Upon this he immediately marches againſt (*l*) the *Moabites* (for his Caſe would not admit of a long Delay) and obtains a ſignal Victory, according to the Prophecy of *Balaam*, that (*m*) a *Scepter ſhould ariſe out of Iſrael, and ſhould ſmite through the princes of Moab.* And having taken a Anno Mundi 2961. Anno Mundi 2962.

(*t*) 2 Sam. *Chap.* 6, *and* 1 Chron. 13. 2, *&c.* (*u*) 2 Sam. 5. 11, *and* 7. 1, 2. 1 Chron. 14. 1, *and* 17. 1. (*x*) 1 Sam. 7. 16, *and* 2 Chron. 14. 14. (*y*) *For tho' this* Pſalm *hath no Title; yet it is expreſly ſaid to be* David's, Acts 4. 25. (*z*) 2 Sam. 7. 18 *to the End, and* 1 Chron. 17. 16 *to the End.* (*a*) 1 Sam. 7. 12, 13, 14. 1 Chron. 17. 11, 12, 13. (*b*) 2 Sam. 7. 19, *and* 1 Chron. 17. 17. (*c*) 2 Sam. 7. 20. 1 Chron. 17. 18. (*d*) Pſal. 72. 20. *For other wiſe other Pſalms are attributed to* David, *which follow this, as* Pſalm 86, 101, 103, 108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, *and* 145. (*e*) 1 Chron. 22. 7, 8, 9, 10. (*f*) 2 Sam. 5. 17 *to the End.* 1 Chron. 14. 8 *to the End.* (*g*) 1 Chron. 18. 1. (*h*) 2 Sam. 8. 1. (*i*) *Compare* Pſal. 83. *Title, with* 1 Chron. 6. 39, *and* 15. 19, *and* 16. 4, 7, 37. (*k*) Pſal. 83. 5, 6, 7, 8. (*l*) 2 Sam. 8. 2. (*m*) Num. 24. 17.

Survey

Survey of every Part of the Country, he levels their ſtrong Holds and fortify'd Places with the Ground, dividing the Country into three Parts, condemning two of them to be deſtroy'd, and preſerving the third, that it might not be quite diſpeopl'd, becauſe they were the (*n*) Offſpring of *righteous Lot* the Brother of *Abraham*. This he calls (*o*) *the meaſuring of the valley of Succoth*. Neither can we ſuppoſe, that he would have exercis'd ſuch Severities againſt the other two Parts, if it had not been to terrify the other Nations from joining with the *Aſſyrian* Monarchy againſt their Neighbours. Immediately after this, he (*p*) falls upon the *Ammonites*, the (*q*) other Branch of *Lot*'s Poſterity, and conquers them. Whether he us'd the ſame Severity upon them, as upon the *Moabites*, is not recorded, and it is moſt probable, that he did not. However it is certain, that he took (*r*) very valuable Spoils from all theſe Countries, and dedicated them, with all the Preſents that were given him, for the Uſe of the Temple, which was afterward to be built.

Anno Mundi 2962.

48. *David* by the Conqueſt of the *Moabites* and *Ammonites* having cut off all Communication between his Enemies in the South, and thoſe in the North, he proceeds to enlarge his Conqueſts toward the North, fearing that the Part of the *Aſſyrian* Monarchy, which lay near *Nineveh*, ſhould paſs over the *Euphrates*, and invade his Country, and probably calling to Mind (*s*) the Promiſe, which GOD had made to *Abraham*, that he would *give unto* his *ſeed the whole land from the river of Egypt to the great river, the river Euphrates*, he thought this a fit Time to take Poſſeſſion of it, and (*t*) *to eſtabliſh his dominions* in that Country. And if he was afraid of the *Aſſyrian* Monarchy on that Side, it is plain, that his Fears were well grounded. For (*u*) thoſe of *Aram-naharaim*, or the *Syrians* of *Meſopotamia*, who were ſubject to that Empire, paſſed over the *Euphrates*, and gave him (*x*) a terrible Battle. And as ſoon as he had conquer'd them, the (*y*) *Syrians* of *Zobah* under the Command of *Hadadezer* their King came upon him; ſo that in a ſecond Battle *David* conquer'd them alſo, who if they had been join'd together, muſt without an extraordinary divine Aſſiſtance have been too hard for him. In this Battle *David* takes from (*z*) *Hadadezer twenty thouſand footmen* as Priſoners, and *a thouſand Chariots*, and *ſeven thouſand horſemen*, that attended them, ſeven to a Chariot. He cuts the Sinews of all the Horſes except ſeven hundred, which he reſerves for the Uſe of an hundred Chariots. Upon this the (*a*) *Syrians* of *Damaſcus* come to ſuccour *Hadadezer* their Neighbour, and *David* in another Battle ſlew two and twenty thouſand Men, which facilitated the Conqueſt of their Country, ſo that *David* put Gariſons in that Part of *Syria*, which lay between *Libanus* and *Antilibanus*, the chief City whereof was *Damaſcus*, ſituated in a plea-Part of the Vale, which was plentifully water'd by five Rivers, the two principal of which deſcended from Mount *Hermon*, and are (*b*) call'd *Abana* and *Pharpar*; the firſt of theſe runs thro' the City, and divides it into two Parts, and the other runs by the Walls.

49. At this Time (*c*) *Rezon* the Son of *Eliodah* was a conſiderable Officer in *Hadadezer*'s Army, who finding the Victory inclining on *David*'s Side, revolted from his Maſter, and gathering as many as he could together, he makes himſelf their Captain. And it is probable that he liv'd after the Manner of the *Arabians* by Plunder and Robbery all the Days of *David*, and the greateſt Part of *Solomon*'s Reign; until he, doting upon ſtrange Women, minded not the Defence of his Conqueſts. This *Rezon* obſerving, took the Advantage of it, and ſo he got again the Poſſeſſion of *Damaſcus*, and the neighbouring Country, and reign'd as a King over them, inſomuch that he and his Poſterity were bitter Enemies to the Family of *David*.

50. *David* having extended his Conqueſts in the North to the utmoſt Limits of the promis'd Land, endeavours after this to enlarge them toward the South. And the firſt that he encountred with, in all Probability, was the *Philiſtines*, his old implacable Enemies. Here alſo (*d*) happen'd a very ſharp Battle, in which *David* was ſo beſet, that his Spirits were quite tir'd; which *Iſhbi-benob* one of the Race of the Giants perceiving, he reſolv'd to take the Advantage, and kill *David*. He was ſo ſtrong, that his uſual Spear weigh'd 300 Shekels, or almoſt nineteen Pound Weight, and he had certainly kill'd him, if *Abiſhai* had not came in ſeaſonably to his Relief, who ſeems (*e*) to have conquer'd this *Philiſtine*, and have brought him down, but left it to *David* for his Honour to give him the laſt and fatal Stroke. Upon this the Generals oblige *David* (*f*) with an Oath to go no more into any Battle againſt their Enemies, leſt he ſhould be kill'd, and

Anno Mundi 2964.

(*n*) Gen. 19. 36, 37. (*o*) Pſal. 60. 6. (*p*) 1 Chron. 18. 2. 2 Sam. 8. 12. (*q*) Gen. 19. 38. (*r*) 2 Sam. 8. 9, 10, 11. 1 Chron. 18. 11, 12. (*s*) Gen. 15. 18. Deut. 11. 24. Joſh. 1. 3, 4. (*t*) 2 Sam. 8. 3. Pſal. 60. *Title*. As he (*viz.* David) went to recover *the* Limits of his Kingdom, *or* his Dominions, 1 Chron. 18. 3. (*u*) Pſal. 60. *Title*. (*x*) Pſal. 60. *Title*. (*y*) Pſal. 60. *Title*. 2 Sam. 8. 3. 1 Chron. 18. 3. (*z*) 2 Sam. 8. 4. 1 Chron. 18. 4, *which explains the other*. (*a*) 2 Sam. 8. 5, 6. 1 Chron. 18. 5, 6. (*b*) 2 Kings 5. 12. (*c*) 1 Kings 11. 23, 24, 25. (*d*) 2 Sam. 21. 15, 16, 17. (*e*) 2 Sam. 21. 22. *He* fell by the hand of David. (*f*) 2 Sam. 21. 17.

his Subjects, might loſe the Happineſs which they enjoy'd under his Adminiſtration.

51. The *Edomites* finding *David* engag'd in a War on the Weſt Side of *Judea*, attack him on the Eaſt. *David* labouring under ſuch Difficulties, was not willing to go far from the Army, that he might be ready to give his Advice upon any Emergency. *Joab* (*g*) marches as their General, and attacks the *Edomites* in a Place call'd, *The Valley of Salt*, lying in the Country of *Idumea*, where he kills twelve thouſand of their Men; but hearing that the *Philiſtines* were rallying of their Forces, he leaves *Abiſhai* his Brother to command in chief upon the Field of Battle, and marches with as many Men as he thought convenient againſt the *Philiſtines*. And *David* pens the ſixtieth *Pſalm* in Commemoration of this firſt Victory. *Joab* marching with the utmoſt Expedition againſt the *Philiſtines*, comes up to them in the Tribe of *Ephraim*, where another Fight happen'd, *Gob* being on his right Hand and *Gezer* on his left, and therefore (*h*) the Battle is ſaid to have been fought in both Places. In this Battle the *Iſraelites* ſeem to have had the Advantage, tho' there is nothing particularly related of it, only that (*i*) *Sibbechai* the *Huſhathite*, who was (*k*) one of *David*'s Worthies, ſlew *Saph*, who was of the Race of the Giants. The *Edomites* finding that the Army was divided, ſend for (*l*) all the *Syrians* in the neighbouring Country of *Arabia*, and having thus recruited their Army, they fall upon *Abiſhai*, who was encamp'd with his Army in *The Valley of Salt*, but without that Succeſs which they expected. For *Abiſhai* in that Battle kills (*m*) of the *Syrians* and *Edomites*, who were thus join'd together, eighteen thouſand Men. Upon this they put Gariſons in (*n*) all the Country of *Idumea*, and the *Edomites* became Servants to *David*, according to (*o*) the antient Propheſy, that *the elder brother ſhould ſerve the younger*. And the Army marching back into their winter Quarters, *David* join'd them, and appear'd at the Head of them, ſo that (*p*) he was much extoll'd at his Return; for tho' he was not in the Army at the Time of the Engagements, yet as he was their King, and near at hand to give Directions, and returning with the reſt, whatever was done by *Joab* and *Abiſhai*, was aſcrib'd to him.

52. In this long Campaign, (*q*) which laſted ſix Months, *Joab* exercis'd great Severities againſt the *Edomites*, and after the ſecond Battle, when he had march'd back again from the *Philiſtines*, and had given an honourable Interment to thoſe of his own Soldiers, who were ſlain in the ſecond Battle under *Abiſhai*, he deſtroys every Male that he could meet with, thereby effectually to prevent another Revolt. But it was impoſſible to deſtroy them all, ſome fleeing away and others hiding themſelves. Among thoſe who fled there was *Hadad* the *Edomite*, one of the royal Family, who being very young, ſome of his Father's Servants hid him, until they had an Opportunity to flee to *Midian*, from whence they ſend to *Egypt* to know if *Pharaoh* would give them Entertainment and Protection. *Pharaoh* invites them not only to come into his Kingdom, but even to his Palace; where he aſſign'd him an Houſe, and kept a Table for him, that he might want for nothing. And to ſhew his great Eſteem, *Pharaoh* gave him to Wife the Siſter of his own Wife, by whom he had a Son that the Queen was extremely fond of, as if it had been her own. And this ſo ſtrengthen'd his Alliance with that Court, that it enabled him afterward to give *Solomon* a Diſturbance, when he leaſt expected it, and ſo regain'd the Country of *Edom*.

53. The next Year there ſeems to be (*r*) another Battle with the *Amalekites*, who were the ſtouteſt Soldiers of all the *Idumeans*, and might attempt to regain their Country; but not being aſſiſted by the reſt of their Countrymen were brought again more eaſily under Subjection; and they were now ſo ſeverely beaten, that we hear no more of them as a diſtinct Tribe from the reſt of the *Idumeans*. And there ſeems to be another Battle with the *Philiſtines*, when (*) *Elhanan* the Son of *Jair*, and Grandſon of (*s*) *Dodo* a *Bethlehemite*, ther of *David*'s Worthies, *ſlew Lahmi the brother of Goliath the Gittite, the ſtaff of whoſe ſpear was like a weaver's beam.* And the following Year there ſeems to be another *Battle at Gath* between the *Iſraelites* and the *Philiſtines*, at which Time *there was* (*t*) *a man of great ſtature, who had on every hand ſix fingers, and on every foot ſix toes*, and was of the Race of the Giants; *and when he defied Iſrael, Jonathan the ſon of* (*u*) *Shammah* the third Son of *Jeſſe*, and *the brother of David ſlew him.* So that *David* being ſucceſsful in ſo many Victories, and having conquer'd the *Philiſtines*, *Idumeans*, *Amalekites*, *Moabites*, *Ammonites* and *Syrians*, he extended his Kingdom not only from (*x*) *Sihor* the River of *Egypt*,

Anno Mundi 2965.

Anno Mundi 2966.

(*g*) Pſal. 60. *Title.* 2 Sam. 8. 13. (*h*) 2 Sam. 21. 18. 1 Chron. 20. 4. (*i*) *As before.* (*k*) 1 Chron. 11. 29. (*l*) 1 Chron. 18. 12. Lightfoot *Vol.* 1. *Page* 63. 2 Sam. 8. 13. (*m*) 1 Chron. 18. 12. (*n*) 2 Sam. 8. 14. 1 Chron. 18. 13. (*o*) Gen. 25. 23. Rom. 9. 12, 13. Mal. 1. 2, 3. (*p*) 2 Sam. 8. 13. (*q*) 1 Kings 11. 14 *to* 21. (*r*) 2 Sam. 8. 12. 1 Chron. 18. 11. (*) 2 Sam. 22. 19. 1 Chron. 20. 5. (*s*) 1 Chron. 11. 26. (*t*) 2 Sam. 22. 20, 21, 22. 1 Chron. 20. 6, 7, 8. (*u*) 1 Sam. 22. 21. 1 Chron. 20. 7. 1 Sam. 16. 9. (*x*) 2 Sam. 8. 1, *&c.* 1 Chron. 18. 1, *&c.* 1 Chron. 13. 5.

but

but alſo northward as far as (*y*) *Hamath*, and even to the *Euphrates*, which was (*z*) the utmoſt Bounds promis'd by GOD to *Abraham* and his Seed, and (*a*) wholly poſſeſs'd only by *David* and his Son *Solomon*.

54. *David* having now ended his Wars, begins to conſider what (*b*) Obligations he had to *Jonathan* the Son of *Saul*, and inquires what Poſterity was left behind him, and finding only *Mephiboſheth* his Son, who was now three and twenty Years of Age, and had only (*c*) a young Son call'd *Micah*, *David* ſends for the Father (and probably for both) aſſures him of his Kindneſs, reſtores him all his Lands, and entertains him at his Table, as long as he liv'd, like one of his familiar Friends and Acquaintance.

Anno Mundi 2967.

55. *Nahaſh* the King of the *Ammonites* dying, *David* reſolv'd (*d*) to ſhew Kindneſs to the Son, who ſucceeded, for the Sake of former Obligations from the Father. This *Nahaſh* liv'd to a great Age, and came very early to the Throne. It was now eight and fifty Years, ſince he laid Siege to (*e*) *Jabeſh-gilead*, threaten'd to pluck out one of the Eyes of all the Inhabitants, and his Army was totally routed by *Saul*. This made (*f*) *Saul* afterward oppreſs the *Ammonites*, and therefore it is probable, that when *David* was perſecuted by *Saul*, *Nahaſh* might aſſiſt and relieve him, that thereby he might embarraſs *Saul*'s Concerns the more. And this might be the Reaſon, that *David*, when he conquer'd the (*g*) *Ammonites*, did not uſe them ſo ſeverely, as he did the *Moabites*. *David* now ſends Meſſengers to *Hanun* the Son of *Nahaſh* to comfort him for the Loſs of his Father, and to aſſure him of his Friendſhip. The Counſellers of *Hanun* well knew, that *David* (*h*) had fought lately againſt their Country, and therefore they could not imagine, that he acted ſincerely in this Affair, but that he (*i*) rather ſent Men to obſerve where the City was weakeſt, and might be moſt eaſily aſſaulted and taken. Upon this Suppoſition the King treated theſe Ambaſſadors in the moſt ignominious Manner; and being (*k*) inform'd how heinouſly *David* reſented this Uſage, he raiſeth an Army with the utmoſt Expedition, and for this Purpoſe he hires from the *Syrians* of *Zobah* twenty thouſand Footmen, and from the (*l*) Men of *Tob* twelve thouſand Men, or thirty two thouſand in all, with (*m*) a proportionable Number of Chariots, and from (*n*) the King of *Maacah* a thouſand Men. Theſe pitch'd in (*o*) *Medeba*, a Town in the Country of the *Amorites* (who perhaps might be Confederates with them at this Time) near the Tribe of *Reuben*. *David* being now under (*p*) an Obligation not to go into the Army himſelf, did not think it prudent to ſtay, till they aſſaulted him in his own Country, but he ſends *Joab*, *Abiſhai*, and all the Army to invade theirs. The *Ammonites* drew up their Army before *Rabbah*, the Metropolis of their own Country, and *Joab* marches directly againſt them. Upon this the other Army march from *Medeba*, come behind him, and intercept his Retreat. *Joab* finding a Neceſſity of Fighting, being now preſs'd both in Front and Rear, divides his Army into two Parts, commands one himſelf, and gives the Command of the other to his Brother *Abiſhai*, with Directions, that if Occaſion requir'd, the Army which was worſted ſhould upon Notice be reliev'd by a Detachment from the other. *Joab*, with the principal Men of the Army, begins the Attack upon the *Syrians*, who could not ſo eaſily eſcape him, having the Waters of *Nimrim* behind them. He routs them with little Difficulty, being mercenary Men, and having no Regard to the Cauſe for which they fought; and the *Ammonites* principally relying on them, and ſeeing them run away, retire into *Rabbah*, and ſo ſecure themſelves, the Seaſon of the Year being ſo far ſpent, that it was too late to begin a Siege. *Hadadezer* the King of the *Syrians* fearing that *David* would fall upon him for Aſſiſting his Enemies, reſolves to be beforehand with him, and levies a new Army, conſiſting (as (*q*) *Joſephus* ſaith) of eighty thouſand Foot, and ſeven thouſand Horſe, not only out of *Syria* but alſo from *Meſopotamia*, and marches to *Helam*, or (*r*) *Alamtha*, a Town on the Borders of the half Tribe of *Manaſſeh*, intending to invade them in the following Spring. *David* brings the whole Army together, and gives *Joab* orders to march to prevent their Deſign, and therefore what was done by *Joab* at this time is attributed to *David*. *Joab* comes up with them, before they expected him; and an Engagement happening, he kills (*s*) ſeven thouſand Men, who attended ſeven hundred Chariots, ten Men to each Chariot, which ſo diſhearten'd the reſt, that he ſoon after kill'd (*t*) forty thouſand more, partly Horſe

Anno Mundi 2968.

(*y*) Num. 34. 8. Joſh. 13. 2, 3, 4, 5. Judg. 3. 1, 2, 3. (*z*) Gen. 15. 18. Deut. 11. 24. Joſh. 1. 3, 4. (*a*) 1 Kings 4. 21, 24, 25. 2 Chron. 9. 26, 27, 28. (*b*) 2 Sam. *Chap.* 9. (*c*) 2 Sam. 9. 12. (*d*) 2 Sam. 10. 1, 2. 1 Chron. 19. 1, 2. (*e*) 1 Sam. *Chap.* 11. (*f*) 1 Sam. 14. 47. (*g*) 2 Sam. 8. 2, 12. (*h*) 2 Sam. 8. 12. (*i*) 2 Sam. 10. 3. 1 Chron. 19. 3. (*k*) 2 Sam. 10. 6. 1 Chron. 19. 6. (*l*) 2 Sam. 10. 6. Judg. 11. 3. (*m*) *The Expreſſion* 1 Chron. 19. 7. *ought to be render'd* thirty and two thouſand Men, with *Chariots*, *ſince it appears from* 2 Sam. 10. 6. *that* 20000 *of theſe were* Footmen. (*n*) 2 Sam. 10. 6. (*o*) 1 Chron. 19. 7. (*p*) 2 Sam. 10. 7. 1 Chron. 19. 8. (*q*) *Jewiſh Antiq. Book* 7. *Chap.* 7. (*r*) *By* Ptolomy. (*s*) 2 Sam. 10. 18. 1 Chron. 19. 18. Lightfoot, *Vol.* 1. *Page* 63. (*t*) *In* Samuel *it is* forty thouſand horſemen, *and in the* Chronicles forty thouſand footmen, *that is*, *ſo many both Horſe and Foot.* Lightfoot *as before.*

and

and partly Foot, with *Shoback* the General of the Army, who was ſlain upon the Spot. The ſeveral Kings, who had aſſiſted *Hadadezer* in this Expedition, fearing worſe Conſequences, made Peace with *David* and became Tributaries to him; ſo that (*u*) his Dominion was enlarg'd as far as *Euphrates*. And *Hadadezer* finding himſelf left deſtitute of his Confederates, aſſures *David* that he would give him no more Diſturbance, but would leave the *Ammonites* to ſhift for themſelves, as well as they could.

56. *David* having now but one Enemy to deal with, as ſoon as (*x*) the Spring came on, ſends *Joab* with the whole Army againſt the *Ammonites*, ſo that they lay the Country waſte, and kill all the People that they could meet with; and to make an End of all at once, they lay Siege to *Rabbah* the royal City, which was ſtrongly fortify'd both by Nature and Art, according to the beſt Skill in thoſe Times. At this (*y*) Time *David* was guilty of a very great Sin; for walking idly on the Top of his Palace, which was (*z*) flat in thoſe Countries, he ſees *Bathſheba* the Wife of *Vrijah* the *Hittite* (a Gentile by Nation, but a Proſelyte to the *Jewiſh* Religion) bathing her ſelf in the Garden. He ſends for her, and commits Adultery with her. She finding her ſelf with Child, ſends *David* an Account of it, deſiring him to conſult her Honour and Safety in the Concealing of it, for otherwiſe ſhe was liable to be ſton'd by the Laws of the Land. *David* ſends to *Joab* an Order, that *Vrijah* ſhould come to him, with a Deſign to ſend him home to his Wife; but all Methods for this Purpoſe proving ineffectual (*Vrijah* being ſuppos'd to have ſome Knowledge of it, and not willing to father that which was none of his own) *David* ſends an Order to *Joab* to ſet *Vrijah* in the hotteſt Battle, and retire from him that he might be kill'd. *Vrijah* was (*a*) *Joab*'s Armour-Bearer, ſo that his Valour was well known. He is recorded (*b*) as one of *David*'s Worthies, both in the Books of *Samuel* and *Chronicles*, and his Fidelity was ſo well known, that he was one of the King's Guard among the *Cherethites* and *Pelethites*, which was the Reaſon, that he had a Houſe ſo near the King. *Joab* puts *Vrijah* upon Storming a Gate, which was beſt defended, (*c*) promiſing to ſecond him with the whole Army upon the leaſt Poſſibility of Entrance, and earneſtly preſs'd him to maintain the Reputation which he had acquir'd with the King and with the Army, by Behaving himſelf bravely on this Occaſion. *Vrijah* with great Chearfulneſs undertook this Poſt, whilſt *Joab* gave his under Officers private Orders to withdraw, when they found themſelves in Danger, and ſo they left *Vrijah* to be cut in Pieces. He did all the Execution that was poſſible to be done by a ſingle Man againſt ſo many, but after ſeveral Wounds receiv'd, he fell like a Man of Honour, with his Face to the Enemy, ſome few of his Friends, who were not made privy to the Plot, innocently falling with him.

Anno Mundi 2969.

57. *Joab* ſends an Expreſs of this to the King, who (*d*) returns with Orders to caſt up Works for their greater Security, to be more reſolute, and aſſault the City with a greater Force, until they were Maſters of it, and then to raze it even with the Ground, and put all the Inhabitants to the Sword, without ſparing a Man. *Bathſheba* mourn'd for her Husband according to the uſual Time, which was (*e*) ſeven Days, and *David* ſoon after took her to be his Wife. *Joab* upon this aſſaults the City, and (*f*) takes the ſouthern Part of it, which lay near the Waters of *Nimrim*, ſo that it was impoſſible, that the upper Part could out long, it being ſupply'd with Water from the other, which (*g*) Supply was now cut off from them. Upon this *Joab* ſends an Expreſs to *David*, to acquaint him, that the City was reduc'd to the utmoſt Extremity, and there was no Danger of a Battle, and to deſire him to come in Perſon, that he might have the Honour of Taking the City. *David* brings with him a great Reinforcement, takes it by Storm, gives (*h*) the Plunder of it to his Soldiers, and reſerves for himſelf what belong'd to the King, among which his Crown was very remarkable. Our Tranſlation ſaith, (*i*) that it was taken from off the King's Head, and ſet upon *David*'s Head, and that the Weight of it was a Talent of Gold, or *an hundred and five and twenty Pound*. This muſt have been too great a Weight for any one Man to carry. And therefore the Meaning muſt be, either that (*k*) it was plac'd upon Supporters over the Throne; and then *they took the crown from over the king's head*, the Place where he ſat on publick Occaſions, *and it was* plac'd in the ſame Manner *over David's head*, or elſe that the (*l*) Price or Value of it was ſo much, which at the Rate of four Pound Sterling to an Ounce, and twelve Ounces to a Pound Weight, comes to ſix thouſand Pounds of our *Engliſh* Money. The precious Stones might make the Value ſo great, tho' the Weight was leſs, and *Joſephus* ſaith,

(*u*) 2 Sam. 8. 3. (*x*) 2 Sam. 11. 1. 1 Chron. 20. 1. (*y*) 2 Sam. 11. 2, *&c.* (*z*) Deut. 22. 8. (*a*) Joſephus *Jewiſh Antiq. Book* 7. *Chap.* 7. (*b*) 2 Sam. 23. 39. 1 Chron. 11. 41. (*c*) Joſephus *as before.* (*d*) Joſephus *as before.* (*e*) 1 Sam. 31. 7. (*f*) 1 Sam. 12. 27. (*g*) Joſephus *as before.* (*h*) 1 Sam. 12. 30. (*i*) 2 Sam. 12. 30. (*k*) *Ibid. In* Hebrew, *From over his Head*, מעל ראשו (*l*) Bocharti *Hierozoicon*, *part* 1. *lib.* 2. *cap.* 37. *pag.* 380.

that

that (*l*) there was one Stone of great Price in the Middle of the Crown, which he calls a *Sardonyx*. Having thus taken the Spoil, he puts the Men to Death with exquiſite Torments; and all the reſt of the *Ammonite* Cities that ſtood out, as this did, were treated with the ſame Severity. *David* now returns to *Jeruſalem* in a triumphant Manner, and having thus ſpent the firſt twenty Years of his Reign in Wars, he reign'd the other twenty free from all foreign Enemies, and was continually heaping up immenſe Treaſures to be employ'd in the Building of the Temple.

58. The next Year *Bathſheba* was deliver'd of the Son, which was begotten by *David* in Adultery. And now GOD ſends *Nathan* the Prophet to awaken him to a Senſe of his Sin, by the Parable of (*m*) a rich Man, who took a Lamb from his Neighbour. *David* being angry at this Injuſtice, declares, that (*n*) the Man who did this deſerv'd Death, and that he ſhould reſtore the Lamb fourfold, according to (*o*) the *Levitical* Law in ſuch a Caſe. *Nathan* tells him, that he was the Man. *David* humbly confeſſeth his Sin, and pens the fifty firſt *Pſalm* as a Teſtimony of his ſincere Repentance, in which he prays to GOD to deliver him from Blood-guiltineſs, and cleanſe him from all his other Sins committed on that Occaſion. *Nathan* aſſures him, that tho' he had by this juſtly deſerv'd Death, yet GOD would not cut him off as he might have done. But he doth not remit the Reſtoring fourfold; for this Son by *Bathſheba* ſoon died, and *Amnon*, *Abſalom* and *Adonijah*, three other of his Sons, came to untimely Ends. *Nathan* alſo foretels, that as *Urijah* was ſlain by the Sword, ſo the Sword ſhould cut off ſeveral of his Family, as particularly the three laſt mention'd, that ſome one of his Children ſhould rebel againſt him, and his own Concubines ſhould be defil'd in a publick Manner. The Child by *Bathſheba* ſoon after fell ſick, *David* hoping that the Sentence was not abſolute, faſts and prays for the Child's Life; but when he was inform'd, that the Child was dead, he publickly acknowledges the Juſtice of GOD, he ſubmits to his holy Will, and prays that the remaining Afflictions might be mix'd with Mercy, and made profitable to him, and ſo he prepares himſelf to (*p*) *bear the indignation of the* LORD, *becauſe* he had *ſinned againſt him*. GOD hears his Prayers, and gives him (*q*) another Son by *Bathſheba*, inſtead of that which he had taken away, whom he calls *Solomon* or *peaceable*, becauſe at this Time he had Peace abroad, and eſpecially GOD was at *Peace* with him, and he might hope that this Son might according to the (*r*) Promiſe reign over *Iſrael* in *Peace*. GOD ſent alſo by (*s*) *Nathan* the Prophet, and call'd him *Jedidiah*, or *The beloved of the* LORD. The *Scripture* never calls him by this Name, but always *Solomon*, which Name the People lov'd, becauſe he built the Houſe of the LORD in *peaceable* Times. And ſoon after this, (*t*) *David* had another Son by *Bathſheba*, whom he call'd *Nathan*, after the Name of the Prophet, thereby teſtifying his Belief of the Promiſe, which *Nathan* had told him, when he brought him good Tidings, and his Repentance for that Sin which *Nathan* reprov'd, when he denounc'd GOD's Judgments. Of theſe two CHRIST was born, tho' in different Lines; *Joſeph*, the ſuppos'd Father, came from *Solomon*, as (*u*) St. *Matthew* relates it; and *Mary*, the real Mother, came from *Nathan*, as (*x*) it is in St. *Luke*.

Anno Mundi 2970.

Anno Mundi 2971.

59. Soon after this, the Juſtice of GOD afflicts the Family of *David* for his Adultery with *Bathſheba*, and the Murder of *Urijah*. *Amnon* his (*y*) eldeſt Son, and born to him in *Hebron* immediately after the Death of *Saul*, falls in Love (*z*) with *Tamar* a Daughter of *David* by *Maacah* the Daughter of *Talmai* King of *Geſhur*, and a Siſter to *Abſalom*. *Amnon* by the ſubtle and wicked Advice of *Jonadab* his Friend, finds out a way to deflour *Tamar*, and hating her afterward, he turns her away in a publick and ſhameful Manner. *Abſalom* her Brother receives her into his Houſe, and entertains her very kindly, ſhewing not the leaſt Sign of Reſentment for the Injury, which made every one believe, that he took no Notice of it. After (*a*) two Years, he invites all his Brethren to a Sheep-ſhearing Feaſt, when his Servants by his Direction take an Opportunity to kill *Amnon*. *Abſalom* knowing that *David* would reſent this, becauſe *Amnon* was the Heir to the Crown, flees to his Grandfather *Talmai* to *Geſhur*. The Length of Time having worn out *David*'s Grief, and *Joab* perceiving that the King deſir'd to ſee *Abſalom* again, if he could find out a handſom Excuſe for ſuch a Purpoſe, he at (*b*) the End of three Years perſuades an elderly Woman of *Tekoah* to feign a Speech, by which *David* might be work'd upon to recal *Abſalom* from his Baniſhment. *Joab* introduceth her in to the King, who manages the Affair ſo artfully, that the King gives Orders to *Joab* to bring *Abſalom* to *Jeruſalem*. However tho' the King would

Anno Mundi 2972.

Anno Mundi 2974.

Anno Mundi 2977.

(*l*) *Jewiſh Antiq. Book* 7. *Chap.* 7. (*m*) 2 Sam. 12. 1, 2, 3, 4. (*n*) 2 Sam. 12. 5. (*o*) Exod. 22. 1. (*p*) Micah 7. 9. (*q*) 2 Sam. 12. 24, 25. (*r*) 1 Chron. 22. 8, 9, 10. (*s*) 2 Sam. 12. 25. (*t*) 2 Sam. 5. 14. 1 Chron. 3. 5. (*u*) Matth. 1. 6, 7. (*x*) Luke 3. 31. (*y*) 2 Sam. 3. 2. (*z*) 2 Sam. 13. 1. (*a*) 2 Sam. 13. 23, 24, 25, 26. (*b*) 2 Sam. 13. 38, *and* 14. 2 *to* 20.

not have him die for the Murder, and admitted him to live in the ſame City, yet he thought it not for his Honour to ſhew himſelf fully reconcil'd, but forbad him his Preſence.

60. There is one Difficulty concerning the Weight of (c) *Abſalom*'s Hair, which upon this Occaſion is mention'd to be *two hundred ſhekels*. To ſolve this ſome alledge, that long Hair was a very great Ornament in thoſe Times, and they had ſeveral Ointments, which made it grow large and thick, and added to the Weight. That the Beard muſt alſo be included. The learned (d) *Bochart* hath alſo prov'd, that theſe *ſhekels according to the king's weight* were but three Pound and two Ounces. However this is too much, eſpecially if he cut it every Year, as the Tranſlations of the *Scripture*, or every eight Months, as (e) *Joſephus* mentions. However (f) *Joſephus* informs us, that the noble Guard, which attended King *Solomon*, had long Hair blowing about their Shoulders, and that they ſcatter'd in their Hair ſeveral little Particles of Gold, which made the Hair ſhine and ſparkle by the Reflection of the Sun upon it. And therefore we may ſuppoſe, that *Abſalom* had not only ſuch Particles of Gold, but alſo many precious Stones about his Head, to make him look more graceful at this Time. But ſecondly, It doth not appear from the *Hebrew* Text, that *Abſalom* weigh'd his Hair ſo often, but only at this one particular Time when he return'd to *Jeruſalem*. When *Abſalom* fled two Years before this from *Jeruſalem*, he pretended to a great Sorrow for his Crime, the better to carry on his Deſigns, and therefore (g) ſeems to vow, that he would be a *Nazarite* till his Return, one of the Conditions whereof was, that (h) he ſhould not have his Hair cut; and now returning back, he orders it to be cut accordingly, which ſeems to be the Reaſon, that his Cutting of it is mention'd in this Place, and not at the Time of his Death, where otherwiſe it might have been more properly inſerted. And therefore the Text it ſelf may be thus paraphras'd. *And when he cut the hair of his head*, (i) *for it was from the end of the days*, that he went from *Jeruſalem*, *to the day when he returned*, *that he weighed it*, *becauſe* (k) *it was troubleſome* by its Hanging *over him*, *therefore he ſhaved it*, *and he weighed the hair of his head two hundred ſhekels*, *with* (or *including*) every one of (l) *the kingly* or precious *Stones*, that he wore at that Time. So that theſe might make up the greateſt Weight, and then there will be no Neceſſity to ſuppoſe it (m) much above the common Size, or that it might (n) have been painful.

61. At the End of two Years, *Abſalom* (o) with ſome Difficulty prevail'd upon *Joab* to introduce him to the King, and upon his Humbling of himſelf and Begging Pardon, the King took him up from the Ground and kiſſed him, as a Token of perfect Reconciliation. This was a Sign of *David*'s Affection, tho' *Abſalom* was unnatural, and made an ill Uſe of it. For (p) he endeavours to raiſe a Rebellion, by Taking upon him a great State and a ſplendid Equipage, Being over courteous to every Body, Complaining of the King's male Adminiſtration, and Wiſhing that he was the King, with a Promiſe that in ſuch a Caſe it ſhould be otherwiſe. By ſuch Inſinuations as theſe he gain'd to himſelf the Affections of the People, and inſenſibly alienated them from *David*; and when he ſaw that Matters were ripe for his Purpoſe, he (q) deſires Leave of the King to go to *Hebron*, pretending that he had vow'd in his Exile, that if GOD would bring him back to *Jeruſalem*, he would return his Thanks in that Place by a ſolemn Sacrifice. The King not miſtruſting his Deſigns, and being willing that all religious Exerciſes ſhould be punctually perform'd, freely gives him Leave to go thither. *Hebron* was the Place of his own Birth, where the royal Seat had been in the Beginning of *David*'s Reign, and therefore *Abſalom* thought this the fitteſt Place for his Purpoſe. But he (*) ſent Spies into all the Tribes to exhort them to take up Arms for him, as ſoon as they ſhould hear that he

Anno Mundi 2979.

Anno Mundi 2980.

Anno Mundi 2981.

(c) 2 Sam. 14. 26. (d) Bochart. Geogr. ſacra, *in Epiſt. ad* Michaelem Fankellium, *pag.* 883. (e) *Jewiſh Ant. Book* 7. *Chap.* 8. (f) *Jewiſh Ant. Book* 8. *Chap.* 2. (g) 2 Sam. 15. 7, 8, 9. (h) Num. 6. 2, 5. Judg. 13. 5. 1 Sam. 1. 11. (i) 1 Sam. 14. 21. *In* Hebrew מקץ ימים לימים. (k) *In* Hebrew בי כבר עליו. (l) *The* Hebrew *for* According to the King's Weight *is* באבן המלך. *The Word* אבן *doth not only ſignify* a common Stone, *or* a Weight, *but alſo all Manner of* precious Stones, *as* Exod. 25. 7. *and* 28. 11. 2 Sam. 12. 30. 1 Kings 10. 2. 1 Chron. 20. 2, *and* 29. 2, *and in many other Places*. *The Word* אבן *in the ſingular Number will include the whole Number taken at once*; *and thus* Singulare collectivum pro multis unitis ſumitur. *Or perhaps there might be one precious Stone of an extraordinary Weight*, *which he either wore*, *or kept by him*, *and weigh'd with his Hair*, *tho' the firſt ſeems to be moſt probable*. *As for the Word* מלך a King, *it may alſo ſignify* Kingly *or* Royal. *And thus* Subſtantivum poſterius frequentiſſimè ponitur Adjectivi loco, abſtractum pro concreto. Bythner, *Reg.* 33, *ſect.* 3. *And therefore the latter End of the Verſe might have been thus tranſlated*, With the royal Stones, *that is*, With ſuch precious Stones as Kings did uſually wear. (m) *Which could not be half a Pound*, *as appears from the Weight of a common Wig*, *where other things are added to it.* (n) *Such a Weight hanging to the Hair*, *muſt be very painful to the Skin at the Roots of it*, *as will appear from common Experience.* (o) 2 Sam. 14. 28 *to the End.* (p) 2 Sam. 15. 1 *to* 7. (q) 2 Sam. 15. 7 *to* 10. (*) 2 Sam. 15. 10, &c. *to the End.*

was

was proclaim'd in *Hebron*. This drew on a general Inſurrection, and *David* being well inform'd of what had happen'd, thought it not ſafe to tarry at *Jeruſalem*, but raiſes all the Forces that he could, and ſo retreats. *Zadok* and *Abiathar* bring him the Ark of GOD to accompany him in his Diſtreſs, but he deſires them to carry it back, and tarry in *Jeruſalem* to give him Intelligence. He goes to the Top of the Mount of *Olivet* with all the Tokens of Sorrow and Affliction, and when he was there he worſhips GOD looking toward the Ark in the Houſe of GOD, which he could ſee from the Top of the Mount. And here he compoſes the third *Pſalm*. He had been before told, that *Ahitophel* was one in Confederacy with *Abſalom*, and pray'd, that GOD would defeat his Devices; and now he complains ſadly of the Multitude of his Enemies, that were againſt him, and the Multitude of his falſe Friends, who dar'd not to appear for him; and ſo he propheſies of the End both of *Abſalom* and *Ahitophel* in as plain Terms as if they had already been dead. (*r*) *Thou haſt ſmitten mine enemies upon the cheek bone*, *Ahitophel* with the Knot of the Rope, and *Abſalom* with the Bough of an Oak, *Thou haſt broken the teeth* or Spears *of the ungodly* in the Wood, and ſo render'd them uſeleſs. Upon this *Huſhai* one of his privy Counſellers comes to him, whom he orders to return to *Abſalom*, and gives him Directions for that Purpoſe.

62. *David* had not gone far from (*s*) the Mount of *Olivet*, before *Ziba* the Servant of *Mephiboſheth* brings to him two Aſſes loaded with very acceptable Preſents in this Neceſſity. *David* inquiring after *Mephiboſheth*, is impos'd upon by a falſe Story, as if he was a Traitor; ſo that he gives away *Mephiboſheth*'s Land to *Ziba*, when he had no Power to diſpoſe of his own. This was the only unjuſt Act that he had done to the Houſe of *Saul*, and this ſeems to provoke one of the ſame Family to vent his Rage againſt him. For when *David* (*t*) came near *Bahurim*, a City in (*u*) the Tribe of *Benjamin*, intending to ſtay there for farther Intelligence, *Shimei* the Son of *Gera*, who was of that Race, and dwelt in that Town, came out, flung Stones at him, and curs'd him with all the bitter Reproaches that could be thought of. And when *Abiſhai* offer'd to go and kill him, *David* would not ſuffer it, but behaves himſelf with admirable Patience and Reſignation to the Will of GOD. However he compoſeth the ſeventh *Pſalm*, and repeats it in this Extremity. He calls him (*x*) *Cuſh* the *Benjamite*, by way of Deriſion, as alluding to *Kiſh* the Father of *Saul*, but he turns it to *Cuſh* an (*y*) accurſed Name, and the Father of a Blackmoor Nation, like in Colour to *Shimei*'s Actions. In this *Pſalm* he (*z*) teſtifies his Innocency, that if he had been ſuch a bloody Man to the Houſe of *Saul*, as (*a*) was repreſented to be, nay, if he (*b*) had not ſav'd *Saul*'s Life twice, whilſt he perſecuted him without Cauſe, he ſhould deſire no Favour; but ſince it was otherwiſe, he foretels his own Deliverance, and the (*c*) Deſtruction of this his Enemy.

63. And now *David* being at *Bahurim* near *Jordan*, whither he and the People came, wearied with Labour and Grief, and (*d*) having refreſh'd himſelf, he ſtays there for ſome Time, ſo that at the firſt Apprehenſion of Danger he might paſs over the Water and be gone. Here he pens (*e*) the *forty ſecond* and *forty third Pſalms*, in which he laments his neceſſary Abſence from the Sanctuary of GOD, and prays for the Liberty of going thither again. Thus (*f*) from *the Land of Jordan* he *remembers* the LORD; and his Looking on the Waters brings to Mind his own Miſery. There he obſerves the Waves rolling upon the Neck of one another, and the Deep making a Noiſe here and there in its Channels, and in its Falls. And (*g*) ſo (ſaith he) *all thy billows and all thy waves tumble over me* one after another. However (*h*) he ſtill comforts himſelf that it will be better. *Abſalom* is now come to *Jeruſalem*, where (*i*) he takes Poſſeſion of the King's Palace, and *Huſhai* comes to meet him, and deceives him with the utmoſt Aſſurances of Fidelity. *Abſalom* deſires the Advice of *Ahitophel*, who perſuades him to place a Tent on the Top of the Palace, and to lie publickly with his Father's Concubines, whom (*k*) he left behind him. By this inceſtuous Act (*l*) the Propheſy of *Nathan* was fulfill'd, tho' *Ahitophel* counſell'd him upon this View, that (*m*) his Soldiers might ſee, that there could be no Reconciliation, and therefore fight more deſparately to ſecure him in the Poſſeſſion of the Crown. This Counſel being follow'd, *Ahitophel* perſuades *Abſalom* (*n*) to give him the Command of twelve thouſand Men, with which he promiſes to ſurprize *David*, and kill him, which he might eaſily have done, if (as (*o*) *Joſephus* ſaith) his Army conſiſted only of four thouſand. This was approv'd of at firſt, but *Abſalom* deſires the Advice of *Huſhai*, who reſolv'd before to thwart with him, and tells him, that they would be much more ſure of Succeſs, if they march'd with the whole

(*r*) Pſal. 3. 7. (*s*) 2 Sam. 16. 2 *to* 5. (*t*) 2 Sam. 16. 5 *to* 15. (*u*) 2 Sam. 16. 5. (*x*) Pſal. 7. *Title*. (*y*) *Compare* Gen. 9. 22, 25, *and* Gen. 10. 6. (*z*) Pſal. 7. 3, 4, 5. (*a*) 2 Sam. 16, 7, 8. (*b*) Pſal. 7. 4. (*c*) Pſal. 7. 6 *to the End*. (*d*) 2 Sam. 16. 14. (*e*) *The Subject of both the Pſalms, and eſpecially* Pſal. 42. 5, 11, *compar'd with* Pſal. 43. 5, *ſhews, that they were compos'd at the ſame Time. Compare alſo* Pſal. 42. 1, 2, 3, 4, *with* Pſal. 43. 4. (*f*) Pſal. 42. 6. (*g*) Pſal. 42. 7. (*h*) Pſal. 42. 5, 8, 11, *and* Pſal. 43. 3, 4, 5. (*i*) 2 Sam. 16. 15 *to the End*. (*k*) 2 Sam. 15. 16. (*l*) 2 Sam. 12. 11, 12. (*m*) 2 Sam. 16. 21. (*n*) 2 Sam. 17. 1, 2, 3. (*o*) *Jewiſh Antiq. Book* 7. *Chap.* 9.

Army,

Army, and himſelf at the Head of them. The Generals now approve of the Counſel of *Huſhai* as better than that of *Ahitophel*, and *Huſhai* ſends *Ahimaaz* and *Jonathan* the Sons of *Zadok* and *Abiathar* the Prieſt to *David*, to give him an Account of both, and to adviſe him to go over *Jordan*, leſt *Abſalom* ſhould alter his Mind, and fall upon them on a ſudden. Upon the Hearing of this, *David* compoſeth the fifty fifth Pſalm, in which (*p*) he laments his Miſery, occaſion'd by one of his Guides, Acquaintance and Privy Counſellers, and prays, that (*q*) Death *may ſuddenly come upon him*, which happen'd accordingly. For (*r*) *David* immediately paſs'd over *Jordan*. And when *Ahitophel* heard that *David* was out of Danger, he knew that his former as well as this laſt Advice muſt make *David* hate him, and that Delays would be the Ruin of *Abſalom*, and that he might be put to Death with the moſt exquiſite Torments; ſo that rather than be in Diſgrace with both, his Pride made him be his own Excecutioner. *David* being now beyond *Jordan*, had an Opportunity to raiſe more Forces in a quiet Country, and his Friends brought him in Proviſion, ſo that they were in good Heart, and deſir'd to put an End to the War by a general Battle. *David* was very deſirous to go himſelf in Perſon to this Battle, thinking that his former Obligation to the contrary related only to foreign Enemies. But his Generals would not ſuffer it: concluding that the Reaſon of it was ſtill the ſame or greater. The Deſign of his rebellious Subjects was only againſt his Life, and he was perſonally known to them more than to Strangers. Upon this he ſubmitted to their Opinion, and retreated into the City. And now Policy was neceſſary in this Engagement. For this Purpoſe (*s*) *David* divided his Men into three Bodies, under the Command of three Generals, who hearing that *Abſalom* was come over *Jordan*, and in his March toward them was coming thro' the Wood of *Ephraim*, reſolv'd to fight them in that Wood, where the Enemy might not diſcern their Numbers, where (*t*) their Spears were uſeleſs, where they could not engage but with equal Numbers, and *Joab*'s Men being old experienc'd Soldiers, were ſure of Succeſs, againſt a raw undiſciplin'd Army; and in this Caſe the Front running away, eſpecially if attack'd in three Places at once, would terrify all the reſt. This happen'd according to their Deſire, and tho' in the Purſuit there were (*u*) Skirmiſhes in ſeveral Parts of the Country, yet there were more killed in the Woods than in the Plain. For *Joab* would not truſt his Men in the open Country, leſt the Enemy ſeeing how few they were might rally again, and over-power them with their Numbers. And it is probable alſo, that in this Confuſion *Abſalom*'s Men might, by Miſtake, kill one another. *Abſalom* flying upon a Mule, one of the ſwifteſt of Beaſts, to ſave his Life, his Head was caught between two Boughs of an Oak, where he hung, having nothing to ſupport him, and his Senſes were ſo diſorder'd, and his Neck ſo wedg'd in between the Boughs, that he was not able to get himſelf at Liberty. *Joab* hearing of this, goes to the Place, and with ſome of his ſelect Men kills *Abſalom* in this Poſture. The Reaſon was, becauſe *Joab* thought himſelf not ſafe, as long as *Abſalom* liv'd. For ſome unquiet People, who were deeply engag'd in this Rebellion, might ſet him on the Throne by raiſing new Diſturbances, or *David* being old might ſoon die, and *Abſalom* in Courſe muſt ſucceed him, and then *Joab* muſt have been in Diſgrace, if he could have eſcap'd with his Life. Upon this *Joab* orders all his Soldiers to retreat, and ſent two Expreſſes to give the King an Account of it. The King was extremely (*x*) concern'd at the Death of his Son, who did not deſerve to live; which ſo diſhearten'd the whole Army, that they (*y*) were ready to revolt, to any one who would head them. Upon this *Joab* comes to the King, and uſes many harſh Expreſſions, which did not at all become a Subject, telling him in plain Terms, that (*z*) *he loved his enemies, and hated his friends*, and threatning that they would all forſake him, if he did not appear among them. The King was forc'd to comply, but reſented it ſo, that he intended to take the firſt Opportunity of Diſmiſſing *Joab* from being his General; and perceiving the Zeal of the *Iſraelites*, and eſpecially the Tribe of *Judah* for his Return, he ſends to *Amaſa*, the General of *Abſalom*'s Forces, and one who had a great Intereſt in them, and tells him, that if he would (*a*) be faithful unto him at this Time, he ſhould have the Command of the Army as long as he liv'd. As ſoon as *David* (*b*) came back over *Jordan*, *Shimei* came to meet him, and crave Pardon, with a thouſand Men of his own Tribe, to ſhew by his Example what the reſt ſhould do, and that all *Iſrael* might ſee in him an eminent Inſtance either of *David*'s Clemency or Severity, and behave themſelves accordingly. *David* well knew the Conſequence of this, and therefore when *Abiſhai*, and perhaps *Joab* joining with him, perſuaded *David*, that they might kill him; he (*c*) looks upon them as his Enemies in this, he declares a general Pardon, and that ſuch an univerſal Joy ſhould not be mix'd with Sor-

(*p*) Pſal. 55. 9 *to* 16. (*q*) Pſal. 55. 15. (*r*) 2 Sam. 17. 21, 22, 23. (*s*) 2 Sam. 18. 1, 2. (*t*) Pſal. 5. 7. שני רשעים, The Spears of the Wicked. (*u*) 2 Sam. 18. 6, 7, 8. (*x*) 2 Sam. 18. 33. (*y*) 2 Sam. 19. 1 *to* 9. (*z*) 2 Sam. 19. 6. (*a*) 2 Sam. 19. 13. (*b*) 2 Sam. 19. 18, 19, 20, 21. (*c*) 2 Sam. 19. 22.

row,

row, and particularly that *Shimei*, however guilty, ſhould not be put to Death for any paſt Offences.

64. *David* (*d*) now intending to requite *Barzillai*'s Kindneſs, deſires him to go along with him to *Jeruſalem*, where he ſhould be entertain'd at his Table, as his particular Friend; *Barzillai* deſires to be excus'd upon the Account of his great Age, but gives Liberty for his Son *Chimham* to go with him. The King agrees to that, and promiſes the good old Man, that he ſhould be kindly us'd, and whatever he ſhould ask ſhould be done for him. *Barzillai* asks for nothing but his own Quiet, and what *David* did for *Chimham* is uncertain: But as he had a Patrimony in *Bethlehem*, which was the Place of his Nativity; ſo (*e*) it is very probable, that he gave a Part of it to *Chimham* and his Heirs for ever; and that this was afterward call'd, *The habitation of Chimham* in the Days of *Jeremiah*.

65. When *David* (*f*) was paſs'd over *Jordan*, he was willing to make all poſſible Haſte to come to *Jeruſalem*; and the Tribe of *Judah*, his own Tribe, coming firſt to meet him, he to gratify them march'd on, not expecting the great Men of *Iſrael*, who were making ready in all Parts to wait upon him. The other Tribes reſented this as a Slight to them, who were as zealous for the King's Welfare as the reſt. This occaſion'd hot Words between them, and the Tribe of *Judah* was the hotteſt of the two. *David* was afraid of diſpleaſing either Party, and therefore did not intermeddle, which made the Men of *Iſrael* think, that he favour'd *Judah*, and was the Cauſe of a freſh Diſturbance ſoon after. However when *David* came to *Jeruſalem*, he purgeth and dedicateth his Houſe to the Service of GOD, which had been before polluted by *Abſalom*, and pens the thirtieth *Pſalm* on this Occaſion, in which he praiſeth GOD for his own Deliverance, and exhorts others to praiſe him from his Example.

66. When King *David* (*g*) came to *Jeruſalem*, *Mephiboſheth* came to him, as *Shimei* had done before; *David* ſeem'd to be angry, that he had not gone with him at firſt. *Mephiboſheth* tells *David*, how *Ziba* had impos'd upon him, that his Will was not equal to his Power, and that *Ziba* had rais'd falſe Accuſations againſt him. However he readily ſubmitted to the Sentence of Giving away his Land, and deſir'd no more than the King's Proſperity, and to be in his Favour as before. *Ziba* was not able to make any Excuſe, and *David* was ſo well ſatisfy'd in *Mephiboſheth*'s Sincerity, and the Injury done him in his Eſtate, that (*h*) he could not endure to hear any more about it, but confirms his firſt Grant, that (*i*) *Mephiboſheth* ſhould have the whole Eſtate, and *Ziba* ſhould manure it for him, with a little Variation, to ſhew his Gratitude to *Ziba*, for (*k*) Bringing him ſuch acceptable Preſents in his Neceſſity. *I have ſaid*, or *I have determin'd this already*, or *My firſt Grant ſhall ſtand:* Only *thou and Zibah divide one* (*l*) *Field*, and let him take half. *Mephiboſheth* readily conſents that he ſhould take the whole *Field*, and ſo that Matter was adjuſted to the Satisfaction of all Parties.

67. But when the Contention happen'd between *Iſrael* and *Judah*, *Sheba* (*m*) a *Benjamite*, and very probably near of kin to *Saul*, ſets up for himſelf. He publickly declares, that the Tribe of *Judah* might have *David* for themſelves; and as he did not care for them, ſo they needed not to care for him. He alſo exhorts every Man by the Sound of the Trumpet to ſtand to their Arms, and take him for their General. This occaſions a new Inſurrection. *David* reſolving to lay *Joab* aſide, ſpeaks to *Amaſa*, according to his Promiſe, to Command the Army. By this the Men of *Judah* might ſee, that they might depend on the King's Word, and the Men of *Iſrael* might the ſooner be brought to Reaſon, when they ſaw their old General in the Field againſt them. The Army having a high Opinion of *Joab*, could not eaſily be brought together, ſo that *Amaſa* found more Difficulty in the Execution of his Truſt, than was expected. *David* being ſenſible of this, and yet willing to ſuppreſs *Joab*, orders *Abiſhai* his Brother, who was the next Commander in the Army, to take the Forces that were ready, and purſue after *Sheba*, until *Amaſa* could join them. *Amaſa* comes up to them at the great Stone in *Gibeon*, which was (*n*) forty Furlongs diſtant from *Jeruſalem*, and takes upon him the Command of the Army. *Joab* being preſent with his Brother, and not able to endure this, goes to *Amaſa* as a Friend, and treacherouſly kills him, and immediately proclaims himſelf the General of the Army. *Sheba* rambles about the Country from one City to another, to perſuade them to take up Arms againſt *David*, and *Joab* follows him to diſappoint his Deſigns. At laſt being driven into the fartheſt Part of *Iſrael*, he gets into *Abel*, a fortify'd Town in the Tribe of *Naphthali*, and the northern Parts of *Judea*; ſo that this

(*d*) 2 Sam. 19. 31 *to* 41. (*e*) Jer. 41. 17. (*f*) 2 Sam. 19. 33, 40, 41, 42, 43. (*g*) 2 Sam. 19. 24 *to* 31. (*h*) 2 Sam. 19. 29. (*i*) *Ibid.* (*k*) 2 Sam. 16. 1, 2. (*l*) *The Word* שרה, 2 Sam. 19. 29, *moſt frequently ſignifies a particular Field, and ſo it may properly be taken in this Place, which might be ſettled upon* Ziba, *only as a Reward for his Pains in Manuring the reſt, and ſo continue his no longer.* (*m*) 2 Sam. 20. 1, *&c.* (*n*) *Jewiſh Antiq. Book* 7. *Chap.* 10.

was his laſt Refuge. His little Army was ſtrong enough to ſecure the City, tho' he had many Enemies there, and therefore *Joab* was under a Neceſſity of beſieging it. When the Siege was carry'd on ſo far, that *Joab*'s Army had fill'd up the Trench, and ſtood at the Bottom of the Wall to batter it, and to throw it down; a Woman from the Wall treats with *Joab* about Terms. She tells him, that (*o*) at the Beginning of the Siege the People of *Abel* talk'd one to another in this Manner, 'Surely they will ask of 'us, if we will have Peace, and ſo we ſhall 'ſoon come to an Agreement, and make an 'End.' By this ſhe ſecretly remembers him of (*p*) a Rule in the Law, which commanded them to offer Peace to other Nations, when they came to beſiege them, and therefore much more to one of their own Cities. She declares her ſelf a true Friend to *David*, and that he had many more in the City, and therefore the Deſtroying of it would be an Injury to the Publick. *Joab* declares, that he had no Intention to deſtroy more than was neceſſary, and therefore if *Sheba* was deliver'd up, the reſt ſhould be ſafe. The Woman perſuades the Inhabitants to cut off his Head, and throw it over the Wall to *Joab*. Upon this he raiſes the Siege, and leaves every one at Liberty to go home without any Puniſhment. This was the laſt War in which *David* was engag'd; and after this he ſpent the reſt of his Days in Peace. So that now he compoſeth the fourth *Pſalm*, in which he checks the People for (*q*) Deſpiſing his Kingdom, and Hearkning after another, that was but Vanity and Lyes, as *Abſalom*'s was at firſt, and *Sheba*'s afterward. He (*r*) adviſeth the Children of *Iſrael* and *Judah* not to carry their Reſentments too far; but (*s*) tho' they were angry at one another, yet they ſhould not ſin, but (*t*) lay aſide this Paſſion before they ſlept. He profeſſeth, that (*u*) ſince the Time that his Corn and Wine and other Proviſion increas'd in his Camp, as (*x*) being brought to him by his Friends, his Heart had receiv'd a comfortable Confidence and Aſſurance of his being reſtor'd, and therefore he would ſtill depend on that Goodneſs and Providence, which had deliver'd him out of theſe Troubles, and wrought theſe good Beginnings for him.

68. The Year (*y*) after this the Harveſt failing, a Famine began in the Land, which laſted three Years. *David* ſuſpecting that GOD might ſtill puniſh him for thoſe Sins, which he committed in the Matter of *Vrijah*, inquires for what Sin ſo grievous a Puniſhment was inflicted. GOD ſoon comforts him, by letting him know, that it was upon the Account of *Saul* and his Family, becauſe they had ſlain the *Gibeonites*, at the Time when he kill'd the Prieſts at *Nob*. The *Gibeonites* being Drawers of Water, GOD puts the *Iſraelites* in Mind of their Offence by Withholding of Rain. *David* conſults the *Gibeonites*, and ſo they agree to hang ſeven of the Poſterity of *Saul* to atone for this Offence. It was a poſitive Law (*z*) given to to the *Iſraelites*, that if any Man was hang'd, he ſhould be bury'd before Night, but the *Gibeonites* being not of that Nation, thought themſelves not oblig'd to that Law, but expos'd their Bodies for a longer Time. This Execution was done in the (*a*) Beginning of Barley Harveſt, which happen'd immediately after the Paſſover, and was the third Year of the Famine. The *Gibeonites* intended to keep them hung up in this Manner until GOD ſhould ſend Rain, which *Rizpah* the Concubine of *Saul*, and Mother to two of thoſe who were hang'd being inform'd of, ſhe took Sackcloth, and made a Tent of it to dwell in, and ſpread ſome of it upon a Rock for her to lie upon near the Place; and having Servants to attend her, kept a conſtant Watch Day and Night to fright away the Birds and Beaſts from Offering any Injury to the dead Bodies, until GOD ſhould ſend them Rain, for Want of which they ſuffer'd by Famine. It is ſuppos'd, that not long after they had plentiful Showers of Rain, by which it appear'd, that GOD was appeas'd, and ſo *Rizpah* had the Liberty to take down the Bodies, and give them an honourable Interment. This noble Act of hers being told to *David*, he was mov'd thereby to take up the Bones of *Saul* and *Jonathan* his Son, who (*b*) had been bury'd five and thirty Years before, under a Tree at *Jabeſh-gilead*, and bury them alſo with their Anceſtors. And upon this GOD ſends Plenty together with Peace to the Country, and *David* ſolemnly repeats once more the (*c*) eighteenth Pſalm, which he had formerly penn'd, and frequently us'd before as a grateful Thankſgiving to GOD for all his Mercies.

Anno Mundi 2982.

Anno Mundi 2984.

69. Plenty and Peace being now reſtor'd, (*d*) the People go into a luxurious way of Living, which being uſually the Fore-runner of their Idolatry, made GOD angry, and reſolve to ſend another Judgment to reclaim them; and

Anno Mundi 2985.

(*o*) *This ſeems better to explain the Senſe, and is more agreeable to the Margin of our* Bibles, *at* 2 Sam. 20. 18. (*p*) Deut. 20. 10. (*q*) Pſal. 4. 3. (*r*) Pſal. 4. 4. (*s*) 2 Sam. 19. 41, 42, 43. (*t*) *The* Hebrew *Verb* רגז *ſignifies to be moved either with Fear or Anger, and in this latter Senſe it ſeems to be taken,* Eph. 4. 26. (*u*) *The* Hebrew *Word* מעת *may not only ſignify* more than in the Time, when; *but alſo* From the Time, when. (*x*) 2 Sam. 17. 27, 28, 29. 2 Sam. 19. 32. (*y*) 2 Sam. 21. 1, 2. (*z*) Deut. 21. 22, 23. (*a*) 2 Sam. 21. 9. Deut. 16. 9, *compar'd with* Levit. 23. 4 *to* 22. (*b*) 1 Sam. 31. 10, 11, 12. (*c*) *At his Deliverance from the Family of* Saul, 2 Sam. *Chap.* 4. *and Chap.* 5. 1, 2, 3, 4. *At his other Victories, and* 2 Sam. *Chap.* 22. *See the Title of the Pſalm.* (*d*) 2 Sam. 24. 1.

that

that this Judgment might appear to be for their Sin, he (*e*) permitted *David* by the Inſtigation of the *Devil*, to fall into a leſs Sin, which might juſtly be attended with a leſs Calamity, and ſo reſtrain the People from Running into a greater. Now therefore *David* (as (*f*) *Joſephus* ſaith) reſolves upon Taking an Account, how many thouſand Men he could muſter out of all the People of *Iſrael*, forgetting the (*g*) Precept of *Moſes*, that as often as there ſhould be an Occaſion to number the People, there ſhould be an Obligation of half a *Shekel* for every Head to the LORD. Thus he ſeems to depart alſo from Truſting in GOD, who had ſo often deliver'd him, and to depend on Man, who without GOD's Aſſiſtance could do nothing. Dr. *Lightfoot* ſaith, that (*h*) *David* was now given up to a covetous Thought to number the People, that he might lay a Tax upon every Head. *David* orders *Joab* for this Purpoſe. *Joab* endeavours to excuſe himſelf, till *David* poſitively commands him to go about it; and ſo he ſpends nine Months and twenty Days, or all the Time in (*i*) the Year following the Famine, which was fit for this Expedition. *Joab* brings in the Number to the King. The Number of all *Iſrael* in (*k*) the Book of *Chronicles* were *eleven hundred thouſand* Men, and the Book of (*l*) *Samuel* ſaith, that they were only *eight hundred thouſand*; ſo that here are *three hundred thouſand* Difference. On the other Hand, the Book of (*m*) *Samuel* ſaith, that the Men of *Judah* were *five hundred thouſand*, and the Book of (*n*) *Chronicles* ſaith, that they were only *four hundred* and *ſeventy thouſand*; ſo that here alſo is *thirty thouſand* Difference. For the Reconciling of this great and double Diverſity, it is to be obſerv'd, that (*o*) there were *four and twenty thouſand* Soldiers and Officers, that attended *David* monthly, ſo many every Month, and theſe make in all *two hundred and eighty eight thouſand*. Theſe were like a ſtanding Guard about the King every Month, and ready for any ſudden Expedition. There were beſides theſe the Rulers of the Tribes, and the Officers under them, and therefore allowing a thouſand Officers to every twenty four thouſand (as we cannot well allow leſs) there will be the *twelve thouſand* wanting, which added to the *two hundred eighty and eight thouſand*, make juſt *three hundred thouſand*, and theſe were not (*p*) put into the Account in *Samuel*. Thus in the Tribe of *Judah*, if *twenty four thouſand* legionary Soldiers, and a thouſand Officers over them, be added to the *four hundred and ſeventy thouſand*, there will be but *five thouſand* wanting in the Number, and as this was *David*'s own Tribe, and a Tribe which was faithful to him in all Difficulties and Troubles, it is no Wonder, if ſo many of them were employ'd in ſome other extraordinary Offices. Theſe *Joab* put not in the Account, becauſe their Number and Liſt had been long known, and becauſe (*q*) the King would not put a Tax upon his own Servants.

70. Among all this Number (*r*) *Levi* and *Benjamin* were not reckon'd. For *Joab* began fartheſt off firſt, and before (*s*) he came home to reckon them up, the Plague began among the People, and GOD cuts many of them off, whom *David* had made his Pride, and of whom it is probable, that he intended to make an Advantage. The Year was now juſt expiring, and *Gad* comes (*t*) on a particular Morning to *David*, to bring his Sin to his Remembrance, and offer him three Puniſhments for the ſame, leaving him to chooſe which he thinks fit. The Words of *Gad* are (*u*) theſe, *Thus ſaith the* LORD, *Chooſe thee either three years famine, or three months to be deſtroy'd before thy enemies, or elſe three days the ſword of the* LORD *even the peſtilence in the land, and the angel of the* LORD *deſtroying throughout the coaſt of Iſrael.* Thus the Years, the Months, and the Days agree in the Number three. In (*x*) the Book of *Samuel* it is ſaid to be ſeven Years of Famine, which could not begin from this Time, becauſe *David* did not live

(*e*) 2 Chron. 21. 1. *The Words* And he moved *David* againſt them, *import no more than*, And *David* was moved, *that is, by* Satan, *as it is expreſly ſaid in* 1 Chron. 21. 1. *and as Biſhop* Kidder *hath fully prov'd in his* Demonſtration of the MESSIAS, *Part* 2. *Page* 28, 29. *where he ſhews, that a Verb active of the third Perſon, and Maſculine Gender, with an Accuſative Caſe following, is the ſame, as if the Noun was in the Nominative Caſe before the Verb Paſſive. For the Proof of this, he not only produceth this Inſtance, but alſo* John 12. 39, 40, *compar'd with* Iſai. 6. 9. Luke 12. 20, 48, *and* 16. 9. Luke 14. 35, *with* Matth. 5. 13. Iſai. 9. 16. Exod. 7. 13, *compar'd with* 8. 32. *and* Acts 28. 27. (*f*) *Jewiſh Antiq. Book* 7. *Chap.* 10. (*g*) Exod. 30. 12. (*h*) *Book* 1. *Page* 68. (*i*) *The Words* שנה אחרי שנה Year after Year, 2 Sam. 22. 1. *do fix the Hiſtory to the Year following the Rebellion of* Sheba, *and therefore may be properly tranſlated*, The Year after this Year, *as Dr.* Lightfoot *hath obſerv'd, Book* 1. *Page* 67. *who adds, that* in all the Scripture, wherein Mention of Famine is made, it only ſaith, *There were ſeven Years of Famine*, or *ten Years of Famine*, &c. and that is enough, and it is us'd conſtantly to denote, that there was Famine ſo many Years together, and it never telleth, that there was a Famine ſo many Years, *Year after Year*. And therefore this Expreſſion ſeems rather to join the three Years of Famine to the Story before, than to one another. However (*as he adds*) we ſhall find a Paſſage in the Story of *David*'s Numbering of the People (*or the Reconciling of the Accounts in* Samuel *and* Chronicles) that directs us very well about the Time of theſe Years. (*k*) 1 Chron. 21. 5. (*l*) 2 Sam. 24. 9. (*m*) *Ibid.* (*n*) 1 Chron. 21. 6. (*o*) 1 Chron. 27. 1 *to* 16. (*p*) 1 Chron. 27. 23, 24. (*q*) Exod. 30. 12. (*r*) 1 Chron. 21. 6. (*s*) 1 Chron. 27. 23, 24. (*t*) 2 Sam. 24. 11. (*u*) 1 Chron. 21. 9, 10, 11, 12. (*x*) 2 Sam. 24. 13.

ſo

ſo long after. And no Part of that could be a Puniſhment to him, which was to happen after his Deceaſe. So that this Variety is of good Uſe to fix the Year, in which this Numbring of the People happen'd. There had been already (*y*) three Years Famine for the *Gibeonites*, and this Year of Numbering the People was almoſt ended; and therefore the Queſtion was, Shall three Years of Famine come, to begin with the following Year, and ſo to be added to the three Years already paſt, and the preſent Year, and make up the Number ſeven in all. Anno Mundi 2986. *David* anſwers, *I am in a great ſtraight. Let me fall into the hands of the* LORD (*for his mercies are great*) *but let me not fall into the hands of men.* Thus he ſubmits to the Will of GOD in this Caſe, but ſeems to chooſe the Peſtilence rather than either of the other two. Accordingly GOD ſends a Peſtilence throughout the whole Kingdom, beginning in the Morning when *David* had conſented to it, and in the (*z*) extremeſt Parts of the Kingdom, ſtill making its Approaches nearer to *Jeruſalem*. The King and the Inhabitants of this City hearing of it, (*a*) clothed themſelves with Sackcloth, and cry'd to GOD with all Humility for Mercy. A little before the Offering up of (*b*) the evening Sacrifice, or the Time of evening Prayer being the ninth Hour of the Day, there appears an Angel in the Air over *Jeruſalem* with a drawn Sword in his Hand, as ready to deſtroy it. *David* upon this (*c*) cries for Mercy for the People, tho' Vengeance did light upon himſelf, and immediately departs, as (*d*) being afraid of ſome heavy Stroke. Upon this the Angel (*e*) commands *Gad* to direct *David* to go up and immediately build an Altar to the LORD in the threſhing Floor of *Araunah* the *Jebuſite*. This (*f*) happen'd to be on the Top of Mount *Moriah* near *Jeruſalem*, which Name ſignifies *The* LORD *is my Teacher*. It was the Place, where (*g*) *Abraham* intended to offer up his Son *Iſaac* on the Altar, and ſo conſecrated by the Father of this Nation for the Worſhip of GOD, and approv'd of by him from the Beginning. This Place *David* purchaſeth of *Araunah* in two ſeveral Parcels and for two ſeveral Sums. The very (*h*) Floor, and the Oxen, and Materials for Sacrifice, *David* bought of *Araunah* for (*i*) fifty Shekels of Silver, which was a very moderate Price, becauſe *Araunah* intended to have given it to him for nothing, and his (*k*) Liberality on this Occaſion is particularly taken Notice of. But the whole Circumference of the Top of the Mount, which was a very large Compaſs, and on which the Temple was afterward built, coſt him (*l*) ſix hundred Shekels of Gold, which was ſo conſiderable a Sum, that it probably purchaſed the whole Mountain. After this *David* having built an Altar here, about (*m*) the Time of the evening Sacrifice, he offer'd Burnt-offerings and Peace-offerings, and GOD, to ſhew his Approbation thereof, anſwer'd him from Heaven by Fire upon the Altar, and immediately commanded the Angel to put up his Sword into the Sheath thereof, and ſo the Plague ceaſed; and *David* knew, by this remarkable Providence, in general the Place, where the Temple ſhould be built, and in particular where the Altar was to be erected.

71. It is very probable, that at this Time GOD reveal'd to *David* the (*n*) exact Frame and Faſhion of the Temple, with all its Materials and Utenſils, and what Quantity ſhould be ſufficient for the Making of them; and that this was the Reaſon, that he purchas'd not only the threſhing Floor, on which he might build the Altar, but alſo the Top of the whole Mount for the Ground Plot of the Temple. He ſeems alſo to be completely qualify'd either for Projecting the whole Fabrick himſelf, or for directing another Perſon to project the ſame, which he afterward gave to *Solomon* as a Pattern for him to build by; ſo that he now ſeems to ſpend his whole Time in Providing whatever was neceſſary for this Purpoſe, and Sorting it out accordingly, and alſo in Settling the Number and the Method of the Officers, which were to attend upon it, and the Manner of the daily Service. Having provided Materials, he ſeems to be taken either with (*o*) a dead Palſy, or ſome other Diſtemper, which threaten'd his Life; for (*p*) his Blood was ſo chill'd, that he could not be warm in his Bed, much leſs when he was up. His Phyſicians adviſe, that a young Virgin ſhould lie in the ſame Bed with him to procure a natural Heat, and *Abiſhag* of (*q*) *Shunem* in the Tribe of *Iſſachar* was brought to the King as fit for this Purpoſe. *Adonijah* the Son of *Haggith*, and (*r*) the next eldeſt after *Abſalom* takes the Advantage of his Father's Age and Weakneſs, and reſolves to make himſelf King, thinking that his Father could not oppoſe him. Upon this he purſues the ſame Methods, which *Abſalom* had us'd before him, he draws *Joab* the General, *Abiathar* the Prieſt, and ſome of his own Brethren into this Conſpiracy, he makes

Anno Mundi 2986.

Anno Mundi 2986.

(*y*) 2 Sam. 21. 1. (*z*) 2 Sam. 24. 15. (*a*) 2 Chron. 21. 16. (*b*) *The Expreſſion*, 2 Sam. 24. 15. לעת מועד *may well ſignify*, Until the Time of the ſolemn Aſſembly, *viz. For the Offering up of the Evening Sacrifice, which the famous* Bochart *doth therefore ſuppoſe to have been the ſame Day, and ſo it laſted no more than nine Hours*, Acts 3. 1. (*c*) 2 Sam. 24. 17. 1 Chron. 21. 17. (*d*) 1 Chron. 21. 30. (*e*) 1 Chron. 21. 18, 19. 2 Sam. 24. 18, 19. (*f*) *Compare* 1 Chron. 22. 1, *and* 2 Chron. 3. 1. (*g*) Gen. 22. 1, 2. (*h*) 2 Sam. 24. 24. (*i*) 2 Sam. 24. 21 *to the End.* (*k*) 2 Sam. 24. 23. 1 Chron. 21. 23. (*l*) 1 Chron. 21. 24, 25. (*m*) 1 Chron. 21. 26, 27. (*n*) 1 Chron. 28. 11 *to the End.* (*o*) Lightfoot, *Vol.* 1. *Page* 69. (*p*) 1 Kings 1. 1, 2, 3, 4. (*q*) Joſh. 19. 17, 18. (*r*) 2 Sam. 3. 3, 4.

a

a great Feaſt near (*s*) *Jeruſalem*, at which Time they proclaim *Adonijah* King in the Room of his Father. *Nathan* the Prophet had before (*t*) told the King, that *Solomon* the Son of *Bathſheba* ſhould reign after him, and (*u*) the King had declar'd it ſolemnly to *Bathſheba*, but with ſuch Secrecy, that even (*x*) *Nathan* the Prophet knew nothing of it. *Nathan* acquaints *Bathſheba*, with what had happen'd, adviſing her to preſs the King to declare *Solomon* his Succeſſor, ſince things were come to that Extremity, that without it (*y*) all their Lives muſt be in Danger. *Bathſheba* preſſes the King for this Purpoſe, and *Nathan* ſeconds her. Upon this the King declares that *Solomon* ſhould ſucceed him, and order'd him to be anointed in ſuch a publick Manner, and with ſuch Ceremonies, as might ſhew his intire Approbation of it. *Adonijah* and his Gueſts hearing this roſe from Table, where they were ſitting, in a great Hurry, fearing to be ſurpriz'd, and cut off on a ſudden; ſo that the whole Contrivance was ſuppreſs'd for the preſent.

72. The Princes of the People (*z*) coming to congratulate King *David* on this Occaſion, and *Solomon* (*a*) being ſeated on the Throne, *David* (*b*) bleſſeth GOD for ſo great a Mercy, and takes the Opportunity to (*c*) inſtruct *Solomon* in the Promiſes, and in his Duty to build a Temple for GOD to reſide in, and (*d*) charges the Princes of the People to aſſiſt him therein. It is now very probable, that being in Peace and Plenty, he compos'd all the other Pſalms, which are ſaid to be made by him, and perhaps ſeveral others, which have no Name annex'd to them. However having that emergent Occaſion by *Adonijah*'s Conſpiracy to anoint *Solomon* haſtily and privately, he afterward intends a more ſolemn and publick Coronation of him, and therefore (*e*) he calls together all the Heads and Rulers of the People to conſult about it. And as at the firſt Forming of the *Iſraelites* into a Commonwealth in the Wilderneſs they were number'd, the *Levites* were appointed for divine Service, and Directions were given to provide for the Building of the Sanctuary; ſo *David* takes the ſame Method. Firſt, he numbers (*f*) the *Levites*, and gives them final Directions concerning their Offices, and how they were to attend on the Service of the Temple. Then he (*g*) divides the Sons of *Aaron* into four and twenty Courſes, that one in each of theſe Courſes, according as (*h*) he was choſen by Lot, ſhould officiate a Week at a Time, and twice in a Year, under the Inſpection of the High Prieſt, who was to take Care, that this Order ſhould be obſerv'd in the Manner as it was preſcrib'd, none of them to anticipate their Courſe, but all to wait till their Time came. Thus every Courſe began on one Sabbath, and went out upon the next, before the Burning of the Incenſe at the morning Sacrifice, when the Shewbread was ſet upon the Table. The eighth of theſe Courſes was call'd (*i*) the Courſe of *Abijah*, in which Courſe *Zecharias* the Prieſt officiated, when the Angel (*k*) appear'd to him, and brought him the News of the Conception of *St. John* the *Baptiſt*. Theſe being ſettl'd, he (*l*) takes the Number and Offices of the Singers, and divides them alſo into four and twenty Courſes, each Courſe to ſerve a Week like the Prieſts, (*m*) twelve at a Time, ſo that they made (*n*) two hundred eighty eight in all. *David* having now (*o*) deliver'd the Pſalms, which he had compos'd, into the Hand of *Aſaph* and the reſt of the principal Singers, to be us'd as Occaſion did require, they were ſtirr'd up to imitate ſo noble an Example, and to compoſe ſeveral others. The Principal of theſe was (*p*) *Aſaph*, with (*q*) whoſe Words it is recorded, as well as with the Words of *David*, that *the people ſang praiſes unto the* LORD *with gladneſs*. He therefore may well be ſuppos'd to be the Author of (*r*) thoſe eleven *Pſalms*, which carry his Name in the Title. The ſecond was (*s*) *Heman* the *Ezrahite*, who was remarkably (*t*) famous for his Wiſdom, the (*u*) Grandchild of *Samuel* and a Prophet. One (*x*) *Pſalm* is expreſly aſcrib'd to him, and as (*y*) he was of the Stock and Line of *Korah*, ſo we may aſcribe (*z*) thoſe *Pſalms* to him, which are intitl'd, *a Pſalm* for the Sons of *Korah*. The next is (*a*) *Jeduthun*, who was the Author of (*b*) three *Pſalms*; and the other (*c*) is *Ethan* the *Ezrahite*, who (*d*) was a *Levite* of the Poſterity of *Merari*, and the Author of (*e*) a Pſalm which particularly makes (*f*) Mention of

Anno Mundi 2987.

(*s*) *The Stone of* Zoheleth, *where* Adonijah *kept his Feaſt*, 1 Kings 1. 9. *is ſaid by* Joſephus, *Jewiſh Antiq. Book* 7. *Chap.* 11. *to be in the Suburbs of* Jeruſalem, *near the Fountain in the King's Garden.* (*t*) 2 Sam. 7. 12, 13, *and* 12. 24, 25. (*u*) 1 Kings 1. 17. (*x*) 1 Kings 1. 27. (*y*) 1 Kings 1. 12. (*z*) 1 Kings 1. 46, 47, 48. (*a*) 1 Kings 1. 46. (*b*) 1 Kings 1. 48. (*c*) 1 Chron. 22. 5 *to* 17. (*d*) 1 Chron. 5. 17, 18, 19. (*e*) 1 Chron. 28. 1, *and* 1 Chron. 23. 1, 2. (*f*) 1 Chron. 23. 3, *to the End.* (*g*) 1 Chron. 24, *throughout.* (*h*) 1 Chron. 23. 5. *So they were alſo choſen afterward by Lot out of the ſame Courſe to officiate therein,* Luke 1. 9. (*i*) 1 Chron. 24. 10. Luke 1. 5. (*k*) Luke 1. 5 *to* 18. (*l*) 1 Chron. 25. (*m*) 1 Chron. 25. 8 *to the End.* (*n*) *Which is the Number that* 24 *makes, being multiplied by* 12, 1 Chron. 25. 1 *to* 8. (*o*) 1 Chron. 15. 17, 19. 1 Chron. 16. 7 *to* 38. (*p*) 1 Chron. 25. 1 *to* 8. (*q*) 2 Chron. 29. 28, 29, 30. (*r*) Pſalm 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. (*s*) 1 Chron. 15. 19, *and* 25. 1. (*t*) 1 Chron. 6. 33. (*u*) 1 Kings 4. 31. (*x*) Pſal. 88. (*y*) 1 Chron. 6. 33, 37. (*z*) Pſalm. 44, 45, 46, 47, 48, 49, 84, 85, 87. (*a*) 1 Chron. 16. 41, 42. 1 Chron 25. 1, 3, 6. (*b*) Pſalm 39, 62, 77. (*c*) 1 Kings 4. 31. 1 Chron. 15. 19. (*d*) 1 Chron. 6. 44. (*e*) Pſal. 89. (*f*) Pſal. 89. 20, 25.

David, tho (*g*) it ſeems to have been penn'd, when (*h*) the *Iſraelites* revolted in the Reign of *Rehoboam*, and when the Author thereof muſt be of a very great Age.

73. Theſe being ſettl'd, and *David* (*i*) entring into the laſt Year of his Age, he now applies himſelf to ſettle the civil Affairs. And firſt he ſettles the (*k*) Judges, Magiſtrates and all inferior Officers, whoſe Buſineſs it was to puniſh all ſuch as did evil, and keep others to their Duty. Then he ſettles the (*l*) military Affairs, particularly the twelve Captains for every Month, with their Legions to attend on the King in their Turns; then (*m*) the Princes of the twelve Tribes, and afterward (*n*) ſeveral other Officers. When all things were thus ſettl'd, *David* ſummons together the Princes, Captains, Officers and Soldiers; and being now recover'd from his former Illneſs, he (*o*) ſtands upon his Feet, and in a ſolemn Oration, puts them in Mind of GOD's Goodneſs and Favour to him, and the Promiſe that *Solomon* ſhould ſucceed him; and therefore he exhorts them to ſerve GOD, and adviſe his Son to do the ſame, with the Promiſe of GOD's Favour if he did, and Threatnings of his Diſpleaſure if he did not. After this he encourageth his Son *Solomon* to build the Temple, and (*p*) gives him the Patterns which he had receiv'd, and the Gold and Silver and other Materials which he had prepar'd for this Purpoſe. After this, (*q*) by his Example and Perſuaſion, he prevail'd with the Princes and People to add ſomething of their own for the Building of this Temple, and when he found himſelf ſucceſsful herein, he concludes with a ſolemn Thankſgiving to GOD, and a Prayer, that he would enable *Solomon* to perfect what he had thus begun and intended. *David* now finding that he had no more to do in this World, and perceiving his Death to be near, appoints *Solomon* to act under him in all his Affairs as Regent, that ſo he might put an End to all Diſputes after his Deceaſe. Upon this there was a (*r*) ſolemn Sacrifice, and a very great Rejoicing of the People, and they *made Solomon king the ſecond time, and anointed him* in a ſolemn Manner, and agreed, that *Zadok* ſhould be the High Prieſt, in the Room of *Abiathar*, who had (*s*) publickly eſpous'd the Intereſt of *Adonijah* againſt him, and after this he ſat on the Throne in his Father's Life-time, and all the People ſubmitted themſelves to him. That which encourageth *David* and *Solomon* to diſplace *Abiathar* from the Office of High Prieſt, was the Propheſy of *Samuel* (*t*) againſt the Houſe of *Eli*, that GOD would *cut off* his *arm, and the arm of* his *fathers houſe*. That he who ſhould not be deſtroy'd, ſhould ſee the High Prieſthood taken from the Family, and thoſe who belong'd to it reduc'd to great Poverty. That there ſhould be (*u*) another in his Place, and (*x*) that they ſhould beg of him the meaneſt Penſion which was allow'd to thoſe Prieſts, who were to officiate, only to ſupply their Neceſſity. And thus (*y*) was the High Prieſthood remov'd again out of the Family of *Ithamar*, and tranſlated into that of *Eleazar* the other Son of *Aaron*. And *David* finding (*z*) a very ſenſible Decay, gives *Solomon* his laſt Exhortation to conform his Life to the Law of GOD, to put (*a*) *Joab* to Death for the Murders, which he had been guilty of; to (*b*) ſhew Kindneſs to the Sons of *Barzillai*; and tho' (*c*) he did not put *Shimei* to Death for his paſt Offences, yet whenever he ſhould again be guilty, that he ſhould have no Favour; and ſo (*d*) he dies, leaving *Solomon* in the peaceable and quiet Poſſeſſion of the Kingdom, who was now nineteen Years of Age, and therefore he is ſaid to be (*e*) *young and tender*, and he (*f*) calls himſelf *a little child*, in Compariſon of the great Truſt and Work which he had undertaken; tho' it is certain, that as he reign'd (*g*) but forty Years in all, ſo he was (*h*) the Father of *Rehoboam* the Year before, and therefore he muſt be more than ten Years of Age at this Time, as (*i*) ſome have imagin'd.

Anno Mundi 2988.

74. It is obſervable, that (*k*) when *David* prepar'd for the Building of the Temple, he ſet the Proſelytes or converted Gentiles at Work, to prepare and hew the Stones for it. This makes it an apter Type of the ſpiritual Temple, to be gather'd out of (*l*) all Nations under the Goſpel, and of which (*m*) the Prophet *Iſaiah* ſaith, *The ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my favour had I mercy on thee. Therefore thy gates ſhall be open continually, they ſhall not be ſhut day nor night, that men may bring unto thee the forces of the Gentiles. For the nation and kingdom that will not ſerve thee, ſhall periſh; yea, thoſe nations ſhall be utterly waſted.*

(*g*) Pſal. 89. 49, 50, 51. (*h*) 1 Kings 12. 16 *to* 21. (*i*) 1 Chron. 26. 31. (*k*) 1 Chron 26. 29 *to the End.* (*l*) 1 Chron. 26. 32, *and* 1 Chron. 27. 1 *to* 15. (*m*) 1 Chron. 27. 1 *to* 15. (*n*) 1 Chron. 27. 16 *to the End.* (*o*) 1 Chron. 28. 1, 2, *&c. to* 11. (*p*) 1 Chron. 28. 11 *to the End.* (*q*) 1 Chron. 29. 1 *to* 20. (*r*) 1 Chron. 29. 20, 21, 22. (*s*) 1 Kings 1. 7, 42. (*t*) 2 Sam. 2. 31, 32, 35, 36. (*u*) 1 Sam. 2. 33. (*x*) 1 Sam. 2. 33, 36. (*y*) Joſephus *Jewiſh Antiq. Book* 8. *Chap.* 1. (*z*) 1 Kings 2. 1, 2, 3, 4. (*a*) 1 Kings 2. 5, 6. (*b*) 1 Kings 2. 7. (*c*) 1 Kings 2. 8, 9. (*d*) 1 Kings 2. 10, 11. (*e*) 1 Chron. 22. 5, *and* 29. 1. (*f*) 1 Kings 3. 7. (*g*) 1 Kings 11. 42. 2 Chron. 9. 30. (*h*) 1 Kings 14. 21. 2 Chron. 12. 13. (*i*) Lightfoot, *Vol.* 1. *Page* 64, *compar'd with Page* 70. (*k*) 1 Chron. 22. 1, 2. (*l*) Matth. 28. 19. (*m*) Iſai. 60. 9, 10, 11, 12.

75. But

75. But the moſt ſurprizing of all is the vaſt Quantity of Materials, which *David* heap'd up together for this Purpoſe, in the thirty laſt Years of his Reign, or from the Time when (*n*) *Nathan* told him, that his Son *Solomon* ſhould build this Temple. He tells us, that (*o*) *in* his *trouble* he had *prepar'd for the Houſe of the* LORD *an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver, and of braſs and iron without weight (for it* was *in abundance, timber alſo and ſtone* he *prepar'd)* and he ſaid that *Solomon* (if Occaſion requir'd) *might add thereto.* To this he alſo added (*p*) *three thouſand talents of gold of the gold of Ophir, and ſeven thouſand talents of refin'd ſilver, to overlay the walls of the houſes:* And (*q*) the Princes and People encourag'd by his Example, gave *of gold five thouſand talents and ten thouſand drachms, and of ſilver ten thouſand talents, and of braſs eighteen thouſand talents, and an hundred thouſand talents of iron*; all which put together is (*r*) a moſt incredible Quantity. For the Raiſing of this Sum, it muſt be conſider'd, that *David* had (*s*) great Preſents of Veſſels of Silver, and Gold, and Braſs, beſides what (*t*) he had from all the Nations, which he conquer'd, particularly from *Syria*, from *Moab*, from the *Ammonites*, from the *Philiſtines*, from the *Amalekites*, and from the Spoil of *Hadadezer* Son of *Rehab* King of *Zobah*, all which he dedicated to the Treaſury for this Uſe. After that he took (*u*) *Rabbah* the Royal City, from whence he brought forth the Spoil in great Abundance; and beſide what he might raiſe from his own Subjects, all the Kings of the Eaſt, whom he thus conquer'd were Tributaries to him, and north and ſouth, from *Sihor* the River of *Egypt* thro' all the Land of *Hamah*, and ſo forward as far as the River *Euphrates*. Beſides, he had always accuſtom'd himſelf to (*x*) a very poor frugal Way of Living, that ſo he might ſave up as much as poſſible for this Purpoſe. But all this is far ſhort of a ſatisfactory Account. The Weight of a Talent was three thouſand Shekels. For when the Tabernacle was built, there were (*y*) 603550 Men, who offer'd half a Shekel each for the Uſe thereof, which was in all 301775 Shekels, and this is expreſly ſaid (*z*) to be an hundred Talents, and 1775 Shekels. Now no Number but 3000 will by Dividing 301775 produce 100, and leave 1775, for its Remainder. And *Joſephus* (*a*) tells us, that a Shekel contain'd four Attick Drachms, or the Weight of half an Ounce of Silver, which in our Money wants not much of half a Crown, and we may ſo reckon it without a ſenſible Difference, and therefore (*b*) a Talent, or 3000 Shekels, weigh'd 125 Pounds, which at 5 Shillings to the Ounce, and twelve Ounces to the Pound, was worth in Silver 375 Pounds; and if we (*c*) reckon Gold at 16 Times as much, or at 4 Pound for each Ounce, each Talent of Gold will be worth 6000 Pounds. According to this Account the Gold alone, which *David* gave at both Times, and the People added to it, will (*d*) amount to 648 Millions of our Sterling Money. To abate ſomething of the Value, it may be conſider'd that the Shekel, and conſequently the Talent was of two Sorts, either the King's Weight, which was of common Uſe in Buying and Selling, and was but half the Weight of the other, which belong'd to the Sanctuary, and therefore in this Place the common Talent muſt be meant, which weigh'd ſixty two Pounds and an half. Theſe were the Talents, which *Gehazi* (*e*) receiv'd of *Naaman*, when *he bound two talents of ſilver in two bags, with two changes of garments, and laid them upon two of his ſervants, and they bear them before him.* For a Talent of 125 Pound Weight, with a Change of Garments, would have been too heavy for one Man to have carry'd to any Diſtance. However the Sum will ſtill be too large, for according to this Computation it will amount to 324 Millions of Sterling Money in Gold. We muſt therefore have Recourſe to another Diſtinction, which is, that theſe Metals were of two Sorts, either in the *Oar*, or what they call'd *pure* or *refin'd*, ſo that wherever one of theſe Words is not added, the Metal as it is in the Oar is only meant. Thus *David* gave (*f*) 7000 Talents of refin'd Silver for the Uſe of the Temple, which Expreſſion not being us'd of any of the reſt, ſhews that it was, as it came out of the Earth. Thus it is ſaid (*g*) of the

(*n*) 2 Sam. 7. 12, 13. (*o*) 1 Chron. 22. 14. (*p*) 1 Chron. 29. 3, 4, 5. (*q*) 1 Chron. 29. 6, 7, 8. (*r*) *For if we reckon* 125 *Pound to each Talent, and value Gold at* 4 *Pounds to the Ounce, reckoning* 12 *Ounces to the Pound, the* 10000 *Talents will amount to* 600 *Millions of Pounds* Sterling, *the three thouſand Talents will be eighteen Millions, and the five thouſand Talents, which the Princes offer'd, will amount to thirty Millions, and ſo make* 648 *Millions of Pounds* Sterling *in the whole. And in the ſame Manner, if we compute the Silver at five Shillings by the Ounce, it will amount to above* 378 *Millions, and ſo it will exceed* 1000 *Millions in the whole.* (*s*) 2 Sam. 8. 9, 10, 11. (*t*) 2 Sam. 8. 11, 12, *and* 2 Sam. 10. 19. (*u*) 2 Sam. 11. 29, 30. (*x*) 1 Chron. 22. 14. Living like a poor man, *as it may be inferr'd from the Margin of the Text.* (*y*) Exod. 38. 26, *and* Num. 1. 46. (*z*) Exod. 38. 25. (*a*) *Jewiſh Antiq. Book* 3. *Chap.* 10. (*b*) *This appears by Dividing the* 3000 *half Ounces by* 24, *the Number of half Ounces in a Pound.* (*c*) *That is, according to our preſent Value, tho'* Bochart *in his* Hierozoicon, *part* 1. *lib.* 2. *cap.* 38. *pag.* 379. *proves from an Anſwer of* Hipparchus *to* Socrates, *mention'd in* Plato, *that in antient Times, and in the Countries near to the* Indies, *or even in* Greece, *the Proportion of the Value of Gold compar'd with Silver was but as twelve to one.* (*d*) *As before in the Reference* (*r*). (*e*) 2 Kings 5. 23. (*f*) 1 Chron. 29. 4. (*g*) Gen. 2. 11.

Land

Land of *Havilah*, that there was Gold, or Golden Oar, and ſuch (*h*) the Navy of *Solomon* brought from *Ophir*. Such there was in thoſe Countries and in thoſe Days, tho' a long Demand thereof into all Parts of the World hath carryd off all the Oar, ſo that now there is only the Duſt remaining. This was refin'd, not in the Country where it was digg'd, but in the Country to which it was carry'd; and therefore we hear ſo much of (*i*) caſting Silver, (*k*) refin'd Silver, (*l*) the molten Calf, and (*m*) molten Images, whilſt the *Iſraelites* were in the Wilderneſs, and (*n*) the fining Pot for Silver, and the Furnace for Gold, and of (*o*) pure Gold, and (*p*) fine Gold at this Time, and in the Days of *Solomon*, and (*q*) of Caſting Braſs, and conſequently other Metals in the Clay-Ground for the Uſe of the Temple. The Difficulty is therefore what Abatement to make for the Refining the Gold and Silver from the Oar. Of this there is no Certainty, becauſe ſome Lumps may be better than others, not only in different Countries but even in the ſame; the Mines which are neareſt to the Surface the Earth, being richer than the reſt. However (*r*) there is one Text, by which we may give a Gueſs how to compute it, *The words of the* LORD *are pure words: as ſilver tried in a furnace of earth, purified ſeven times.* It may be doubted, whether the Word *ſeven times* is a juſt Tranſlation, ſince it is well known, that one Refining of Gold or Silver is as effectual as a thouſand. The *Hebrew* Word is only us'd (*s*) once more in the whole Book of *Pſalms*, where (*t*) the *Chaldee Paraphraſe* renders it *One for ſeven*, or *One* Part *for ſeven*; and if this is allow'd to be a juſt Proportion, the other Verſe may be render'd thus, *As ſilver tried in a furnace of earth*, and ſo *purified*, that only *one* Part *in ſeven* remains. Let us then take for granted, that a Talent of the Sanctuary was 125 Pound Weight, the common Talent muſt be half ſo much, or 62 ½ Pound. Let us then ſuppoſe it to be 63 Pound; in ſuch a Caſe after the Refining there will remain a ſeventh Part, or nine Pound of pure Gold or Silver to a Talent, and then the Treaſures which *David* heap'd up for this Uſe may be thus computed,

	Talents.	*l.*
The Gold, which *David* firſt provided, 1 *Chron.* 22. 14.	100000	
His ſecond Oblation, 1 *Chron.* 29. 4.	3000	
The Offering of the Princes, 1 *Chron.* 29. 7.	5000	104
Total is	108000	104

The pure Gold at nine 9 *l.* Weight to a Talent, is

	Pounds.
David's firſt Oblation	900000
Second Oblation	27000
The Offering of the Princes	45008
Total	972008

The Value hereof, at four Pounds to the Ounce, or 48 *l.* to the Pound, will be as followeth;

David's firſt Oblation	43200000
Second Oblation	1296000
The Offering of the Princes	2160384
Total	46656384

	Talents.
The Silver which *David* firſt provided, 1 *Chron.* 22. 14.	1000000
His ſecond Oblation, 1 *Chron.* 29. 4, when in the Oar	49000
The Offering of the Princes, 1 *Chron.* 29. 7.	10000
Total is	1059000

The pure Silver, at 9 *l.* Weight to a Talent, is

David's firſt Oblation	9000000
His ſecond Oblation	441000
The Offering of the Princes	90000
Total is	9531000

The Value thereof at 5 Shillings to the Ounce, or three Pounds *Sterling* to the Pound Weight, is

David's firſt Oblation	27000000
Second Oblation	1323000
The Offering of the Princes	270000
Total is	28593000

Total of Gold is	46656384	*l. Sterling.*
Total of Silver is	28593000	
Total of both is	75249384	

which being divided by 30, the Number of Years, ſhews that *David* heap'd up two Millions and an half yearly for this Purpoſe.

As for (*u*) the Braſs, the Iron, the Wood, the Onyx Stones, the gliſtering Stones of divers Colours, all the other precious Stones, and the Marble, which *David* provided, there is no way to account for the Value of it; but if we may ſuppoſe, that

(*h*) 2 Chron. 9. 10, 13. 1 Kings 10. 22. (*i*) Exod. 36. 36. Judg. 17. 3, 4. Prov. 29. 4. (*k*) 1 Chron. 29. 4. (*l*) Exod. 32. 4, 8. (*m*) Exod. 34. 17. Levit. 19. 4. Num. 33. 52. Deut. 9. 12, 16, *and* 27. 15. (*n*) Prov. 17. 3, *and* 27. 21. (*o*) Exod. 25. 11, 17, 24, 29, 31, 36, 38, 39. 1 Kings 10. 21. 1 Chron. 28. 17. 2 Chron. 3. 4, *and* 4. 20, *and* 9. 17. Job 28. 19. Pſal. 21. 3. (*p*) 2 Chron. 3. 5, 8. Job 28. 17, *and* 31. 24. Pſal. 19. 10, *and* 119. 127. (*q*) 1 Kings 7. 46. 2 Chron. 4. 17. (*r*) Pſal. 12. 6. (*s*) Pſal. 79. 12. (*t*) חר על שבעה. (*u*) 1 Chron. 29. 1, 2.

the

the Whole thereof was equal to the Value of the Silver, he might alſo heap up one Year with another of ſuch Materials to the Value of a Million of Pounds *Sterling* for this Purpoſe.

76. According to this Computation we may gueſs at the Difference of the Gold and Silver provided for the Tabernacle in the Wilderneſs, and that for the Temple at *Jeruſalem*. The Gold and Silver provided for the Tabernacle was pure, becauſe *(x)* it conſiſted of their current Money, and the Weight was *(y)* according to the Weights of the Sanctuary; ſo that each Talent weigh'd about 125 Pound, and each Shekel about half an Ounce. So that *(z)* the Weight was thus,

	Pounds.	Oun.
Twenty nine Talents of Gold	3625	00
Seven hundred and thirty Shekels	31	03
Total of both	3656	03
Sterling Value of both	195500	00
An hundred Talents of Silver	12500	00
1777 Shekels of Silver	74	00
Total is	12574	00
Sterling Value of both	37722	00
Value both of Gold and Silver	233222	00

And therefore *(a)* the Value of the Gold and Silver provided for the Temple was above three hundred and twenty Times as much in Value, as that which was provided for the Sanctuary.

77. From hence we may be able to gueſs the Quantity of Gold, which was gather'd by a yearly Tax from his own Subjects, and all the Kings, which *David* had conquer'd, not only on the eaſt Side of the River *Jordan*, but alſo ſouthward from *Sihor* the River of *Egypt*, as far northward as the Entring in of *Hamath*, and the River *Euphrates*. We are *(b)* expreſly told, that the Weight of it was *ſix hundred and threeſcore and ſix talents of gold*; *beſides that which chapmen and merchants brought, and all the kings of Arabia, and governors of the countreys, who* by Trading into *Canaan*, *brought gold and ſilver to Solomon*. This we may ſuppoſe to be pure Gold, becauſe no Gatherers of Taxes would take the ſame in Oar, ſince the Value would be abſolutely uncertain. Theſe 666 Talents being the King's Talents of about 63 Pound Weight each, will amount to 41058 Pound Weight, which at 48 *l. Sterling* for each Pound, will amount to 2013984 Pounds in Value in the whole; and therefore it appears from hence, that *David* might, by a frugal Way of Living, raiſe in thirty Years Time the Quantity of Gold already mention'd. Beſide this, *(c) Solomon went to Ezion-geber, and to Eloth at the ſea ſide in the land of Edom*, where he built a Navy of large Ships, of the Faſhion of thoſe which had been formerly built at *Tarſhiſh*. *And Hiram ſent him ſervants, who had knowledge of the ſea, and they went with the ſervants of Solomom to Ophir, and took from thence four hundred and fifty talents of gold, and brought them to king Solomon.* This Weight we may ſuppoſe to be the King's Talent of about 63 Pound Weight, and that they brought it in Oar from *Ophir*, but refin'd it before they brought it to *Solomon*; and according to this Computation the Weight of the Gold will be 28350 of pure Gold, the Value will be 1360800 Pounds *Sterling*; and the Weight of the Gold in the Oar, brought home in the Ships will be 198450 Pounds, or about 99 Tun. *(d)* In the Book of *Kings* it is ſaid to be but *four hundred and thirty talents*. But if *Solomon* gave thirty Talents out of the firſt Sum to the Servants of *Hiram* for their Kindneſs (which we may well ſuppoſe) the other Sum will remain to be put into the Treaſury. King *Solomon* being therefore encourag'd by this Succeſs, ſends *(e)* the ſame Fleet frequently after to the ſame Place, who return'd once in three Years with the Product of the ſame Country. What the Value of their Freight was is not mention'd,

(x) Exod. 39. 26. (y) Exod. 38. 24, 26. (z) *This appears by multiplying* 29, *the Number of the Talents of Gold, by* 125, *or the Pounds in a Talent, and Dividing the* 730 *Shekels by* 24, *becauſe* 24 *Shekels make a Pound. The ſame may be ſaid of the Silver.* (a) *For if* 75249384, *the Value of the one, is divided by* 233222, *the Quotient will be* 322. (b) 2 Chron. 9. 13, 14. 1 Kings 10. 14, 15. (c) 2 Chron. 8. 17, 18. (d) 1 Kings 9. 27, 28. (e) 1 Kings 10. 22, *and* 2 Chron. 9. 21. *There being Mention of* Tarſhiſh *in both theſe Texts, moſt Commentators have concluded, that theſe Ships ſail'd either to* Tarſus *in* Cilicia, *or* Tarteſſus *in* Spain, *both which Places were antiently call'd* Tarſhiſh, *and therefore they could not be the ſame Fleet, which ſail'd from* Ezion-geber *in the* Red-Sea, *becauſe there is no Communication from thence to theſe Countries lying in the* Mediterranean. *But againſt this it may be objected, that the* Ivory, Apes, and Peacocks *here mention'd, could not be brought from theſe Countries, but from* Perſia, *and other Places, which lie to the Eaſt of the* Red-Sea, *and where they had alſo Plenty of* Gold *and* Silver. *But if by* Ships of Tarſhiſh *are meant* Ships of the ſame Make with thoſe *of* Tarſhiſh, *all the Difficulty in the Book of* Kings *will be remov'd. In this Senſe it is ſaid,* 1 Kings 22. 48. *that* Jehoſhaphat made ſhips of Tarſhiſh to go to Ophir for gold, but they went not, for the ſhips were broken at Ezion-geber. *That Text in* Chronicles *is more obſcure; but if we look narrowly into the* Hebrew *Text, it may be tranſlated thus,* For the Ships, *which belong'd* to the king, *were* ſailing *veſſels* of the Tarſhiſh *Make, which* went with the ſervants of Hiram; once in three years went theſe Ships of the Tarſhiſh *Make,* bringing *the Merchandiſe before mention'd from* Ophir, *and the Parts adjacent, as the Product of thoſe Countries.*

being ſometimes more and ſometimes leſs; but we are expreſly told, that they brought with them at their Return *Gold, and Silver, and Ivory, and Apes, and Peacocks.*

78. It might have been expected, that *Solomon* would have began the Building of the Temple in the firſt Year of his Reign, according to the expreſs Command of *David* his Father, who had provided all Materials for ſo great a Work; ſo that there was nothing wanting but (*f*) Timber and Stones, which might be had for Cutting them down, or Digging them up in the Foreſt of *Lebanon*, or the neighbouring Mountains. But the Reaſon was, becauſe *Solomon* reſolv'd to defray all the Expence of the Workmen at his own Coſt; and if there was any Overplus remaining of what *David* had dedicated for this Work, it ſhould (*g*) be put into the Treaſury of the Houſe of the LORD, and ſerve for Reparations, as Occaſion did require. And therefore he ſtood in Need of four Years Time to gather up ſo much Gold and Silver, as might be neceſſary for this Purpoſe, that there might afterward be no Delay. When he began to build, he had (*h*) *threeſcore and ten thouſand* Men *that bare burdens, and fourſcore thouſand hewers in the mountains*, he had alſo *a levy of thirty thouſand men out of all Iſrael*, who were a Month at *Lebanon*, and two Months at home, and (*i*) *three thouſand and three hundred officers, who ruled over the people, that wrought in the work*, and alſo three hundred ſuperior Officers, who were over thoſe other Officers, and took an Account of the whole to make the full Number of three thouſand and ſix hundred, as they are (*k*) mention'd in the Book of *Chronicles*. So that he could not have ſo few as an hundred and eighty thouſand Men in conſtant Pay, and theſe at (*l*) a *Roman* Peny, or ſeven Pence half Peny of our Money a Day (if we reckon two and fifty Weeks in the Year, and ſix working Days in the Week) will receive for their Pay above 1756000 Pounds *Sterling* every Year. This indeed *Solomon* could well afford, becauſe his annual Tax of *666* Talents of Gold came to ſomething more. But then we muſt conſider, that *Solomon* (*m*) liv'd in Peace, the (*n*) Furniture for all his Palaces was very coſtly, and his (*o*) Table was very magnificent, and every thing elſe proportionable to his Grandeur, whereas *David* had (*p*) been always us'd to a frugal Way of Living. Beſides *Solomon* had long before (*q*) married an *Ammoniteſs*, and ſoon after (*r*) he married the Daughter of *Pharaoh* King of *Egypt*. How far the Company, which came with them out of (*s*) theſe idolatrous Nations, might leſſen his Affection for ſo great a Work, we cannot tell; and in ſuch a Caſe, as he was ſo young, he might not begin it from a Principle of Zeal, but for Oſtentation, and therefore he might defer it the longer. However he had other Affairs of Conſequence to ſettle in the Beginning of his Reign, and he was not ſure how things would ſucceed at this Juncture. Tho' in *David*'s Life Time he had (*t*) pardon'd *Adonijah*; yet as ſoon as *David* was dead, *Adonijah* (*u*) deſires that *Abiſhag* the *Shunamite*, who had lain with *David* during his Illneſs, might be his Wife, and deſires *Bathſheba*, *Solomon*'s Mother, to ſollicit him for this Purpoſe. *Solomon* well knew, that no Subject ought to marry the Concubine of the King, and that the Granting of this would increaſe *Adonijah*'s Pretenſions to the Crown, and therefore being jealous of his Deſigns, he order'd *Benajah* his (*x*) General to kill him, which was done accordingly.

Anno Mundi 2991.

79. It is probable, that after *Abiathar* had been turn'd out of the Prieſthood in (*x*) the Life-Time of *David*, he did not ſubmit to the Sentence, but continu'd to officiate; and therefore *Solomon* confines him to live upon an Eſtate, which he had in the Country, ſo that he could not come to *Jeruſalem* upon Pain of Death, and then (*y*) *Zadok* officiated in that Office without Moleſtation. *Joab* hearing of *Adonijah*'s Death, and *Abiathar*'s Baniſhment, fear'd that his Turn would be next, and therefore (*z*) he flees to the Altar, that the Sacredneſs of the Place might protect him. But this being (*a*) no Security in the Caſe of wilful Murder, and he, refuſing to come from thence, was there ſlain by the King's Order. After this he confines (*b*) *Shimei* to his Houſe in *Jeruſalem*, upon Pain of Death, if he went to any great Diſtance; to which *Shimei* conſented, and obſerv'd it for ſome Time.

Anno Mundi 2990.

80. *Solomon* being now ſecur'd in his Kingdom, (*c*) goes to *Gibeon*, where the Tabernacle and Altar were kept, which had been made in the Wilderneſs. Here he reſolves to expreſs his Thanks to GOD for all his Mercies in the moſt ſolemn Manner, and accordingly he offers a thouſand Burnt-offerings upon the Altar. The Night after GOD promis'd to grant him whatever he ask'd, and when he ask'd for Wiſdom to govern the People, GOD was ſo pleas'd with his Petition, that he alſo promis'd him Wiſdom and Honour; and *Solomon*, when he came to *Jeruſalem*, expreſs'd his Gratitude a ſecond Time, by Sacrificing before the Ark of the Covenant, which was

Anno Mundi 2991.

(*f*) 1 Chron. 22. 16. (*g*) 1 Kings 5. 6, 17, 18. (*h*) 1 Kings 7. (*i*) 1 Kings 5. 13, 14, 15. 1 Chron. 2. 17, 18. (*k*) 1 Kings 5. 16. (*l*) 2 Chron. 2. 18. (*m*) 1 Kings 4. 25. (*n*) 1 Kings 10. 21. (*o*) 1 Kings 4. 7 *to* 29. (*p*) 1 Chron. 22. 14. (*q*) 1 Kings 14. 29. (*r*) 1 Kings 3. 1. (*s*) 1 Kings 11. 7. Exod. 12. 12. (*t*) 1 Kings 1. 50 *to the End*. 1 Kings 2. 13 *to* 28. (*u*) 1 Kings 2. 35. (*x*) 1 Chron. 29. 22. (*y*) 1 Kings 2. 35. (*z*) 1 Kings 2. 28 *to* 35. (*a*) Num. 35. 16 *to* 22, 31, 34. (*b*) 1 Kings 2. 36, 37, 38. (*c*) 1 Kings 3. 4 *to* 16.

there

there in (*d*) a Tabernacle, that *David* had pitch'd for it. And ſoon after this he had an (*e*) Opportunity to ſhew his Wiſdom by a ſatisfactory Deciding of the Controverſy concerning a living and a dead Child, and Giving the living Child to the real Mother. Soon after this (*f*) *Hiram* King of *Tyre* ſends a Meſſenger to *Solomon* to condole the Death of his Father, and congratulate him upon his Acceſſion to the Throne; *Solomon* takes this Opportunity to deſire Hewers of Wood and Stone from him, to provide Materials for the Building of the Temple, offering to gratify both him and them to their Content. *Joſephus* (*g*) mentions two Letters at large, one of King *Solomon* to King *Hiram*, and the other of King *Hiram* to King *Solomon* on this Subject, and almoſt in the ſame Words, as (*h*) they are expreſs'd in the *Scriptures*, and adds, *The Duplicates of theſe Letters are extant to this Day both in the* Jewiſh *and in the* Tyrian *Records*; *and they who have a Mind to be better ſatisfied in the truth of this, let them only conſult the Keepers of thoſe Regiſtries, and they ſhall find the Matter of Fact to be juſt as it is mention'd.*

Anno Mundi 2992.

81. In the following Year (*i*) two Servants of *Shimei*, who had curs'd King *David* in his Trouble, fled from him to *Gath*; which *Shimei* hearing of, went thither from *Jeruſalem*, and brought them back with him. *Solomon* puts him in Mind of the Promiſe, which he had made three Years before upon pain of Death, not to undertake ſuch a Journey, and upon this he orders *Benajah* to kill him; which being done, the Kingdom was quiet and eaſy, free from both foreign and domeſtick Enemies; ſo that this was a proper Time to begin the Foundation of the Temple, which was juſtly eſteem'd to be one, or rather the Principal of all the Wonders of the World.

Anno Mundi 2994.

82. The Time when this Temple was begun, is (*k*) expreſly mention'd to be *in the four hundred and eightieth year, after the children of Iſrael were come out of the land of Egypt*. And as the *Scripture* particularly ſpecifies the Years from the Creation to this Time, ſo there can be no Diſpute concerning this Year in General, tho' there may be ſome Variation in Computing the Times between.

83. The Place, where the Temple was built, is well known to be at *Jeruſalem*, and particularly upon (*l*) the Top of Mount *Moriah*. The Building upon the Top thereof made an exact Square of 800 Cubits, or about 1460 Feet long on each ſide, exactly fronting the Eaſt, Weſt, North, and South. In the very Center whereof ſtood the Altar for the Burnt Sacrifices, on the (*m*) very Spot where the Threſhing Floor of *Araunah* the *Jebuſite* formerly ſtood, and where *David* offer'd up a Sacrifice to remove the Plague, and alſo where *Abraham* (*n*) bound *Iſaac* upon the Altar, with a Reſolution to offer him up alſo. For the Making of this Building firm and ſecure, there was a Neceſſity to begin the Foundation at the Bottom of the Mount *Moriah*; ſo that the ſides were three hundred and three and thirty Cubits, or about ſix hundred and eight Feet high, before they were rais'd to the Level of the Temple, which afforded a moſt noble Proſpect eſpecially to the Weſt toward the chief Part of the City of *Jeruſalem*. And ſome ſay, that (*o*) it hath been ſeen by thoſe, who have ſail'd on the Mediterranean Sea, which was five and forty Miles Diſtance. It is impoſſible to gueſs at the Work in Raiſing this Foundation, becauſe it is impoſſible to gueſs, how much of the Mountain muſt be fill'd up, and how much in the other Places muſt be taken away, to bring it to an exact Square for ſo great a Height. But when we conſider that there were 180000 Workmen employ'd for ſeven Years and an half, it is admirable what Buſineſs could be found for them; and when we think on the vaſt Fabrick, it is as admirable, how it could be compleated. *Joſephus* ſaith, (*p*) that *the Foundation was laid prodigiouſly deep, and the Stones not only of the largeſt ſize, but hard, and firm enough to endure all Weathers, and Proof againſt the Worm. Beſides, they were ſo mortiſed one into another, and wedg'd into the Rock, that the Strength and Curioſity of the* Baſis *was not leſs admirable, than the intended Superſtructure, and the one every Way anſwerable to the Beauty and Magnificence of the other. The Walls were all of a white Stone from the Ground to the Ceiling. In ſhort, the whole Frame was rais'd upon Stones poliſh'd to the higheſt Degree of Perfection, and ſo artificially put together, that there was no Joint to be diſcern'd, nor the leaſt Sign of a Hammer, or of any working Tool, that had ever came upon it. All*

(*d*) 2 Sam. 5. 17. (*e*) 1 Kings 3. 16 *to the End.* (*f*) 1 Kings 5. 1. (*g*) *Jewiſh Antiq. Book* 8. *Chap.* 2. (*h*) 1 Kings 5. 2 *to* 10. 2 Chron. 1. 3 *to* 17. (*i*) 1 Kings 2. 39, *to the End.* (*k*) 1 Kings 6. 1. (*l*) 2 Chron. 3. 1. (*m*) 1 Chron. 21. 28, 29, 30, *and* 1 Chron. 22. 1. (*n*) Gen. 22. 1 *to* 20. (*o*) *This is impoſſible: For admitting, according to* Whiſton's Aſtronomy, *pag.* 12. *that a Degree, or* 60 *Minutes, contain'd* 68.4. *Statute Miles, and that theſe in* Canaan *were Statute Miles; in ſuch a Caſe theſe* 45 *Miles would contain* 39 *Minutes of a Degree. Let us then ſuppoſe the Foundation of the Temple to ſtand on the Curve of the Earth, and the utmoſt Height of the higheſt Tower to be* 827½ *Feet high,* viz. 608 *to the Top of the Mount, or the Foundation of the Temple, and* 120 *Cubits,* 2 Chron. 3. 4. *or* 219 *Feet from thence. If ſo, then the Secant of ſuch an Angle,* or 0 d. 39 m. *being* 643 *above the Radius,* or 10000000, *it is evident, that as Radius, or* 10000000 *is to* 643; *ſo is the Semi-Diameter of the Earth, or* 20949655 *Feet, to* 1346 *Feet or the Height of any Building requir'd to make it viſible at ſuch a Diſtance.* (*p*) *Jewiſh Antiq. Book* 8. *Chap.* 2.

things

things being ſo accommodated and adjuſted one Piece to another, that upon the whole Matter it look'd more like the Work of Providence and Nature, than the Product of Art or human Invention. And therefore the Diſciples might juſtly ſpeak of the whole with Admiration, (*q*) *See, what manner of ſtones, and what buildings are here*, tho' it was then much inferior to what it was at firſt.

84. If it might be lawful to add any Conjectures, to what ſo many eminent and learned Men have already mention'd on this Subject, I ſhould ſuppoſe two things. Firſt, That theſe Sides were curiouſly and exactly fram'd, that ſo the Sight of them might anſwer to the admirable Magnificence, which was upon the Top; and therefore they were not ſo very plain as they are commonly repreſented to be. Uniformity is the Grace of every Building, and if theſe Sides were not curiouſly fram'd, the lower Part of the Building could not be uniform with the upper. And Secondly, that the Altar of Burnt Offering, which ſtood in the Court of the Prieſts at the Door of the Temple, was a ſmall Draught or Repreſentation of the whole Fabrick. Little things are often the Reſemblance of greater; and greater things are often made from a ſmall Pattern. The ſilver Shrines, which (*r*) *Demetrius* made at *Athens* were nothing elſe but an Imitation of the great Temple of *Diana*. The Temple it ſelf had a great Affinity with the Tabernacle in the Wilderneſs. And *Solomon* is (*s*) ſuppos'd to pray in this Manner, *Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city where thou dwelleſt, a reſemblauce of the holy tabernacle, which thou haſt prepar'd from the beginning.* The whole Fabrick was often call'd הר אל *Har-el*, or *The Mount of* GOD; and the Altar was call'd אריאל *Ariel*, or *The Lion of* GOD. The *Rabbins* alſo (*t*) frequently call all the Sides by this Name, *The Mount of* GOD; and the Reaſons, which they give, why they call the Top *Ariel*, have little Satisfaction in them, *viz.* either *becauſe the Holy Fire, that came down from Heaven, couched on it like a Lion*; or *becauſe of its Devouring ſo many Sacrifices like a Lion.* And another Reaſon might perhaps be added, which is, They could not call the Altar directly, *The Mount of* GOD, but becauſe it had a Reſemblance of this Mount, therefore they at firſt contriv'd to call it by a Name, which did as much as poſſible reſemble the Name of the other. And more particularly, they call'd the Sides of the Altar *Har-el*, or *The Mount of* GOD, becauſe of the great Likeneſs, which the Sides of the one had to the Sides of the other.

85. If this Conjecture may be admitted, it will be eaſy to give an Account of the Building on the Sides of the Mount. The Altar being 24 Cubits broad on the Top, and ten Cubits high; and the Temple being 800 Cubits, or about 1460 Feet broad on the Top, the Proportion of the Height muſt be (*u*) 608 Feet high, and (*x*) near the ſame it is allow'd to be. Thus 61 Feet on the Side of the Temple may be allow'd alſo for the Space of a Cubit on the Side of the Altar. Now (*y*) the Altar at the Bottom was two and thirty Cubits, and conſequently the Foot of the Mount muſt be about 1947 Feet. From thence the Altar roſe one Cubit, and bench'd in one Cubit; and therefore the Side of the Mount roſe about 61 Feet, and bench'd in 61 Feet. So that at every ſuch Benching there was a Walk round, from whence a Proſpect of the Country might be ſeen. And that this was the Method of ſtately Buildings in former Times, appears by the Deſcription of the Tower of *Babylon*. The Altar now being thirty Cubits Square, did riſe five Cubits, and bench'd in one Cubit; and thus the Side of the Mount at the firſt Walk being 1625 Feet Square, did riſe 305 Feet, and bench'd in 64 Feet more. From thence the Altar being 28 Cubits Square, did riſe 3 Cubits, and bench'd in two Cubits, and thus the Temple being 1703 Feet ſquare did riſe 163 Feet, and bench'd in 122 Feet. From hence the Altar being 24 Feet ſquare did riſe one Cubit, which was to the Hearth, on which the Offerings were burnt; and from thence the Mount being 1460 Feet ſquare, did riſe to the ground-Plot, on which the Temple was built. According to this Account, there were (*z*) 1086101 Feet in each Side of the Building adjoining to the Mount, or 4344404 Feet in the four Sides; and if we may ſuppoſe, that (*a*) the 180000 Men might finiſh the ſame in four *Julian* Years, or in 1252 Working Days, it would require 52 Workmen to finiſh a Foot Square in a Day, which we need not to wonder at, if we conſider the vaſt Rocks which muſt be levell'd, the vaſt Ca-

(*q*) Mark 13. 1. (*r*) Acts 19. 24. (*s*) Wiſd. 9. 8. (*t*) Lightfoot, *Vol.* 1. *Page* 2034, *and* 2035. *Or his* Temple, *Chap.* 34. (*u*) *For as* 24 *is to* 10; *ſo is* 1459 *to* 608. (*x*) *Father* Lamy *makes the Sides to be* 300 *Cubits, or* 547 *Feet, and others, who come nearer the Truth, allow* 600. (*y*) Prideaux's Hiſtorical Connexion, *Part* 1. *Book* 3. Anno 535. (*z*) *This appears by Multiplying the Sides of the four Oblongs on the Side of the Temple, according to this Suppoſition,* viz. *The loweſt Oblong* 1947 *Feet long, and* 61 *Feet broad; the ſecond* 1825 *long, and* 305 *broad; the third* 1703 *long, and* 183 *broad; and the fourth* 146 *long, and* 61 *broad, and Adding them all together.* (*a*) *This appears by Multiplying the Number of Workmen* 180000, *by the Number of Days* 1252, *and Dividing the ſame by* 4344404, *the Number of Feet in the four Sides.*

verns

verns which must be fill'd up, the vast Height of some Parts of it, the vast Buttresses to support it, and the vast Quantity of Materials, which must be brought from a considerable Distance, particularly both Stones and Timber from the Forest of *Lebanon*, which was to be landed at *Joppa*, above forty Miles Distance from *Jerusalem*, and also that (*d*) it is reported, that there were Chambers in the Sides of the Mount sufficient to contain above 100000 Men; so that after the utmost Scrutiny the Number of Men employ'd, the Quantity of Materials prepar'd, the Length of Time in Building, and the Cost of Workmen seem to be well proportion'd to the Greatness of the Work, and what was possible to be done in those Days.

85. As for the Buttresses which were made for the Support of this Fabrick, they are allow'd to be six in each Side, and if we may allow them to be (*e*) a fifth Part of the Space between, which is a Proportion that the *Scripture* takes Notice of, each Buttress will take up a twenty sixth Part of the whole; so that the Top being 1460 Feet in the Side, each Buttress will be fifty six Feet broad at the Bottom, the Sides of the two outermost being plac'd under the upper Corner of the Building, and the others at equal Distances. Now it was customary for the *Jews* never to go in and out at the same Side of the Temple, because they would not turn their Backs upon it, and for the same Reason they chose to go out at the opposite Side; so that it is evident, that there were Stairs to go up and down at each Side of the Temple. These Stairs we may suppose to be upon these Buttresses, and if there were two Pair to each, with a Wall of about two Feet thick in the middle to part them, they might go up at each Corner, and land at each Bench, with a Walk of seven Feet broad including the Battlement, to prevent them from Falling thence, and there might be a winding Stairs at each Return. In this Case each Buttress would be 14 Feet less at the first Bench, 28 at the second, 42 at the third, and there would only be remaining 14 Feet more, for the Landing-Place on the Top of the Mount.

86. It hath been said, that this Temple hath afforded a delightful Prospect to such as have sail'd on the *Mediterranean* Sea at five and and forty Miles Distance. But this is impossible; for omitting all other Reasons, the Curve of the Earth at such a Distance is so great, that (*f*) a Building must be 1347 Feet high, that the Top thereof may be seen at such a Distance; and the Height of the Temple (*g*) could not possibly be seen above six and thirty Miles for the same Reason.

87. It may also be objected against this Platform, that the north and south Sides seem not to be near so high, as they are here represented. But in Answer to this, the Temple is now consider'd, as it was in the Days of *Solomon*, and not as it was in the Time of *Josephus*, at above a thousand Years Distance. There is Reason to believe, that the Rubbish, occasion'd by all Repairs, were thrown into the Valleys, which lie on the north and south; and there must be extraodinary Quantities, when the Temple was (*h*) plunder'd by *Shishak*, and also in the Reigns of (*i*) *Jehoiakim* and (*k*) *Jehoiakin*, and the (*l*) last Captivity in the Time of *Zedekiah*. When they return'd from the Captivity, they took a great Deal of Pains in (*m*) Repairing the Temple, and (*n*) a great Deal of the Rubbish carried off in Repairing the adjacent Walls of the City might be thrown in there. The same may be said, of what happen'd in (*o*) the Time of *Judas Maccabeus*, and after that, when (*p*) six and forty Years were spent in the Repair of this Fabrick. On the south Side lay (*) Mount *Zion*, furnish'd with many gallant Buildings, or the Palace, Court and City of *David*, and the famous Palace call'd *The Forest of Lebanon* built by *Solomon*, and what came from hence might help to fill the Ditch, and they might the more readily do it to make the Passage between the Palace and Temple more easy. On the north Side lay the Mount *Acra*, which was naturally higher than *Moriah* or the Temple, but (*q*) levell'd very

(*d*) *See Father* Lamy, *lib.* 5. *cap.* 4. *sect.* 4 *and* 5, *concerning the vast Number of Subterraneous Rooms and Passages in the Temple.* (*e*) 1 Kings 6. 3 (*f*) *For let us suppose these Miles to be equal to the Statute Miles in Use among us, consisting of* 5280 *Feet; and that, according to* Whiston *in his* Prælectiones Astronomicæ, *pag.* 12. *a great Circle round the Earth contain'd* 24930 *of these Miles. In this Case* 69 $\frac{1}{4}$ *Miles will make a Degree, as appears by Dividing the said Sum by* 360, *or the Degrees round the Globe, and consequently* 45 *Miles will be nearly equal to* 39 *Minutes. Now the natural Secant of* 39 *Minutes is* 10000643, *and the Semi-diameter of the Earth* (Whiston, *ibid. pag.* 13.) 20949655; *and therefore as Radius* 10000000 *is to* 20949655; *so is* 643, *or the Excess of the Secant above Radius, to* 1347, *or the Feet requir'd to raise a Building equal to the Curve of the Earth at that Distance.* (*g*) *For let us suppose the Sides of the Mount to be* 608 *Feet high, and the Height of the highest Tower to be* 250 *Feet higher than the Top of the Mount, as it is commonly computed to be, so that the Total is* 858: *In this Case, as the Earth's Semi-diameter, or* 20949655 *is to Radius, or* 10000000; *so is* 858 *the Height suppos'd, to* 409 *or the Excess of the Secant of* 31 *Minutes, which is equal to* 36 *Statute Miles.* (*h*) 1 Kings 14. 25 *to* 29. 1 Chron. 12. 1 *to* 13. (*i*) 2 Kings 24. 1, 2, 3. 2 Chron. 36. 5, 6, 7. (*k*) 2 Kings 24. 10 *to* 17. 2 Chron. 36. 9, 10. (*l*) 2 Kings 25. 1 *to* 18. 2 Chron. 36. 11 *to* 20. (*m*) Ezra 3. 8 *to the End, and* Ezra 6. 13, 14, 15. (*n*) Nehem. *chap.* 3, 4, *and* 6. (*o*) 1 Maccab. 4. 45 *to the End.* (*p*) John 2. 20. (*) Psal. 48. 2, *in our Reading Psalms, and as translated by the* Septuagint, *whilst these Buildings were standing.* (*q*) Lightfoot, *Vol.* 1. *Page* 1049.

much by the *Aſmonæan* Family in the Time their Reign, when the Valley between was very much rais'd and fill'd up with Earth, that the Temple might overtop the Buildings on *Acra*, and that the Going up from thence to the Temple might be the more plain and eaſy. And it is probable, that (*r*) the Propheſy of *Iſaiah* being miſunderſtood might contribute much to this Purpoſe, who ſaid, that *every valley* ſhould *be exalted, and every mountain and hill ſhould be made low, and the crooked ſhould be made ſtraight, and the rough places plain. And the glory of the* LORD *ſhould be revealed, and all fleſh* ſhould *ſee it together; for the mouth of the* LORD *hath ſpoken it.* This might be the Reaſon, that under the ſecond Temple there might be no Buttreſſes on the north Side, tho' the Valley might have been much deeper; and conſequently the Building might have been much otherwiſe, when it was finiſh'd by *Solomon*.

88. On the eaſt Side of the Altar there was a plain Aſcent of thirty two Cubits long and ſixteen Cubits broad, which was equal to the Foot of the Altar; and therefore this Aſcent to the Temple might be equal to the Foundation thereof, or 1947 Feet long. This Aſcent of the Altar was ſixteen Cubits broad, or half the Breadth of the Length, which landed on the upper Bench, and according to this Computation the Breadth of this Aſcent to the Temple might be 973 Feet. From this Aſcent to the Altar, there (*s*) was a Paſſage of a Cubit broad to the ſecond Bench, which was ſix Cubits high from the Ground; and according to the like Proportion from this Aſcent to the Temple there might be a Paſſage of ſixty one Feet broad on each Side, to go to the ſecond Walk round the Temple, which muſt be 366 Feet high from the Ground, and then the remaining Aſcent would be 1825 Feet broad. It is not impoſſible but this might be (*t*) the Aſcent, by which *Solomon* went up to the Houſe of the LORD, which the Queen of *Sheba* ſo very much admir'd, tho' it muſt be own'd, that the *Septuagint* and our beſt Commentators do favour another Opinion. In this Caſe the (*u*) Aſcent would not be very ſteep, and there might eaſily be three large Pair of Stairs, one in the Middle, and two at the Sides, that they who went up this Way, might land on the Top of the Mount. And if 62 Workmen were as neceſſary to finiſh a Foot Square in a Day in this, as in the other Building, the whole might be finiſh'd in about 288 Days; or thus the whole Frame as far as the Top of the Mount might be finiſh'd in about four Years Time, and the other three Years and an half might be ſpent upon that which is properly call'd *The Temple*. And this, tho' it is much leſs in Bulk, might take up a greater Time, becauſe of the great Height to which the Materials were to be brought, and eſpecially becauſe it conſiſted of the moſt curious Workmanſhip of all Sorts.

89. In the outer Part of the Square of the Temple there was a Battlement from one End to the other of about five Feet thick, and twenty Feet high, to prevent any Perſons from Falling down, and in this there were Windows made of gold Wire, from whence any Perſon might have a delightful Proſpect of the whole Country. Within this there was a Terrace-walk, which with the Battlement contain'd a ſixteenth Part of the whole Breadth on each Side, that is fifty Cubits, or about 91 Feet, ſo that what now remain'd was a Square of about 1765 Feet. Into this Court all Strangers might come without Diſtinction, ſo that here were the (*x*) *Buyers and ſellers*, and *the tables of the money changers*. This remaining Square was encompaſs'd with (*y*) *Solomon*'s Porch, which was built upon Pillars 60 Feet high, and was a ſixteenth Part of the whole, or fifty Cubits in Breadth, where the People might conveniently walk, it being cover'd over as a Security againſt the Weather, and the outward Part incloſ'd alſo with a Wall for the ſame Purpoſe, in which there were Windows, from whence they might behold thoſe, who walk'd in the outward Walk. To this Porch there was an Aſcent of twenty Cubits or about 36 Feet high, being ſupported with Pillars of 30 Cubits or about 55 Feet high, ſo that the whole was 50 Cubits or about 91 Feet high from the Terrace-walk. On each Side of this Porch there were ſeveral Gates, and probably others to anſwer them in the inner Parts of the Temple. On the eaſt Side there was but one Gate, becauſe there were few or no Inhabitants of the City on that Side. This Gate was oppoſite to the grand Aſcent, and call'd (*z*) *The Gate of Shuſhan*, or the King's Gate. On the ſouth Side there were two Gates, one over againſt the King's Palace, and the other nearer to the common Part of the City, and each of theſe Gates was call'd (*a*) The Gate of *Huldah*. On the weſt Side there were four Gates, becauſe it lay oppoſite to the greateſt Part of the City. The two firſt were call'd (*b*) The Gate of *Aſuppim*, the third (*c*) *Parbar* Gate, and the fourth, (*d*) The Gate *Shallecheth*. The north Side had but one Gate, becauſe in *Solomon*'s Time, the Mount

(*r*) Iſai. 40. 3, 4. 5. (*s*) Prideaux's Hiſtorical Connexion, *Book* 1. *Anno* 535. (*t*) 1 Kings 10. 5. 2 Chron. 9. 4. (*u*) *For it appears by plain Trigonometry, that as the Length of the Aſcent, the Hypotenuſe, or* 32, *is to the oppoſite Angle or Radius; ſo is the Height of the Aſcent, or* 9, *to* 16 Deg. 20 Min. *or the Angle of the Aſcent.* (*x*) John 2. 13 *to* 18. (*y*) John 10. 23. Acts 3. 11, *and* 5. 12. (*z*) 1 Chron. 9. 18. Lightfoot, *Vol.* 1. *Page* 1052. (*a*) Lightfoot, *ibid. Page* 1054. (*b*) 1 Chron. 26. 15, 17. Lightfoot, *ibid. Page* 1055, *and* 1057. (*c*) 1 Chron. 26. 18. Lightfoot, *ibid. and* 1056. (*d*) 1 Chron. 26. 16. Lightfoot, *ibid.*

Acra

Acra which ſtood on that Side had a very deep Deſcent, ſo that they who came from thoſe Parts were generally oblig'd to go in at another Side, and this was call'd *(e) The north Gate*, and ſometimes *Tedi* or *Tadde*. Over this directly in the Middle there was a Gallery of twenty Cubits, or about 36 Feet high, containing a third Part of the Breadth, which had a Covering ſupported by three Rows of Pillars, but it was open all round to take a more beautiful Proſpect of the City and Country. Within this there was another open Square quite round, and bounded on every Side with *Solomon*'s Porch; the Breadth of this was alſo fifty Cubits, or about 91 Feet. This was call'd, *The Court of the Gentiles*. Into this all might enter, who had embrac'd the *Jewiſh Religion*, of any Nation whatſoever, and were therefore call'd *The Strangers which were within their gates*; tho' they were not admitted into the inner Buildings, call'd *The Court of Iſrael*, or *(f) The congregation of the* LORD, until the Time appointed by the Law of *Moſes*. Theſe Squares ſeem to have been the Original of Building Quadrangles in Colleges, and particularly of ſquare Cloyſters or Walks in moſt Colleges, and eſpecially in *Cathedral* Churches. Thus the whole being 800 Cubits, and an Allowance being made of each Side of 50 Cubits for the Terrace-walk, 50 Cubits for *Solomon*'s Porch, and 50 Cubits for the Court of the Gentiles, that is, 150 Cubits on each Side, or 300 in the Whole, there will ſtill remain a Square of 500 Cubits, which was call'd, *The Court of the Iſraelites*. This we muſt firſt divide into nine Squares, each Square conſiſting of an hundred Cubits in each Side, and encompaſs'd with Buildings of 50 Cubits in Breadth; ſo that oppoſite to each Front there were four Rows of ſuch Buildings, *viz.* two Rows to incloſe the nine Squares, and two others to divide the Squares from each other. So that theſe four Rows took up the Space of two hundred Cubits, and the three Squares 300 more, which was the whole Space. There was an Aſcent on either Side from *the Court of the Gentiles* to *the Court of the Iſraelites*. This, like *Solomon*'s Porch, was inclos'd on the Out-ſide with a Wall, which went up to the Top of the Building, in which there were Windows, to look out from the Bottom upon thoſe who walk'd in *the Court of the Gentiles*, or in *Solomon*'s Porch, and likewiſe for the Conveniency of the Chambers, which were join'd to it, in the ſame Building. In the Middle of the Side of this Square, which look'd toward the Eaſt, ſtood the Gate of *Nicanor*, call'd *(g) the Upper Gate*, and *(h) the New Gate*, and alſo *(i) the beautiful Gate of the Temple*. Before this Gate there was an Aſcent of fifteen Steps, and upon ſome ſolemn Occaſions the *Levites* ſang the 120th *Pſalm*, and the fourteen which immediately follow, as they went up, ſinging one *Pſalm* upon each Step; and hence each of theſe *Pſalms* is intitl'd, *A Song of Degrees*, or *Steps*. This, together with all the inner Buildings, were built upon Pillars of thirty Cubits, or about 55 Feet high, that ſo the whole Congregation of the Children of *Iſrael* might ſee the Burnt-offerings conſum'd with Fire on the Altar, and worſhip the LORD at the ſame Time; and it is certain, that if the Pillars were plac'd in equilateral Triangles, at a due Diſtance from each other, ſuch a Poſition would be fitteſt for ſuch a Purpoſe. Over theſe Pillars there was an arch'd Work of Stone to ſupport the Buildings, which were upon it. Theſe were *(k) the chambers of the Prieſts, viz.* thoſe that were round the Court of the *Prieſts*, and all the reſt were Chambers for the *Levites*, who officiated in their reſpective Courſes, and are ſuppos'd to be two Stories one above the other. Theſe were the Buildings deſcrib'd by the Prophet *(l) Ezekiel*; and tho' he makes them much larger than they really were, yet there is no Doubt, but the one was agreeable to the Pattern of the other. Theſe inner Buildings were divided into nine Quadrangles; the firſt of theſe at the Entrance, and the other ſix on the two Sides were call'd the Courts of the *Iſraelites*. They were enclos'd round by a Building ſet upon Pillars of twenty five Cubits broad, and ſeparated from each other by others of the ſame Nature, and the Sides of each Square were fifty Cubits in Length. The two innermoſt Squares oppoſite to the middle Entrance were not divided from each other like the reſt, ſo that it was in the Form of an Oblong of fifty Cubits broad, and an hundred and five and twenty Cubits long, and may be divided into two Parts, *viz.* The middle Part, and the inner Part. In the middle Part there was the Altar of Burnt-offering, which ſtood directly in the Center of the whole Building; and in the inner Part there was a ſtately Building, which ſometimes is ſtrictly call'd *The Temple*, and is the only Part particularly deſcrib'd in *(m)* the Books both of *Kings* and *Chronicles*. This *Temple* may be compar'd to a Church, with a Tower over the Porch at the Entrance, a middle Iſle, and two others on each

(e) Ezek. 44. 4. Lightfoot, *ibid. Page* 1058. (f) Deut. 23. 1 *to* 9. (g) 2 Kings 15. 35. (h) Jerem. 36. 10. (i) Acts 3. 2, 10. (k) Ezra 10. 6. Nehem. 13. 4, 5, 7, 8. Jer. 35. 2, 4. Jer. 36. 10. 1 Chron. 9. 26, 33. 1 Chron. 23. 28, *and* 28. 12. 2 Chron. 31. 11. Ezra 8. 29. Nehem. 10. 37, 38, 39, *and* 12. 44, *and* 13. 9. Ezek. 40. 7, 10, 12, 16, 17, 21, 29, 38, 44, *and* 41. 10, *and* 42. 4, 7, 8, 9, 11, 12, 13, *and* 44. 19, *and* 45. 5, *and* 46. 19. (l) Ezek. *Chap.* 40 *to the End.* (m) 1 Kings 6, *throughout*, *and* 7. 13 *to the End.* 2 Chron. *chap.* 3, 4, *and* 5. 1.

Side

Side, and the Chancel at the farther End. Before the Porch and Tower there was an Aſcent of twelve Steps, or about ſix Cubits. Upon the Aſcent there was the Porch or great Door, and over it the Tower, which is ſaid (*n*) to be twenty Cubits in Length, ten Cubits in Breadth, and an hundred and twenty Cubits in Height. This muſt be reckon'd not from the Court of the Prieſts, but from the Top of the Mount. Thus from the Top of the Terrace-walk, to the Level of *Solomon*'s Porch, was thirty Cubits. From the Level of *Solomon*'s Porch to the Level of the Courts, both of the *Iſraelites* and the Prieſts, were thirty Cubits more, or threeſcore in the whole. From the Level of theſe Courts, to the Top of the Tower, was threeſcore Cubits more, or about 109 Feet high, including the Steps, which were ſix Cubits, or about eleven Feet in the whole. On either Side of the Porch there was a Room call'd, *The Chamber of the Knives*, fifteen Cubits in Length, and ten Cubits in Breadth, equal to the Breadth of the Porch. Within the Porch there was the Body of the Temple twenty Cubits broad, and ſixty Cubits long, including the Holy of Holies, and thirty Cubits high from the Floor, or thirty ſix from the Court; over this there was an Arch in the Form of a Semicircle, which muſt therefore be ten Cubits high or forty ſix in all. Beyond this there was the Holy of Holies twenty Cubits broad, twenty Cubits long, and twenty Cubits high from the Floor, and over this an Arch like the other, ſo that it was ten Cubits lower than the Body of the Temple. From the Chamber of the Knives round the Temple, and the Holy of Holies, there were Chambers for the Prieſts, which cannot better be deſcrib'd than in the (*o*) expreſs Words of *Scripture*: *Againſt the wall of the houſe he built chambers round about, againſt the walls of the houſe round about, both of the temple and the oracle: and he made chambers round about. The nethermoſt chamber was five cubits broad, and the middle was ſix cubits broad, and the third was ſeven cubits broad: for without in the wall of the houſe he made narrowed reſts round about, that the beams ſhould not be faſten'd in the walls of the houſe.* The *Chambers were five cubits high*; *and they went up with winding ſtairs* on the Outſide *into the middle chamber, and from the middle* Chamber *to the third*, ſo that there ſeems to be Galleries to go to the Doors of the ſecond and third Stories. And over the Chambers *there were made windows of narrow lights*, or narrow without and broad within; ſo that the Temple on the Inſide muſt be but a dark Place, and it did thereby more fitly repreſent the Darkneſs of the Law, eſpecially when compar'd with the Goſpel.

90. There ſeems to be ſome Difficulty in the Computations between the Temple, as it was built by *Solomon*, and as it was rebuilt after the Captivity. It is certain, that when it was rebuilt, it was (*p*) as nothing, in Compariſon of what it was in its firſt Glory. And (*q*) many of the *Prieſts and Levites, and chief of the fathers, who were antient men, that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice.* However, this may be ſaid of the whole Pile of Building in general, and not of the Temple ſtrictly ſo call'd. As to the Temple ſtrictly ſo call'd, we cannot ſuppoſe the latter in any Reſpect to exceed the former. Now there are ſome things in (*r*) the Decree of *Cyrus*, in which at the firſt View it ſeem'd to exceed. Here the Breadth is ſaid to be *threeſcore cubits*, and (*s*) the Breadth of the other was but twenty Cubits. But as (*t*) the Word in the Decree of *Cyrus* which we tranſlate *the Breadth*, may ſignify *the Length*, and there is no other Account but this of its Length; ſo the Decree was given to make it of the (*u*) exact Length of the other, which was threeſcore Cubits. Secondly, The Decree of *Cyrus* directs the Height to be threeſcore Cubits; but (*x*) the Height of the other was but thirty Cubits, and if we add both the Steps, and the Arch which was over it, the whole will not bring it to ſuch a Height. In Anſwer to this it may be conſider'd, that the Decree of *Cyrus* mentions the Height of the higheſt Part or Tower, which (as it was before obſerv'd) was threeſcore Cubits, and ſo equal to this Height. This will help alſo to explain *Joſephus*, who had ſeen this ſecond Temple, and (*y*) ſaith of it, that *it wanted to make it great, ſixty Cubits in Height, for ſo much higher was the firſt Temple, which* Solomon *built*. But *Joſephus* judged, (*z*) that the Height of *Solomon*'s Temple was an hundred and twenty Cubits high from the Court of the Prieſts, whereas this Height was to be reckon'd from the Top of the Mount, or the Terrace-walk, which was ſixty Cubits lower than the Court of the Prieſts, and conſequently both the Length and Height of the one might be equal to the other.

91. Let us now take a Proſpect of the whole Building from the Eaſt, as an *Iſraelite* went up the ſloping Aſcent. If he walk'd near the Side thereof he might have a Proſpect of the Side of the Mount; but if he went in the Middle, moſt of the Sides would be cover'd, and he would ſee before him the

(*n*) 1 Kings 6. 3. 2 Chron. 3. 4. (*o*) 1 Kings 6. 5, 6, 8, 10. (*p*) Haggai 2. 3. (*q*) Ezra 3. 12. (*r*) Ezra 6. 3. (*s*) 1 Kings 6. 2. 2 Chron. 3. 3. (*t*) Patrick *on* Ezra 6. 3. (*u*) 1 Kings 6. 2, *and* Ezra 3. 3. (*x*) 1 Kings 6. 2. (*y*) *Jewiſh Antiq. Book* 15. *Chap.* 14. (*z*) *From* 1 Chron. 3. 4.

Battlement

Battlement before the *Terrace* Walk of 800 Cubits long and twenty Cubits high, and with the ſame Part of the Buildings in their Order. Firſt *Solomon*'s Porch ſeven Hundred Cubits long, and over that an open Walk of ſix hundred and ſixty Cubits long. Next beyond that appears the Court of the *Iſraelites* five hundred Cubits long, with four low Towers on the Top of it of twenty Cubits broad, one at each End and two in the Middle at an hundred Cubits Diſtance from each other, and between them at an equal Diſtance from each, there is the high Tower appearing in the Center; and at convenient Places he will ſee Contrivances of Feathers, made of Gold and Silver to turn with the Wind, and frighten the Birds from Pitching on any Part of the Temple. When ſuch a Perſon is enter'd within the *Terrace* Walk, the inner Buildings diſappear, and one of the Sides of *Solomon*'s Porch appears, being ſeven hundred Cubits long, and fifty Cubits high. Before this Court there is a Building of Chambers advancing forward about four and twenty Cubits from the Foundation, and thirty Cubits high, or equal with the next Court, call'd the Court of the Gentiles; in this there are ſix Rows of Chambers above each other. Above this *Solomon*'s Porch is twenty Cubits in Height, containing four Rows of Chambers, and over that appears an open Gallery of twenty Cubits high ſupported with Pillars, and about ſix hundred and ſixty Cubits long. And if ſuch a Perſon turns back, he will ſee the Battlements, as they have been already deſcrib'd; and at each End of the Porch in the reſpective Corners there were the Apartments for the Kitchens, containing an exact Square of Building from the Bottom to the Top, in which they dreſs'd the Proviſion for thoſe who lodg'd in the Chambers belonging to the Porch; ſo that there was an advanc'd Corner of about ſixteen Cubits, ſupported by two Rows of Pillars, that they who walk'd in either Side of the Porch might go round theſe Apartments, without being expos'd to the Injury of the Weather. When ſuch a Man is gone farther into the next Court, or the Court of the Gentiles, the Front before him is the outer Part of the Court of the *Iſraelites*, being the Side of a Square of five hundred Cubits. At the Bottom thereof there is the חיל Rampart or Incloſure, being ſix Cubits high, and a Walk on the Top of it of ten Cubits broad. Before the Foundation of the next Wall, there was the Gate of *Nicanor*, or the *Beautiful* Gate of the Temple, and alſo a Building of Chambers at about twenty Cubits diſtance, and about twenty five Cubits high, to raiſe it equal with the next Court, or the Courts of the *Iſraelites*, containing five Rows of Chambers. Above this is the Court of the *Iſraelites*, being five and twenty Cubits higher, and containing five more Rows of Chambers; and over this appears four low Towers, each of twenty Cubits Breadth, two at the outer Corners, and two more equally diſtant from the Center, and an hundred Cubits diſtant from each other. And if ſuch a Perſon turns back, he muſt ſee *Solomon*'s Porch ſupported with four Rows of Pillars, of ten Cubits high, the fartheſt Part thereof being encompaſs'd with the Chambers of the *Levites*, there being over it alſo two Rows of Chambers, and over that the open Walk ſupported by Pillars, as it hath been already deſcrib'd. When ſuch a Perſon is enter'd into the Court of the *Iſraelites*, thro' the *Beautiful* Gate of the Temple, he ſees before him one of the nine Courts ſupported by Pillars of about fifteen Cubits high, ſo that under them he can ſee thro' all the other Courts, and alſo the Altar of Burnt-offering, and beyond it Part of the Porch of the Temple, with the Chambers of the Knives, and above it he can ſee the upper Part of the Tower ſtanding over the Porch, and two Rows of Chambers over the Pillars. And if ſuch a Man turns back, he will ſee the other Side of the ſame Square ſupported by Pillars of ten Cubits high, with three Rows of Chambers above them, and inclos'd with other Chambers, as before mention'd. And when ſuch a Man goes farther into the Court of the Prieſts, he will have a View of the Sides thereof like the Sides of the reſt, and a full View of the Temple ſtrictly ſo call'd, with its Porch ſtanding before him.

92. From what hath been mention'd, we may be able to gueſs at the Number of Chambers in the whole Building. As the uppermoſt of thoſe which were round the Temple were five Cubits high, and ſeven Cubits broad; ſo if we add the Space of a Cubit for the Wall between, and ſuppoſe all the reſt to be of the ſame Bigneſs, we may allow eight Cubits in Breadth, and five in Height for each Chamber. Now it is ſuppos'd, that there were about twelve thouſand Prieſts and *Levites*, or a thouſand for each Tribe, which attended in their Courſes upon the Service of the Temple, and lodg'd in theſe Apartments; and for Decency we may allow to each of them a particular Chamber, if we can tell where to find them.

1. Now the Sides of the Temple being 60 Cubits long, including the Holy of Holies, ſeven Chambers may be allow'd in each Row, or 21 in each Side, which will be 42 in both; and to theſe if we add five in a Row behind the Holy of Holies, or 15 in the Whole, the Number round the Temple will be 57.

2. The Buildings of every Square belonging to the Courts of the *Iſraelites* and the Prieſts, being fifty Cubits broad, there may well be allow'd four Rows of Chambers to every Story, or two Rows to each Side, with a large Gallery between, with large Sky-Lights on the Top, and Space ſufficient for Winding-Stairs to go up to each Story, with Galleries to each ſufficient for a Paſſage to each Door.

One of these Rows was call'd *(a) inner chambers*, or as it is in the *Hebrew*, There was *a chamber within a chamber*, because they went thro' one to enter into the other. And therefore the Court of the Priests being 250 Cubits long, there will be one and thirty Chambers in a Row, and two Stories high, or four Rows, there may be 124 in each Side, or 248 in both.

3. The inner Side being an hundred Cubits long, will contain twelve Chambers in a Row, and two Story high, or four Rows, the Number in the whole will be 48.

4. The outer Side being an hundred Cubits long, will also contain twelve Chambers in a Row, and two Story high, or four Rows, the Number in the whole will be 72.

5. The Sides of each of the Courts of the *Israelites* being like those of the Priests, each of the four Corner Courts having two outer Sides of 72 Chambers in each, and two inner Sides of 48 Chambers each, there will be 248 Chambers in each of these Courts, or 960 in the whole.

6. The three middle Courts between the outer Courts consisting of 72 Chambers in the outer Row, and three Sides of 48 Chambers in each Court, there will be 216 Chambers in one Court, or 648 in all the three.

7. The outside Wall of the Court of the *Israelites* being five hundred Cubits long, will contain 62 Chambers in a Row, and being 55 Cubits high, will contain 11 Stories, or 22 Rows; so that there will be in each Side 1364 Chambers, and 5456 in all the four Sides.

8. The outer Part of *Solomon*'s Porch, being 700 Cubits long, will contain 87 Chambers in a Row, and being fifty Cubits high, will contain ten Stories or twenty Rows; so that there will be on each Side 1740 Chambers, and 6960 in all the four Sides. And therefore if we allow but one Window to a Chamber, yet it will be observable, that as the *Cherubims*, which attended the *Divine Majesty*, *(b) were full of eyes* all round about them; so the House, which was built for his more immediate Habitation, was full of Windows both within and without in the same Manner; and the Number of them may be thus computed.

		Chambers.
1	Round the Temple	57
2	The two largest Sides of the Court of the Priests	248
3	The inner Side	48
4	The outer Side	72
5	The four Courts at the four Corners	960
6	The three Courts between them	648
7	The outside Wall	5456
8	*Solomon*'s Porch	6960
	Total	14449

And therefore if we make an Abatement; For such Chambers where they could otherwise look in at the Windows, particularly,

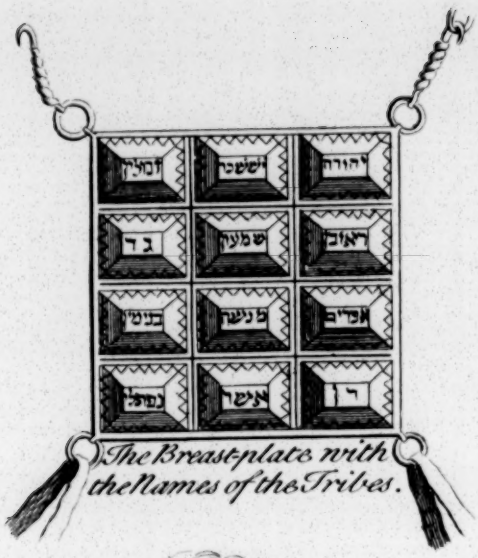
One Row round the Inside of the Court of the *Israelites*	248
One Row round the Outside above the Rampart	248
One Row round the Outside below the Rampart	248
One Row in the Inside of *Solomon*'s Porch	348
One Row in the Outside of *Solomon*'s Porch	348
For Stairs, Store-Rooms of all Sorts, Room for all servile Offices, as Kitchens, *&c.* and State Rooms	1009
	2449

The Remainder will be 12000 Chambers for the *Priests* and *Levites*.

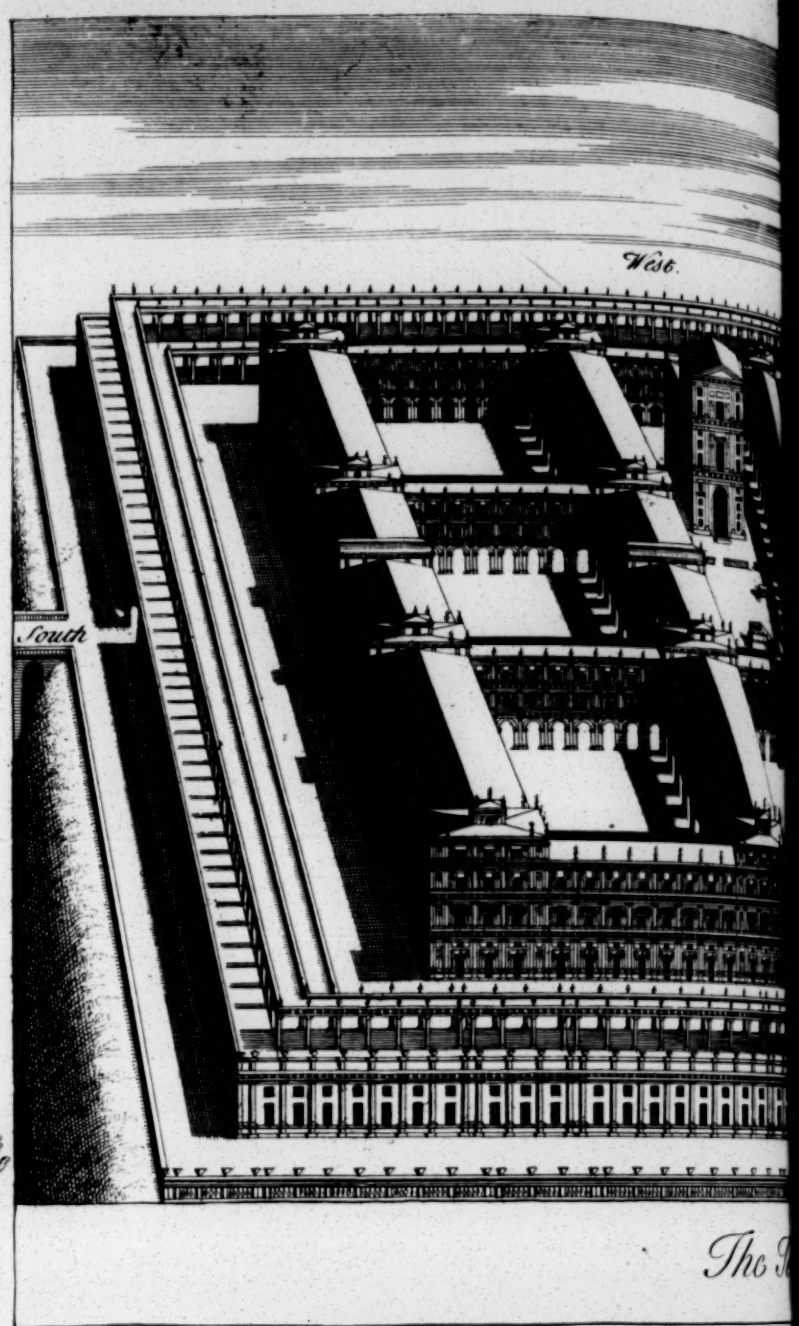
93. As to the Manner of their Singing, it being only in a single Part, without *Divisions* of many Notes to one Syllable, or any such Variety, we may reasonably suppose, that (*c*) it did very much resemble that Part of our *Cathedral Service*, which we call *The Chanting of the Psalms*, especially when Men and Boys sing the same Part without a Bass, not excluding the other Variety of Responses, which we find in our *Litany* and also in our *Morning* and *Evening* Prayer. Thus we may suppose that (*d*) *Our* SAVIOUR sung an Hymn before he went to the Mount of *Olives*, and consequently that the (*e*) *Primitive Church* made no Alterations. *Philo* the *Jew* (*f*) saith, that the *Essenes* at *Alexandria did some times sing together* as in our Reading Psalms, *and sometimes they harmoniously answer'd each other*, as in our other Responses. *Eusebius* (*g*) saith, that the first *Christians* in those Parts, who were converted by *St. Mark*, sang *Psalms* and *Hymns* by a Precentor, the rest answering τὰ ἀκροτελεύτια, *the Extremes of the Verses*, as we do in the *Litany*. And the *Apostolick Constitutions* (*h*) describing the Manner of the *Christian* Service adds, *After the reading the Lessons out of the old Testament let another sing the Psalms of* David, *and let the People answer* τὰ ἀκροστίχια, the *Extremes of the Verses*. And it is (*i*) the Opinion of our Modern Divines, that we do in this agree with the antient Church. St. *Augustine* (*k*) assures us, that the Church of *Alexandria*, in the Time of *Athanasius* (and no Doubt before) did take Care, that the Reader of the *Psalms* should sing with so small an Alteration of the Voice, that it might be more like to Pronouncing than Singing, and consequently it did well agree

(*a*) 1 Kings 20. 30, *and* 22. 25. 2 Kings 9. 2, *and* 2 Chron. 28. 14. (*b*) Ezek. 1. 18, *and* 10. 12. (*c*) Gregory *of the Singing the* Nicene *Creed*, *Page* 48. (*d*) Matth. 26. 30. Mark 14. 26. (*e*) Calvin *Comment in* 1 Cor. 14. (*f*) *De* vitâ contemplativâ, *near the End.* (*g*) Ecclesiastical History, *lib.* 2. *cap.* 17. (*h*) *Lib.* 2. *Cap.* 57. (*i*) *See* Mede *Page* 60. *Bishop* Patrick *in his Preface to the* Psalms. Comber, *&c.* (*k*) Confessionum, *lib.* 10. *cap.* 32. *sect.* 2.

with

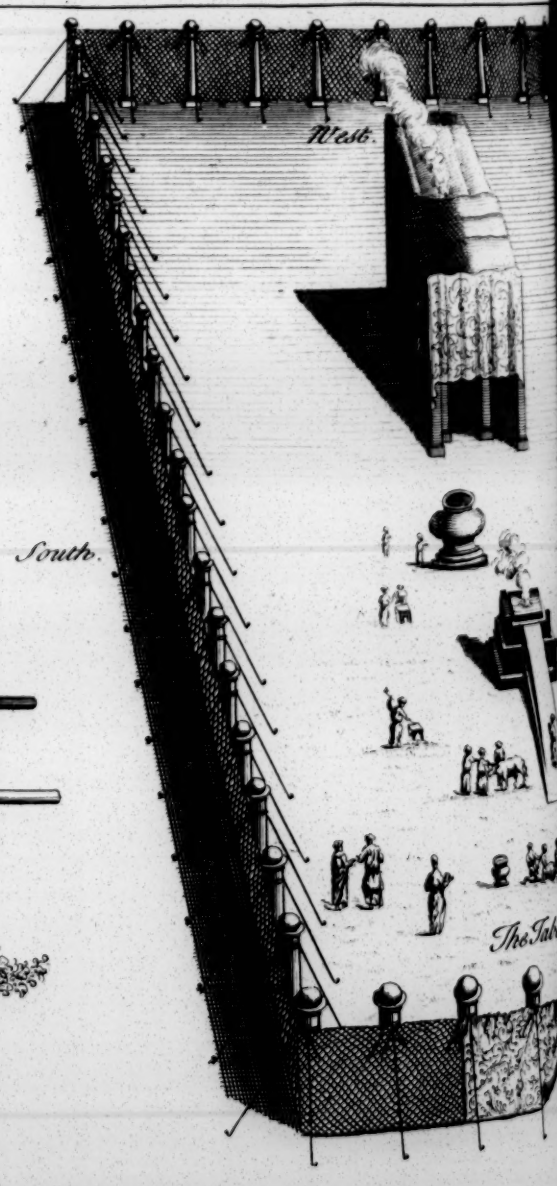


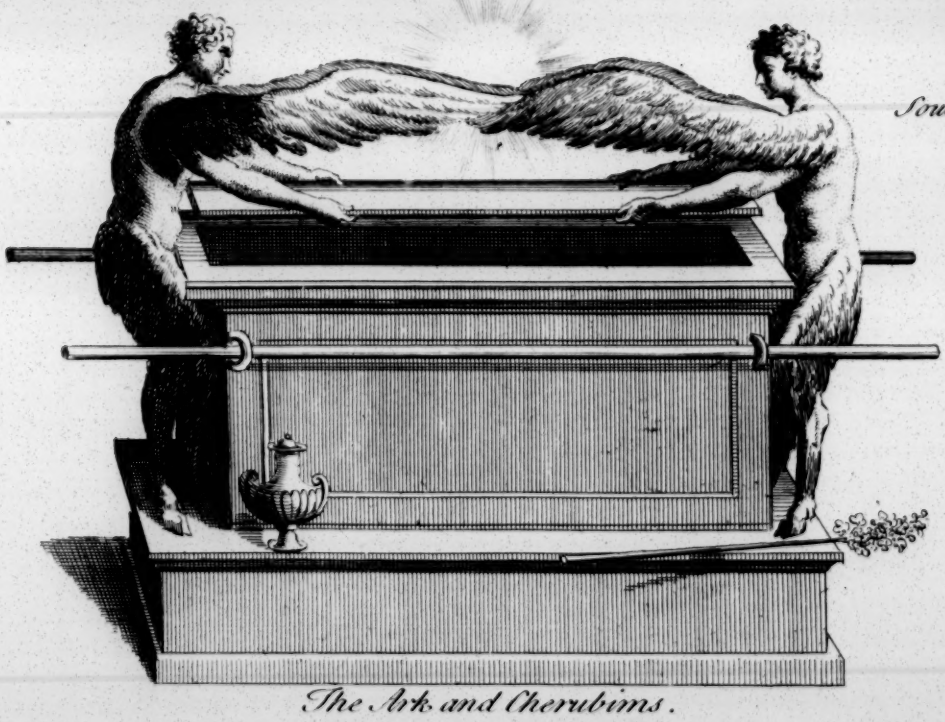
The Breast-plate with the Names of the Tribes.



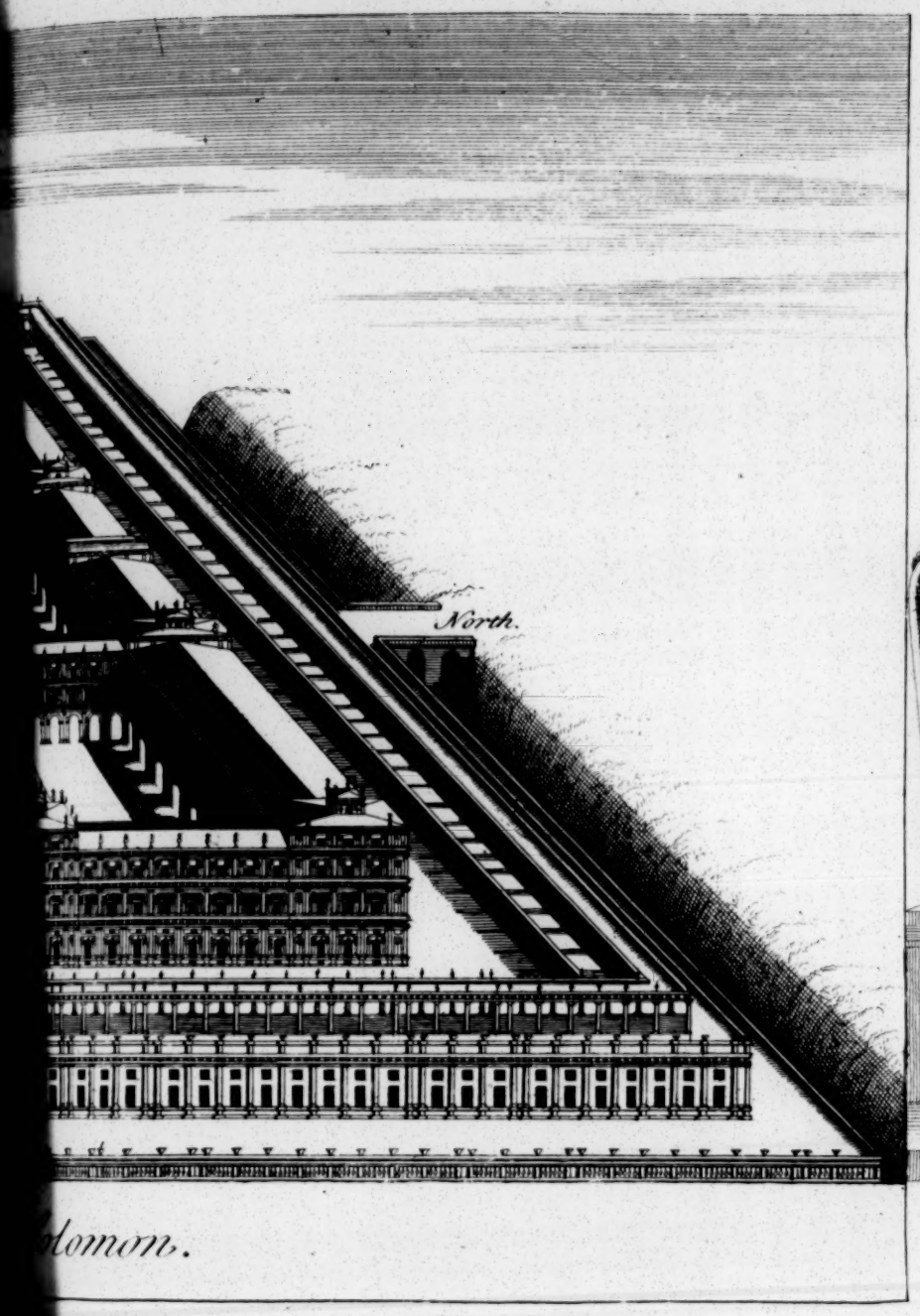
The T

The Altar of Incense within ye Temple.



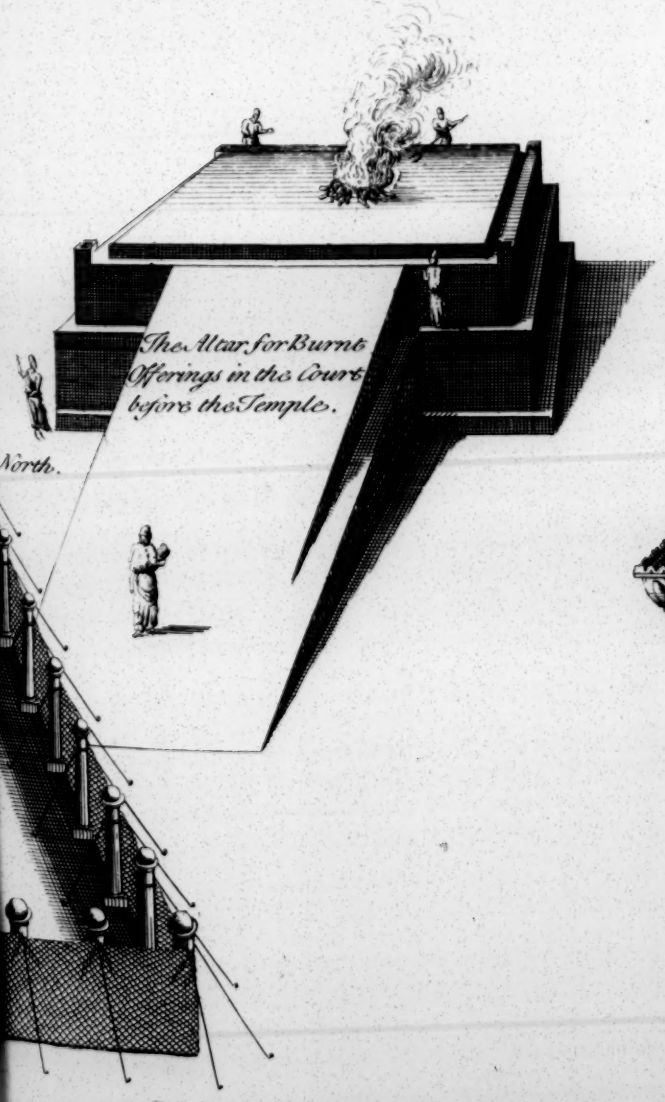


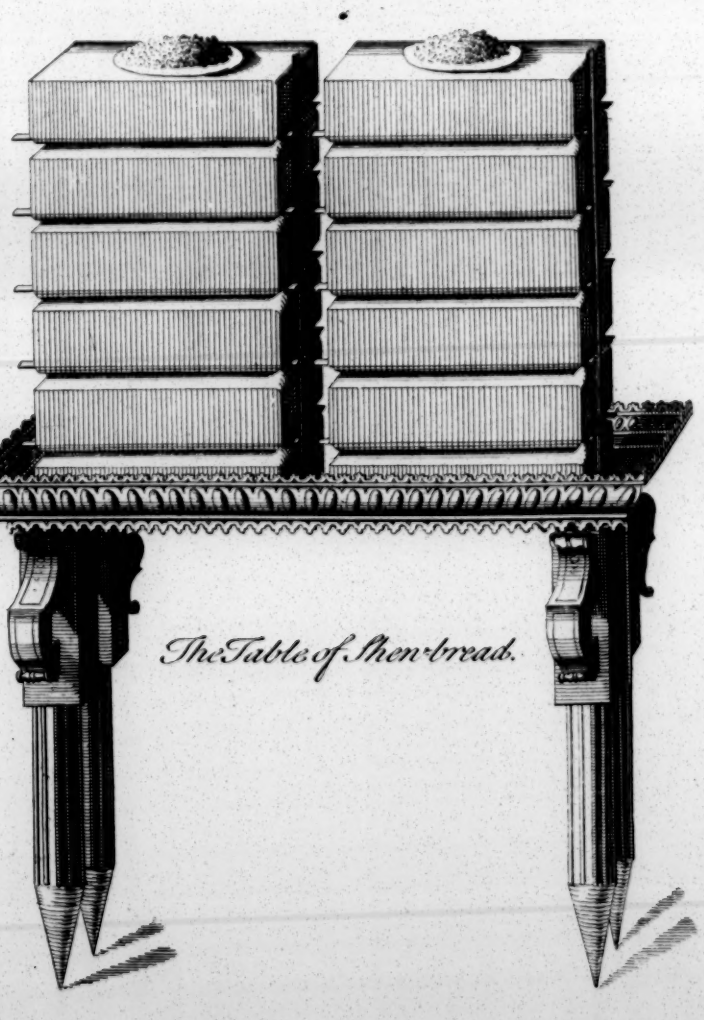
The Ark and Cherubims.



Solomon.

Moſes.





The Table of Shew-bread.

with the *plain Chanting* of our *Cathedral Service*. And as to the Church of *Jeruſalem*, it is plain, that the *Apoſtles*, after they were inſpir'd with the HOLY GHOST, did frequent the Temple at the Hours of Prayer, when they alſo offer'd up their Sacrifices of Praiſe and Thankſgiving. And (*l*) as they thus approv'd of their inſtrumental Muſick and Manner of Singing; ſo it is probable, that they continu'd it in the Head Church, whether in *Pella* or the Ruins of *Jeruſalem*, after the Diſſolution of the Worſhip of the Temple. However, this is a Time, in which we have no Monuments, that can inform us to the contrary. From the *Eaſtern* Churches the *Weſtern* receiv'd the ſame Cuſtom of *Singing* or *Chanting* the *Pſalms*. We are (*m*) aſſur'd, that it was thus at *Rome* in the Time of *Damaſus*, the third Biſhop there, after the Reign of *Conſtantine the great*. And (*n*) *Ambroſe* Biſhop of *Milan*, who was ſomewhat before *Damaſus*, gives us ſome Hints thereof in his Time. And therefore as it increas'd in the *Weſtern* Churches, as ſoon as the Storms of Perſecution were blown over, ſo their Uniformity therein makes it the more probable, that they receiv'd it from the Churches of *Alexandria*.

94. Beſides, This is the Method, which the *Jews* at this Time do uſe in all their Services in the *Synagogue*, and in all Places, whether in *London*, in *Holland*, in *Germany*, &c. who as *Buxtorf* tells us (*o*) ſometimes obſcurely, and (*p*) ſometimes more plainly, *do not read, but chant out the* Hebrew *Text*. This they would never receive from the *Chriſtians*; and their Uniformity in all Nations ſince their Diſperſion ſhews, that they receiv'd it from their Anceſtors in *Jeruſalem* before that Time. And therefore as we may ſuppoſe, that this was the Method practis'd in the ſecond Temple, we may conclude, that it reſembled what was under the firſt. There were many, who (*q*) wept when they ſaw the ſecond Temple, becauſe it was ſo far inferior to the other, and they would alſo have expreſs'd their Concern, if they could have perceiv'd the Singing in the latter, to be different from that which they had heard in the former. They who ſaw the firſt Temple, may be ſuppos'd to give Directions (as far as they could remember) for the Continuing of the ſame Muſick without any Alterations. We are told, that (*r*) *both the ſingers and the porters kept the ward of their* GOD, *and the ward of the purification, according to the command of David and of Solomon his ſon: For in the days of David and Aſaph of old there were chief of the ſingers, and ſongs of praiſe and thankſgiving unto* GOD. And therefore, as they kept to all other Circumſtances, according as it was in the Time of *David* and of *Solomon* his Son; ſo we may conclude, that they kept as near as poſſible to the Muſick it ſelf.

95. But to deſcend to ſome Particulars. *Firſt*, They had their *Precentor* or *Chanter*, as we have in our Cathedrals. Neither is it unlikely, but that upon the Sabbath Days, or their publick Feaſts, they might have two, one on the one Side and the other on the other, and each of theſe might probably be elected into this Office according to his Merit. The Buſineſs of the *Precentor* was to ſing the firſt Verſe, or at leaſt the firſt Part thereof, that the reſt of his Brethren might know what Tune to ſing, and what Pitch to take, and join together in Performing the reſt of the Service. Accordingly (*s*) *Kircher* tells us, that *in the Time of* David *there was a certain Captain or Maſter, who govern'd the reſt of the Singers, who had a better Voice, and a more exact Skill in Muſick; and to him* David *gave thoſe Pſalms, which were to be ſung to the muſical Inſtruments*. The (*t*) firſt of theſe was call'd ראש התהלה, *The principal to begin*, or (*u*) שר המשא, *The maſter of the Song*; and ſuch might very probably *Aſaph*, *Heman*, *Ethan* and *Jeduthun* be. Such a one was (*x*) *Chenaniah*, the chief of the *Levites* in this Office, who *inſtructed about the ſong, becauſe he was skilful*. The other was (*y*) call'd משנה מאחיו, *The ſecond from among his brethren*. Theſe were diſtinct after the Captivity, ſince it is recorded, (*z*) that *Mattaniah the ſon of Micah, the ſon of Zabdi, the ſon of Aſaph was the principal to begin the thankſgiving in prayer, and Bukbukiah the ſecond among his brethren*. Neither can we ſuppoſe, that this was the firſt Inſtance of two Precentors; for when the *Iſraelites* prais'd GOD for their Deliverance at the *Red Sea*, *Moſes* was (*a*) Precentor to the Men, who made up the one Side of the Conſort, and *Miriam* to the Women, who

(*l*) Dodwell *of Inſtrumental Muſick in the Worſhip of* GOD, *Page* 75. (*m*) Platina *in the Life of* Damaſus. (*n*) Ambroſ. *Hexam. lib.* 2. *cap.* 5. Bene mari plerumque comparatur eccleſia, quæ primo ingredientis populi agmine totis veſtibulis undas vomit, deinde in oratione totius plebis, tanquam undis refluentibus ſtridet, tum reſponſoriis Pſalmorum, cantu virorum, mulierum, virginum, parvulorum, conſonus undarum frugor reſultat. (*o*) Buxtorfii *Synagoga Judaica, cap.* 5. *pag.* 149. Canitur & legitur. *Pag.* 156. Deinde canere pergunt. *Et pag.* 159. Præcentor in ſchola eam publicè decantat. (*p*) Bxutorfii *Theſaurus Grammaticus, pag.* 33. Accentus deſignant muſicam, ſive rationum cantûs apud *Judæos*, qui textum *Biblicum* non legunt, ſed cantillant. (*q*) Ezra 3. 12. (*r*) Nehem. 12. 45, 46. (*s*) Kircheri *Muſurgia univerſalis, lib.* 1. *cap.* 4. *ſect.* 2. Quem nos nunc Cantorem à cantando vocamus, vel Choragum, quaſi caput chori. (*t*) Nehem. 11. 7. (*u*) 1 Chron. 15. 27. (*x*) 1 Chron. 15. 22. (*y*) Nehem. 11. 17. (*z*) *Ibid.* (*a*) Exod. 15. 1, *and* 15. 20, 21.

made

made up the other. That it was thus in the Time of the first Temple, may be collected from (*b*) the Words of *Nehemiah*, who tells us, that *in the days of David and Asaph of old there were chief* (or Heads) *of the singers* (ראשי המשוררים, perhaps in the *dual* Number to signify two) *and a song* (שיר in the *singular* Number) *of praise and thanksgiving unto* GOD. Thus it was with (*c*) the *Essenes* at *Alexandria*, whom *Philo* mentions, who speaks frequently of their Hymns, and tells us, that *after the Expounding of the Law, one being the first or chief riseth up, and sings an Hymn to* GOD, *which he performs with various Turnings and Windings of the Voice; and the rest do imitate the Chief in a decent Order, every one listning attentively or quietly, except at the End or Close of all, for then they all lift up their Voices without Distinction of Sex.* Thus our Anthems, which are sung in a single Part, do end in a Chorus. *And when all are risen up, there are two Consorts, and each of them have their Precentor over them, who excels the rest in Honour and Skill of Singing*; and *then they sing Hymns to the Praise of* GOD. So that this was one of the most antient and uninterrupted Offices among them.

96. *Secondly*, They had *Singing-Men*, and *Singing-Boys*. The first of these is evident; and as for the other, we must not suppose, that the Word (*d*) בנים, *Children* or *Sons*, should be limited to the natural Sons of their Bodies, but to those who made up the Consort according to their Order; since this Word, as it is found in all the oriental Languages, will admit of a very great Latitude in its Translation. It is certain, that these Sons were Part of the Singers, and had they been the natural Sons, it is very strange, that in all the four and twenty Orders the chief, with *his Sons* and *his Brethren*, should be neither more nor less than twelve. These might sing, the Men in *Unison* together, and the Boys in the *Octave* above; such a Number were sufficient for this Purpose, and they were not willing to have more, lest some of them being out of Tune should spoil that (*e*) *one Sound*, which was the Perfection of their Musick. And as (*f*) *David* settl'd their Method and Orders, *the small as well as the great*, we need not wonder at their Equality. It is probable, that at first (*g*) the Sons of *Asaph*, *Heman* and *Jeduthun* might supply those Places (and therefore were more properly call'd בנים, *Sons*) who being ever with their Parents, might be sooner and better taught, and afterward such as succeeded them might be call'd by the same Name. And as the Singing-Men, who stood with the *Precentor*, are call'd his *Brethren*; so the Boys might as properly be call'd his *Sons*. However, that they had Singing-Boys in the Time of *Solomon*, will be more probable, if we do but allow the usual Musick at the *Temple* to equal at least, if not to exceed what he had at other Times for his more private Diversion, and what happen'd on other Occasions; and that he, who built so stately a Fabrick for the Worship of GOD, and made so many musical Instruments for its Use, would not suffer the Performance there to be inferior to any other. Now *Solomon* himself tells us, that (*h*) he had *men singers and women singers* among the Delights of the Children of Men. We are told, that (*i*) in the solemn Procession to the Sanctuary *the singers go before, the players on instruments follow after, and among them were the damsels playing with timbrels.* Thus at (*k*) the *Red Sea* the Women sang together with the Men; and therefore we must suppose, that the Women sang constantly in the Temple, of which there is not the least Proof; or else we must grant, that they had Boys, whose Voices are naturally of the same Pitch with the Women, to perform that Part commonly in the Temple, which the Women perform'd in private and on particular Occasions.

97. *Thirdly*, The Singers were generally *Levites*, and stood in the Desks when they sang, and the Singing-Boys stood directly under them.

98. *Fourthly*, Part of these Singers and their Boys were plac'd on one Side of the Choir, and Part on the other over against them, six on a Side upon common Days and twelve on a Side upon the *Sabbath* and principal Feasts, that so they might take their Parts by Turns. In Order to this they are said (*l*) to *cast lots ward against ward, as well the small as the great, the teacher as the scholar*; and that they might be the better distinguish'd, they were all cloth'd in (*m*) white Linen. Thus it was also after their Return from the Captivity. For then (*n*) *there were the chief of the Levites, Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks according to the commandment of David the man of* GOD, *ward against ward.* And when their Places were thus assign'd to them, they (*o*) were not at Liberty to remove from Side to Side. For

(*b*) *In* Nehem. 12. 46. *the Word is* ראש, *where the characteristical Letter of the dual or plural Number is left out. But the* Masorites, *the great Criticks of the* Hebrew *Text, tell us, that it ought to be read* ראשי, *in the dual or plural Number. And so it is in the Text it self, printed at* Basil, 1536. (*c*) Philo Judæus de vitâ contemplativâ *versus finem.* (*d*) 1 Chron. 25. 8 *to the End.* (*e*) 2 Chron. 5. 13. (*f*) 1 Chron. 15. 8. (*g*) 1 Chron. 15. 1 *to* 8. (*h*) Eccles. 2. 8. (*i*) Psal. 68. 25. (*k*) Exod. 15. 1, 20, 21. (*l*) 1 Chron. 25. 8. 2 Chron. 5. 12. (*m*) *Ibid.* (*n*) Nehem. 12. 29. (*o*) *For this Reason the Ward assign'd to them was call'd* משמרת, *or*, A Place to be kept, *from the* Hebrew *Verb* שמר, to keep.

the

the better Aſſigning unto them their Places, let us ſuppoſe that our *Cathedrals* do in many things, alt ho' not exactly, imitate the *Temple* at *Jeruſalem*. Accordingly at the firſt Entrance from the Eaſt upon the Top of the Mount there was the Terrace Walk, or a void Space before it. Within this there was (*o*) the Gate *Shuſhan*, or *the King's Gate*, opening into *Solomon's Porch*, or a large Cloiſters. Within this there was the Gate of *Nicanor*, or (*p*) *the beautiful gate of the Temple*, or *the great Church Door*, with Steps aſcending to it, on which they conſtantly ſang at the Feaſt of the *Tabernacles*. At the Entrance of this Gate there was a large Porch under the great Pile of Building, where there were Desks or Seats, and an Aſcent of four Steps, in all two Cubits and an half high, firſt into the firſt Rank and then into the next: and in theſe the Singers ſtood to perform their Duty, the Boys in the loweſt Rank, and the Men above them. Beyond this there was a Court of the *Iſraelites*, and then the Court of the Prieſts. Here was the Altar, and at ſome Diſtance beyond it was the great Porch at the *Temple* Door, ſo that between them was a plain Pavement, or (*q*) a Space *between the porch and the altar*, where the Prieſts were commanded to weep and ſay, *Spare thy People, O* LORD, being the Words which we uſe, when we read the *Litany*.

99. *Fifthly*, They ſang in their Turns, and anſwer'd one another; and therefore it is probable that one Side generally ſang one Verſe of a *Pſalm*, and the other ſang the other. The *Eſſenes* kept to this Cuſtom, who, as (*r*) *Philo* reports of them, *did perform this Office* ſometimes with one Voice, *and ſometimes with all the reſt*; *or ſometimes altogether, and ſometimes with the oppoſite Voices anſwering each other*. When *our* SAVIOUR inſtituted his laſt Supper, it is ſaid (*s*) that *he ſang an hymn*; and (*t*) *Bullinger* tells us, *It is probable that* CHRIST *did ſo ſpeak firſt, that his words were receiv'd by them, and repeated in their Turn*. And that the *Primitive Chriſtians* retain'd this Cuſtom, may not only be prov'd from their own writings, but alſo from the Teſtimony of (*u*) a Heathen, who giving an Account to *Trajan* the Emperor of their Behaviour in Time of Perſecution, when Singing would have been improper, mentions their Cuſtom of Speaking their Verſes to CHRIST as GOD among themſelves, and in their Turns; and no doubt they receiv'd this Practice from the *Jewiſh* Synagogues, and they had it from the *Temple*. However, we need not want due Proof, that the *Jews* did perform their ſolemn Singing by *Antiphons* or Interchangings. If we will allow the Songs, with which the Women receiv'd *Saul*, either to have been religious, or to have a Reſemblance of what was then perform'd before the Ark, and afterward in the *Temple*, it is expreſly recorded, (*x*) that *they anſwered one another*, and *they ſang one to another*. Beſides, This Way of Singing is the moſt antient that we find in *Scripture*. Thus *Moſes* (*y*) prais'd GOD; for he and the Children of *Iſrael* began the Song, *I will ſing unto the* LORD, *for he hath triumphed glorioufly, the horſe and his rider hath he thrown into the ſea*. And (*z*) then *Miriam* the Propheteſs, and all the Women, who went after her with Timbrels and Dances, anſwer'd to the Men, even to *Moſes* and his Company, ſaying the ſame Words, which they had ſaid before.

100. And as we have the firſt, ſo we have the beſt Examples, that can be deſir'd, even the bleſſed Angels and glorified Saints in the Kingdom of Heaven. Thus (*a*) *one cried to another, Holy, Holy, Holy is the* LORD *of hoſts*. And a (*b*) *Right Reverend Author* obſerves, that *the Church of* GOD *triumphant in Heaven is* (*c*) *conſtantly repreſented throughout the* Revelations, *as praiſing* GOD *in this Manner*; and that *there is no Queſtion, but this is ſpoken by an Alluſion to the Manner of the Churches praiſing* GOD *upon Earth*.

101. Add to this, That the Frame and Compoſure of ſome *Pſalms* (more eſpecially *Pſalms* of Praiſe) are ſuch as do plainly diſcover, that they were divided into Parts, and ſang by Turns. Some (*d*) *Pſalms* do ſuddenly alter from an Extaſy of Joy to a Paſſion of Grief, or the contrary; and therefore one Paſſion is fit to be expreſs'd by one Man, and another by another. In (*e*) ſome *Pſalms* the Prieſt doth (as it were) ſpeak unto the People, and the People to the Prieſt, to the Tribe of *Levi*, or to the Houſe of *Aaron*: as when they call upon each other to praiſe GOD, or when the Prieſt bleſſeth the People; in the ſame Manner as after the Creed in our Liturgy, when the Miniſter ſaith, *The* LORD *be with you*, and the People anſwer, *And with thy Spirit*. Thus in (*f*) one *Pſalm*, the four firſt Verſes are proper in the Beginnings for the Prieſt, and

(*o*) 1 Chron. 9. 18. (*p*) Acts 3. 2, 10. (*q*) Joel 2. 17. (*r*) Philo Judæus *de vitâ contemplativâ*, Τῇ μὲν συνηχοῦντες, τῇ δὲ καὶ ἀντιφώναις ἁρμονίαις, *which is thus render'd by the* Latin *Tranſlator*, Nunc ore uno, nunc alternis. (*s*) Matth. 26. 30. (*t*) Bullinger *in locum*. Credibile eſt, ipſum diſcipulis novo quodam hymno ita prælocutum eſſe, ut verba ipſius ab illis ſint excepta, & viciſſim reddita. (*u*) Plinii Epiſt. *lib.* 10. *epiſt.* 97. Soliti ſunt carmen Chriſto, quaſi Deo, dicere ſecum invicem. (*x*) 1 Sam. 18. 11, *and* 21. 11. (*y*) Exod. 15. 1, 21. (*z*) Exod. 15. 20. *The* Hebrew *Word* להם, *or* them, *expreſſes the Gender more fully than any Weſtern Tranſlation*. (*a*) Iſai. 6. 3. (*b*) Biſhop King *of the Inventions of Men in the* Worſhip of GOD. (*c*) Revel. 7. 9 *to* 12, *and* 19. 1 *to* 6. (*d*) Pſalm 3. Pſalm 30, *&c.* (*e*) Pſal. 118. 1, 2, 3. Pſal. 135. 19, 20, 21. (*f*) Pſal. 20. 1, 2, 3, 4.

in their Endings for the People. The Prieſt prays for them, *The* LORD *hear thee in the day of trouble*; and they anſwer, *The name of the* GOD *of Jacob defend thee.* He prays, *Send thee help from his ſanctuary*; and they anſwer, *And ſtrengthen thee out of Zion.* He prays, *Remember all thy offerings*; and they anſwer, *And accept thy burnt ſacrifice.* He prays, *Grant thee according to thy own heart*; and they anſwer, *And fulfil all thy counſel.* And then ſuch Expreſſions follow as may make a full Chorus, with (*g*) a Verſe proper for the Prieſt intermix'd with them. Some (*h*) *Pſalms* conſiſt of Queſtions to be made by one, and Anſwers to be return'd by another. One *Pſalm (i)* repeats theſe Words at the End of every Verſe, *For his mercy endureth for ever*; as if the former Part was expreſs'd only by one, and this was the conſtant *Chorus*. Another *(k) Pſalm* repeats four Times the ſame Words, which are a Subject very fit to be ſung by a whole Congregation, after they had heard the wonderful Works of GOD, declar'd to them in the other Parts of the ſame Pſalm, and (*l*) another repeats the ſame Verſe of Praiſe proper for a Chorus, tho' the Beginning of the Pſalm is a Petition for the Propagation of the Goſpel. Some (*m*) *Pſalms* repeat the ſame Word in ſuch a Manner, as if one was taking each Sentence from the Mouth of another, or the Scholar from the Maſter. And (*n*) others ſpeak of Praiſing GOD by particular Perſons or particular Inſtruments, and then conclude with a general Exhortation; ſo that theſe might be deſign'd to be repeated at the Beginning by ſome in their Turns, but to be ſung at the End by all. And as there are many Arguments to prove, that they might have the ſame or a like Diſtinction of Verſes in the Pſalms to what we have at this Time; ſo we may ſuppoſe, that in all the other Pſalms they anſwer'd one the other Verſe for Verſe, as we do in our *Cathedrals*.

102. But that they anſwer'd one another in this Manner, may be farther evident from the Uſe of the *Hebrew* Verb ענה, or *to anſwer*, in its proper and native Signification, which is alſo us'd for *to ſing*. When *Moſes* ſpake of them, that worſhipp'd the Golden Calf, he ſaid, (*o*) *It is not the voice of them that ſhout for maſtery, nor the voice of them that cry for being overcome, but the voice of them that ſing do I hear*; in *Hebrew*, the *Voice of them that anſwer each other.* So (*p*) in *Iſrael*'s Song of the Well, *Spring up, O well, ſing ye to it*; in *Hebrew*, *Anſwer ye to it.* So in *(q)* the Pſalm where we tranſlate, *Sing unto the* LORD *with thankſgiving*; *ſing praiſes upon the harp unto our* GOD; in the *Hebrew* it is, *Anſwer unto the* LORD *with thankſgiving.* And in (*r*) *Iſaiah*, *In that day ſing ye unto her, A vineyard of red wine*; in the *Hebrew* it is, *Anſwer ye unto her.* Thus before the Captivity we have the concurrent Teſtimonies of *Moſes*, the *Prophets*, and the *Pſalms* concerning this Matter. And ſince the Captivity, there is (*s*) another Text, which may put all out of Doubt, where it is expreſly ſaid, *And they anſwer'd each other* in *praiſes*; and which we rightly tranſlate, *And they ſang together by courſe, in praiſing and giving thanks unto the* LORD, *becauſe he is good, for his mercy endureth for ever towards Iſrael.*

103. Neither was this Cuſtom only in *Judæa*, ſince the Prophet *Jeremiah* ſeems to *(t)* allude alſo to the ſame among the *Medes*, that when they came againſt *Babylon*, they ſhould *lift up a ſhout againſt her*; in *Hebrew*, *They ſhall anſwer againſt thee with a ſhout.* And the learned Dr. *Pocock* ſpeaks (*u*) of the ſame Verb, that when it is us'd for *Singing*, it is uſually underſtood of ſuch *Singing* in which one *anſwers* another, and adds, that according to this Notion, an antient *Arabick* Tranſlation out of the *Hebrew*, hath (*x*) theſe Words, فتجاوب بسرور *And ſhe ſhall mutually anſwer there with mirth*, with Songs, or in Singing. And certainly the *Arabians* would not have us'd this Phraſe in the Tranſlation of that Text, if it had not alluded to a Cuſtom among them.

104. And as it was the Practice of the *Jews* in other Places; ſo from them it came to be in Uſe among both *Chriſtians* and *Heathens* in the firſt Ages of the Goſpel. *Pliny (y)* tells us, what they did in *Pontus* and *Bithynia* under *Trajan* the Emperor. *Socrates (z)* makes *Ignatius* the firſt Biſhop of *Antioch* in *Syria* the Beginner thereof, even under the Apoſtles themſelves. St. *Baſil* (*a*) having brought in this Cuſtom in his Church, before they of *Neocæſarea* us'd it, *Sabellius* the Heretick, and *Marcellus* took Occaſion thereat to incenſe the Churches againſt him, as being the Author of new Devices in the Worſhip of GOD. Whereupon to avoid the Imputation of Novelty and Singularity, he alledgeth for that which he himſelf did, the Example of the Churches in *Egypt*, *Libya*, *Thebes*, *Paleſtina*, the *Arabians*, *Phœnicians*, *Syrians*, and *Meſopotamians*, and almoſt all thoſe who reverenc'd the Cuſtom of Singing Pſalms together. And (*b*) *Platina* teſtifies, that *Damaſus* Biſhop of *Rome* began

(*g*) Pſal. 20. 6. (*h*) Pſal. 24, *and* 42. (*i*) Pſalm 136. (*k*) Pſal. 107. 8, 15, 21, 31. (*l*) Pſal. 67. 3, 5. (*m*) Pſal. 118. (*n*) Pſal. 135 *and* 150. (*o*) Exod. 32. 18. (*p*) Num. 21. 17. (*q*) Pſal. 147. 7. (*r*) Iſai. 27. 2. (*s*) Ezra 3. 11. (*t*) Jerem. 51. 14. (*u*) Pocock *on* Hoſea 2. 15. *Page* 88. (*x*) Hoſea 2. 15. (*y*) Plinii Epiſt. *lib.* 10. *epiſt.* 97. (*z*) Socrates's *Eccleſiaſtical Hiſtory, Book 6. Chap.* 8. (*a*) Baſil, *Epiſt.* 63. (*b*) Platina *in the Life of* Damaſus.

it

it in his Time; tho' it is probable, that they had heard and approv'd of this Method long before, ſince (*c*) *Virgil* ſeems to allude to it, when he ſaid, *Alternis dicetis, amant alterna Camænæ.*

105. Laſtly, When they thus anſwer'd each other, they us'd the ſame Method, which is common in our Cathedrals, and which we call *The Chanting of the Pſalms.* In this Service as us'd among us, there are *two* things obſervable, Firſt, The Chanting Part, and ſecondly, The middle and full Cloſes. The Chanting Part is ſung with ſhort Notes in Uniſon with each other, and is prick'd with Quavers in our Chanting Tunes. And becauſe there is no Alteration of Sound, therefore there is no regular Method of Pointing in that Part of our Pſalms, but the Stops are various, as the Senſe requires them. Thus in all that Part of the *Hebrew* Pſalms, the *Jews* have obſerv'd no Manner of Order or Uniformity in their Accents; which they would certainly have done, if in thoſe Parts they had deſign'd any other Method of Singing. That this was their Method, ſeems to be plainly intimated in (*d*) *Scripture*, where GOD complains of ſome, who were at Eaſe in *Zion*, who did *chant to the ſound of the viol, and invent to themſelves inſtruments of muſick like David.* Where we may obſerve, that this Chanting, as well as *Inventing of Inſtruments* is the Method which *David* us'd, and therefore it was without Doubt the Method in the *Temple.* Our *Tranſlation* not only favours this Conjecture; but it is more evident in the *Hebrew.* The Word (*e*) *chant* is פורטים, and comes from the Word פרט, *a Particle, a ſmall* or *little Matter.* And therefore in the Muſick the פורטים or *Chanters* did cut their Notes ſhort, as we do alſo in our chanting Tunes, and made them *ſmall* or *little*, not only like unto our *Quavers*, but alſo like unto that of *David.*

106. Secondly, In our Reading *Pſalms*, which are pointed as they are to be ſung in Churches, there is conſtantly plac'd a *Colon* in the Middle of every Verſe, and a *Period* at the End, which are our principal Stops; and are conſtantly plac'd in this Order, tho' the Senſe of many Texts may ſeem to require another Pointing. And in our *Cathedral* Service, the (*f*) Voices alter, before they come to a *Colon* or a *Period*, from an *Uniſon*, in Order to make two Cloſes, where theſe two Marks are plac'd, and accordingly the Notes are longer, and are uſually mark'd with *Crotchets*, and the laſt Note of all with a *Minim* or a *Semibreve.* The *Hebrew* Pſalms have alſo two principal Stops, which they call *Athnach* and *Silluk*, and are conſtantly plac'd in the ſame Method, and therefore we may ſuppoſe that it was for the ſame Reaſon. For firſt, the Words themſelves will naturally bear ſuch a Conſtruction. The Word (*g*) *Silluk* in *Chaldee* doth very properly ſignify the End; and (*h*) *Athnach* ſignifies a *Reſpiration* or *Taking Breath*, ſo that each of theſe Words in Muſick may ſignify *A Cloſe.* And Secondly, Theſe are (*i*) the only Notes or Accents, which change the Vowels in the Words, under which they are plac'd. And the Change, which they make is either by (*k*) Tranſpoſing of the Vowels ſo as to leave out a ſhort Syllable, which is not ſo proper at a Cloſe, or (*l*) by Changing a ſhorter Vowel into a longer. So that from hence we may conclude, That the Muſical Notes near theſe Accents, as well as Vowels, might be ſomething longer than in other Places; and conſequently the Method of Singing to which theſe two Accents (like our *Colon* and *Period*) ſeem to direct us, is obſerv'd in all the Chanting Tunes in our *Cathedrals.* Thus it ſeems to have been ſettl'd in the Days of *David* and *Solomon*; and thus it ſeems to have continu'd ever ſince.

107. *Solomon* having finiſh'd the Building of the Temple in the (*m*) eighth Month of the Year, when all the ſolemn Feaſts were over, was willing to have a publick Dedication thereof. For this Purpoſe it was neceſſary to give publick Notice for the chief Men of all the Tribes to attend, and allow Time for that Purpoſe. But the Winter coming on, it was thought impracticable to dedicate it that Year; ſo that it was deferr'd till the next, and agreed that it ſhould be done at a ſolemn Feaſt. The Feaſt pitch'd upon was (*n*) the Feaſt of the Tabernacles. This was a Feaſt firſt appointed in Commemoration of (*o*) the Children of *Iſrael*'s dwelling in Booths, whilſt they were in the Wilderneſs, and of the Tabernacle which was built at that Time, where (*p*) GOD promis'd to meet the Children of *Iſrael*, to dwell a-

Anno Mundi 3000.

Anno Mundi 3001.

(*c*) Virgil. *Eclog.* 3. *Verſe* 59. (*d*) Amos 6. 5. (*e*) Buxtorfii *Lexicon Hebraicum*, פורטים Modulantes, *Amos* 6. 5. vocibus ſcilicet minutim, & in particulis quaſi conciſis. (*f*) *Thus the* Middle Cloſe *at the* Colon *is uſually made in ſome other Place of the* Gamut, *differing from the full Cloſe of all, and alſo from the* Chanting Part; *the* Baſs *in the* Middle Cloſe, *uſually ending in the* fifth above, *and the* full Cloſe *or* Period *ending in the* Key *it ſelf, in which the* Chanting Tune *is ſet.* (*g*) סילוק Finis, Abſolutio, Completio. *Hinc accentus ſic vocatur apud Grammaticos, qui ultimæ cujuſque verſ s voci appoſitus finem verſûs conſtituit, a* סליק Ceſſare, Definire, Finem habere, Finire. Buxtorfii Lexicon Rabbinicum & Talmudicum. (*h*) אתנח *is deriv'd from the* Chaldee *Verb* נוח, *which ſignifies* to reſt, *and is the ſame in the* Hebrew. (*i*) *This appears from any* Hebrew Grammar, *particularly* Buxtorf's Epitome, de Variatione propter Accentus. (*k*) *As* לך for לך, *&c.* (*l*) *Thus they change the* Pathach *and* Sægol *into* Kamets, *and alſo* Sheva *into a longer Vowel.* (*m*) 1 Kings 6. 38. (*n*) 2 Chron. 7. 10. (*o*) Levit. 23. 34 *to the End.* (*p*) Exod. 29. 43 *to the End.*

mong

mong them, and to ſanctify the Place with his Glory, and therefore might well be reckon'd the fitteſt Seaſon for this Purpoſe. It was alſo the Time, in which CHRIST was appointed to be born, or as St. *John* ſaith, when (*q*) *the* WORD *was* to be *made fleſh, and dwell*, or fix his Tabernacle *among us*. And to this *Solomon* might have a particular Reſpect, when he ſaid, (*r*) *But will* GOD *indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain thee, how much leſs this houſe which I have built?* On this Occaſion *Solomon* kept a publick Feaſt, beginning on the eighth Day of the ſeventh Month, when he twice (*s*) bleſſed the People, and made (*t*) a ſolemn Prayer to GOD, that he would have a Regard to this Houſe, and all thoſe who ſhould frequent it upon a religious Account. After this he (*u*) offers a Sacrifice of Peace-offering, conſiſting of two and twenty thouſand Oxen, and an hundred and twenty thouſand Sheep, of which the People had their Share to feaſt upon. At the end of ſeven Days, or on the fifteenth Day of the ſame Month, the Feaſt of Tabernacles began, and this Feaſt was continu'd for ſeven Days longer, which accordingly is call'd (*x*) *ſeven days and ſeven days, even fourteen days*. On the (*y*) eighth Day, which was (*z*) the laſt and great day of the Feaſt, and the two and twentieth Day of the Month, *Solomon* toward the Evening gave the People leave to depart; and they took their Leave of the King, and bleſſed GOD for all the Mercies, which he had ſhew'd to his People; and on (*a*) the three and twentieth Day of the ſame Month they went every one to their own Houſes with glad and joyful Hearts.

108. As the Courſes were thus ſettl'd by *David* for Number, and newly rank'd by Lot in their Order, and both were deſign'd for the Service of the Temple, when it ſhould be built, ſo it is not to be doubted but that they began their Rounds, when the Service of the Temple did firſt begin, which (*b*) Dr. *Lightfoot* ſuppoſeth to be on the Sabbath after the Feaſt of Tabernacles, which he alſo ſuppoſeth on this Year was on the two and twentieth Day of the Month. On ſuch a Suppoſition the eighth and fifteenth, which were alſo two of the moſt Solemn Days, muſt alſo happen upon the Sabbath. But in ſuch an extraordinary Caſe there would be more Work, than could poſſibly be conſiſtent with the Obſervation of the Sabbath, and therefore we may more reaſonably ſuppoſe the contrary. According to Calculation the Sabbath on this Year happen'd to be on the ſeventh Day, ſo that the firſt Day of *Solomon*'s Feaſt, when there was ſo much Mirth, and the People flock'd from all Parts to *Jeruſalem*, was upon a *Sunday*; the firſt Day of the Feaſt of Tabernacles, when they ſet up their Booths, was upon a *Sunday*; the Day when *Solomon* bleſs'd the People, was upon a *Sunday*, even the ſame Day of the Week in which CHRIST was born, and roſe from the Dead, and the ſame Day of the Week (*c*) in which he enter'd in Triumph into *Jeruſalem*, when the People cried *Hoſanna*, and carry'd Branches of Trees before him, in the ſame Manner as was uſual on this Feaſt.

109. I ſhall conclude this *Epocha* with (*d*) this Obſervation of the learned Dr. *Lightfoot*. *As it thus happen'd, that* Solomon's *Temple was finiſh'd and perfected in the Year of the World* 3000, *ſo it is probable, that this hath help'd to ſtrengthen that Opinion, which hath been taken up by ſome*, That as the World was ſix Days in Creating, ſo it ſhall be ſix thouſand Years in Continuance, *or in a State of Labour*; and then ſhall come either an everlaſting Sabbath, *or a thouſand Years of Reſt and Peace to the Church of* GOD. *And indeed, the Obſervation could not but pleaſe thoſe, who were pleas'd with this* Opinion. *For when they found, that the firſt three thouſand Years of the World did end in the Perfecting of the earthly Temple, it would make them conclude the bolder, that the other three thouſand ſhould immediately precede the Conſummation of the ſpiritual.*

(*q*) John 1. 14. (*r*) 1 Kings 8. 27. 2 Chron. 6. 18. (*s*) 1 Kings 8. 12 *to* 22, *and* 54 *to* 62. (*t*) 1 Kings 8. 22 *to* 54. 2 Chron. 6. 12 *to the End.* (*u*) 1 Kings 8. 62, 63. 2 Chron. 7. 4, 5. (*x*) 1 Kings 8. 65. 2 Chron. 7. 9. (*y*) 1 Kings 8. 66. (*z*) John 7. 37. Levit. 23. 36. (*a*) 2 Chron. 7. 10. (*b*) *Vol.* 1. *Page* 401. (*c*) *This* Sunday *is uſually call'd* Palm Sunday, *from* John 12. 12, 13. *It ſeems* John 12. 1 *and* 12, *to be five complete Days before the Paſſover, which may be thus computed:* On Sunday CHRIST *goes in Triumph into* Jeruſalem, Mark 11. 1 *to* 12. *On* Monday *he curſes the Fig-tree,* Mark 11. 12 *to* 20. *On* Tueſday *they ſee it wither'd,* Mark 11. 20, *&c. On* Wedneſday *there is a Conſpiracy againſt him, and* Judas *betrays him,* Mark 14. 1 *to* 12. *On* Thurſday *he celebrates his laſt Supper,* Mark 14. 12, *&c. and on* Friday *he is crucified.* (*d*) *Vol.* 1. *Page* 385 *and* 386.

N. B. Whereas the *Chronological Tables* which follow, do in ſome Caſes differ from the preceding Margin, the Account of the particular Years in the Tables may be reckon'd to be the beſt.

TABLE

TABLE *the Forty fourth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Joshua*'s Age.	Year of *Joshua*'s Government.	Year of *Caleb*'s Age.	Year of *Jubilee.*	Sabbatical Year.	High Priests.	The History and Texts of Scripture.
2553	1455	3258	896	40	70	1	79	0 0			The *Israelites* pass over *Jordan*, take *Jericho* and *Ai*, and perform all the other things mention'd, *Josh. Chap.* 1. 1, to *Chap.* 9. 1. *Eleazar* is the High Priest, *Num.* 21. 28.
2554	1454	3259	897	41	71	2	80	1 0			The *Gibeonites* by Craft obtain a League. Several Kings of *Canaan* make War against them, and are conquer'd by *Joshua*. The Sun stands still. *Joshua* makes several Conquests, *Josh. Chap.* 9 *and* 10. returns to *Gilgal*, *Josh.* 10. 43. observes the Year of *Jubilee*, *Levit.* 25. *Verse* 2. *and Verse* 8 *to* 18. The Fruits are reckon'd as uncircumcis'd, *Levit.* 19. 23.
2555	1453	3260	898	42	72	3	81	1 1			The Fruits are reckon'd as uncircumcis'd, *Levit.* 19. 23.
2556	1452	3261	899	43	73	4	82	1 2			The Fruits are reckon'd as uncircumcis'd, *Levit.* 19. 23.
2557	1451	3262	900	44	74	5	83	1 3	1 0		The *Sabbatical* Year is observ'd, *Levit.* 19. 23, 24. *Levit.* 25. 1 *to* 8. All this Time the *Israelites* rest from any farther Wars.
2558	1450	3263	901	45	75	6	84	1 4	1 1		The *Israelites* manure the Ground, *Levit.* 19. 23, 24, 25. and make other Conquests, mention'd *Josh. Chap.* 11, and 12.
2559	1449	3264	902	46	76	7	85	1 5	1 2		The Land is divided, *Josh.* 14. 6, 7, 8, 9, 10. and *Josh.* 13. 1, *to* 22. 1. The Tabernacle is set up at *Shiloh*, *Josh.* 18. 1.
2560	1448	3265	903	47	77	8	86	1 6	1 3		The *Reubenites* and the other Tribes are sent home beyond *Jordan*, *Josh. Chap.* 22.
2564	1444	3269	907	51	81	12		1 10	2 0		The second Sabbatical Year.
2571	1437	3276	914	58	88	19		1 17	3 0		The third Sabbatical Year.
2577	1431	3282	920	64	94	25		1 23	3 6		*Boaz* is born to *Salmon* and *Rahab*, *Ruth* 4. 21. *Matth.* 1. 5.
2578	1430	3283	921	65	95	26		1 24	4 0		The fourth Sabbatical Year.
2585	1423	3290	928	72	102	33		1 31	5 0		The fifth Sabbatical Year.
2592	1416	3297	935	79	109	40		1 38	6 0		The sixth Sabbatical Year.
2593	1415	3298	936	80	110	41		1 39	6 1		*Joshua* admonisheth the People and dieth, *Josh. Chap.* 23 *and* 24.
2594	1414	3299	937	81				1 40	6 2		The Tribe of *Judah* begins to conquer their Enemies, *Judg.* 1. 1 *to* 22.
2599	1409	3304	942	86				1 45	7 0		The seventh Sabbatical Year.
2602	1406	3307	945	89				1 48	7 3		*Eleazar* the High Priest dies about this Time, and *Phinehas* his Son succeeds him, *Josh.* 24. 33.
2603	1405	3308	946	90				1 49	7 4	*Phinehas* 1	All the Generations are now dead who came out of *Egypt*, *Judg.* 2. 10. none of them living longer than *Joshua*, and they being all above twenty Years old, when they came from thence, *Num.* 14. 29.
2604	1404	3309	947	91				2 0	7 5	2	The second Year of *Jubilee.*
2605	1403	3310	948	92				2 1	7 6	3	The Children of *Dan* conquer *Laish*, and begin Idolatry, *Judg. Chap.* 17 *and* 18.
2606	1402	3311	949	93				2 2	8 0	4	The eighth Sabbatical Year.
2608	1400	3313	951	95				2 4	8 2	6	The *Benjamites* beat the *Israelites*, and are beaten by them, *Judg. Chap.* 19, 20, 21.
2613	1395	3318	956	100				2 9	9 0	11	The ninth Sabbatical Year.
2614	1394	3319	957	101				2 10	9 1	12	All the Tribes of *Israel* fall off to Idolatry about this Time, *Judg.* 2. 8 *to* 14. *Judg.* 3. 5, 6, 7.

A Continuation of TABLE *the Forty fourth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	Sabbatical Year.	High Priests. *Phinehas*	The Hiſtory and Texts of Scripture.
2618	1390	3323	961	105	2 14	9 5	16	The *Iſraelites* are oppreſs'd by the *Aſſyrians* in the eaſtern Parts, *Judg.* 3.8.
2620	1388	3325	963	107	2 15	10 0	18	The tenth Sabbatical Year.
2624	1384	3329	967	111	2 19	10 4	22	A Famine begins, *Ruth* 1. 1, 2, 3, 4.
2626	1382	3331	969	113	2 21	10 6	24	*Othniel* delivers the *Iſraelites.* *Judg.* 3.9, 10, 11.
2627	1381	3332	970	114	2 23	11 0	25	The eleventh Sabbatical Year.
2634	1374	3339	977	121	2 30	12 0	32	The twelfth *Sabbatical* Year. *Naomi* returns with *Ruth* to *Canaan*, *Ruth Chap.* 1.
2635	1373	3340	978	122	2 31	12 1	33	*Obed* is born, *Ruth* 4. 17. *Matth.* 1. 5.
2641	1367	3346	984	128	2 37	13 0	39	The thirteenth *Sabbatical* Year.
2648	1360	3353	991	135	2 44	14 0	45 *Abi-ezer.*	The fourteenth *Sabbatical* Year. *Phinehas* dies about this Time, and *Abiezer* ſucceeds as High Prieſt, *Joſephus Jewiſh Antiq. Book* 5. *Chap.* 12.
2654	1354	3359	997	141	3 0	14 6	6	The third Year of *Jubilee.*
2655	1353	3360	998	142	3 1	15 0	7	The fifteenth *Sabbatical* Year.
2662	1346	3367	1005	149	3 8	16 0	14	The ſixteenth *Sabbatical* Year.
2666	1342	3371	1009	153	3 12	16 4	18	The *Moabites* oppreſs the *Iſraelites* in the eaſtern Parts, *Judg.* 4. 12, 13, 14.
2669	1339	3374	1012	156	3 15	17 0	21	The ſeventeenth *Sabbatical* Year.
2676	1332	3381	1019	163	3 22	18 0	28	The eighteenth *Sabbatical* Year.
2683	1325	3388	1326	170	3 29	19 0	35	The nineteenth *Sabbatical* Year.
2684	1324	3389	1027	171	3 30	19 1	36	*Ehud* delivers the *Iſraelites* in the eaſtern Parts, *Judg.* 4. 15 *to* 30.
2688	1320	3393	1031	175	3 34	19 5	42	The *Iſraelites* are oppreſs'd in the ſouthern and eaſtern Parts by the *Philiſtines*, and *Shamgar* delivers them, *Judg.* 5. 6, 7. and *Judg.* 4.31.
2690	1318	3395	1033	177	3 36	20 0	44	The twentieth *Sabbatical* Year.
2691	1317	3396	1034	178	3 37	20 1	45	*Abiezer* the High Prieſt dies about this Time, and *Bukki* ſucceeds him, *Joſephus Jewiſh Antiq. Book* 5. *Chap.* 12.
2691	1317	3396	1034	178	3 37	20 1	*Bukki.*	A Son might now be born unto *Obed*, who being an Idolater, his Name is omitted in the Genealogies of *Ruth* and St. *Matthew.*
2697	1311	3402	1040	184	3 43	21 0	6	The twenty firſt *Sabbatical* Year.
2703	1305	3408	1046	190	3 49	21 6	12	The *Iſraelites* in the northern Parts begin to be oppreſs'd by *Jabin* King of *Canaan*, and *Deborah* judges them at that Time, *Judg.* 4. 3, 4.
2704	1304	3409	1047	191	4 0	22 0	13	The fourth Year of *Jubilee*, and the twenty ſecond *Sabbatical* Year.
2708	1300	3413	1051	195	4 4	22 4	17	*Shamgar* dies about this Time, *Judg.* 4. 31, *and Judg.* 5. 6, 7, 8.
2711	1297	3416	1054	198	4 7	23 0	20	The twenty third *Sabbatical* Year.
2718	1290	3423	1061	205	4 14	24 0	27	The twenty fourth *Sabbatical* Year.
2723	1285	3428	1066	210	4 19	24 5	32	*Deborah* and *Barak* deliver *Iſrael*, *Judg. Chap.* 4 *and* 5.
2725	1283	3430	1068	212	4 21	25 0	34	The twenty fifth *Sabbatical* Year.
2732	1276	3437	1075	219	4 28	26 0	41	The twenty ſixth *Sabbatical* Year.
2736	1272	3441	1079	223	4 32	26 4	45 *Uzzi.*	*Bukki* the High Prieſt dies about this Time, and *Uzzi* ſucceeds him, *Joſephus Jewiſh Antiq. Book* 5, *Chap* 12.
2739	1269	3444	1082	226	4 35	27 0	3	The twenty ſeventh *Sabbatical* Year.
2746	1262	3451	1089	233	4 42	28 0	10	The twenty eighth *Sabbatical* Year.
2748	1260	3453	1091	235	4 44	28 2	12	A Grandſon might now be born unto *Obed*, who being an Idolater, his Name is omitted in the Genealogies of *Ruth* and *St. Matthew.*
2753	1255	3458	1096	240	4 49	29 0	17	The twenty ninth *Sabbatical* Year.

Year

A Continuation of TABLE *the Forty fourth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood*.	Year of the Departure from *Egypt*.	Year of *Jubilee*.	*Sabbatical* Year.	High Priests.	Age of *Eli*.	From the Taking of *Troy*.	The History and Texts of Scripture.
2754	1254	3459	1097	241	5 0	29 1	18			The fifth Year of *Jubilee*.
2760	1248	3465	1103	247	5 6	30 0	24			The thirtieth *Sabbatical* Year.
2763	1245	3468	1106	250	5 9	30 3	27			The *Israelites* are oppress'd in the northern and eastern Parts by the *Midianites*, *Judg.* 6. 1 *to* 7.
2767	1241	3472	1110	254	5 13	31 0	31			The thirty first *Sabbatical* Year.
2770	1238	3475	1113	257	5 16	31 3	34			*Gideon* delivers the *Israelites*, *Judg.* 6. 7 *to the End*, *Chap.* 7. *and Chap.* 8. 1 *to* 29.
2774	1234	3479	1117	261	5 20	32 0	38			The thirty second *Sabbatical* Year.
2781	1227	3486	1124	268	5 27	33 0	45 *Zerajah.*			The thirty third *Sabbatical* Year. About this Time *Uzzi* the High Priest dies; and *Zerajah* succeeds him, *Joseph. Jewish Antiq. Book* 5. *Chap.* 12.
2788	1220	3493	1131	275	5 34	34 0	7			The thirty fourth *Sabbatical* Year.
2790	1218	3495	1133	277	5 36	34 2	9			*Eli* is born, 1 *Sam.* 4. 15.
2795	1213	3500	1138	282	5 41	35 0	14	5		The thirty fifth *Sabbatical* Year.
2802	1206	3507	1145	289	5 48	36 0	21	12		The thirty sixth *Sabbatical* Year.
2804	1204	3509	1147	291	6 0	36 2	23	14		The sixth Year of *Jubilee*.
2805	1203	3510	1148	292	6 1	36 3	24	15		A Great Grandson might be born about this Time to *Obed*, who being an Idolater, his Name is omitted in the Genealogies of *Ruth* and St. *Matthew*.
2808	1200	3513	1151	295	6 4	36 6	27	18		*Gideon* dies, and *Abimelech* succeeds him in the Government of the northern and eastern Parts, *Judg.* 8. 29 *to the End, and Chap.* 9. 1 *to* 7.
2809	1199	3514	1152	296	6 5	37 0	28	19		The thirty seventh *Sabbatical* Year.
2810	1198	3515	1153	297	6 6	37 1	29	20		*Sanchoniatho* flourishes about this Time.
2811	1197	3516	1154	298	6 7	37 2	30	21		*Abimilech* is kill'd by a Mill-stone, *Judg.* 9. 22 *to the End*, and *Tolah* succeeds him in the Government of the northern and eastern Parts, *Judg.* 10. 1, 2.
2816	1192	3521	1159	303	6 12	38 0	35	26		The thirty eighth *Sabbatical* Year.
2820	1188	3525	1163	307	6 16	38 4	39	30		*Zerajah* the High Priest about this Time is depos'd for Idolatry, and his Name being therefore eras'd from the Catalogue, may be the Cause, that he is omitted by *Josephus*, *Jewish Antiq. Book* 5. *Chap.* 12. *Eli* officiates as a Priest of the House of *Ithamar*, but not as a Judge, and the Priesthood continues in his Family for four Generations, till the Time of *Solomon*.
2823	1185	3528	1166	310	6 19	39 0	*Eli.* 3	33		The thirty ninth *Sabbatical* Year.
2825	1183	3530	1168	312	6 21	39 2	5	35		*Troy* is now taken by the *Greeks*.
2830	1178	3535	1173	317	6 26	40 0	10	40	5	The fortieth *Sabbatical* Year.
2834	1174	3539	1177	321	6 30	40 4	14	44	9	*Tolah* dies, and *Jair* succeeds him in the Government of the northern and eastern Parts, *Judg.* 10. 3, 4, 5.
2837	1171	3542	1180	324	6 33	41 0	17	47	12	The forty first *Sabbatical* Year.
2839	1169	3542	1182	326	6 35	41 2	19	49	14	The *Ammonites* oppress the *Israelites* in the northern and eastern Parts, for the space of eighteen Years, *Judg.* 10. 6, 7, 8.
2844	1164	3549	1187	331	6 40	42 0	24	54	19	The forty second *Sabbatical* Year.
2848	1160	3553	1191	335	6 44	42 4	28	58	23	The *Ammonites* oppressing the *Israelites* in the northern and eastern Parts, the *Philistines* also oppress them in the southern and western Parts, *Judg.* 13. 1. Which ended with the Restoring of the Ark, 1 *Sam. Chap.* 6. *Eli* the High Priest in this Extremity executes the Office of a Judge or supreme Magistrate in those Parts, 1 *Sam.* 4. 18. *Samuel's* Mother comes to offer Sacrifice; 1 *Sam.* 1. 1 *to* 19. An Angel appears to *Manoah* and his Wife, and tells them, that a Son, *viz. Samson*, who should be born of them, should begin to deliver the *Israelites* from the *Philistines*, *Judg.* 13. 2 *to* 24.

Year

A Continuation of TABLE *the Forty fourth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	*Sabbatical* Year.	High Priests. *Eli.*	Age of *Eli.*	From the Taking of *Troy.*	The Hiſtory and Texts of Scripture.
2849	1159	3554	1192	336	6 45	42 5	29	59	24	*Samuel* is born, 1 *Sam.* 1. 19, 20. And *Samſon* is alſo born, *Judg.* 13. 24, 25, and *Judg.* 15. 20.
2851	1157	3556	1194	338	6 47	43 0	31	61	26	The forty third *Sabbatical* Year.
2854	1154	3559	1197	341	7 0	43 3	34	64	29	The ſeventh Year of *Jubilee.*
2856	1152	3561	1199	343	7 2	43 5	36	66	31	*Jair* dies, *Judg.* 10. 3, 4, 5. This Year (the *Iſraelites* not knowing whom they ſhould chooſe for their Governor, *Judg.* 10. 18. and being the laſt Year of the Oppreſſion of the *Ammonites*, *Ubi numerus cardinalis pro ordinali ponitur*) was a Year of terrible Oppreſſion to the *Iſraelites*, not only by the *Philiſtines*, but alſo by the *Ammonites* on the other Side of *Jordan*, *Judg.* 10. 7 to 18.
2857	1151	3562	1200	344	7 3	43 6	37	67	32	*Jepthah* is made Governor over the north and eaſt Parts of *Canaan*, *Judg.* 10. 18, *and* 11. 1 *to* 12. He ſends Ambaſſadors to the *Ammonites*, and pleads a Preſcription to the Country, which they took from the *Amorites* above three hundred Years before, *Judg.* 11. 26. but not ſucceeding by Treaty, he obtains a compleat Victory over them, *Judg.* 11. 29 *to* 34. devotes his Daughter to a perpetual Virginity, *Judg.* 11. 29 *to the End*, and deſtroys the *Ephraimites*, who made a Sedition againſt him, *Judg.* 12. 1 *to* 8.
2858	1150	3563	1201	345	7 4	44 0	38	68	33	The forty fourth *Sabbatical* Year.
2862	1146	3567	1205	349	7 8	44 4	42	72	34	*Jeſſe* the Father of *David* was born about this Time, *Ruth* 4. 22. *Matth.* 1. 5, 6.
2863	1145	3568	1206	350	7 9	44 5	43	73	35	*Jephthah* dies, and *Ibzan* ſucceeds him in the Government of the northern and eaſtern Parts, *Judg.* 12. 7, 8, 9.
2865	1143	3570	1208	352	7 11	45 0	45	75	37	The forty fifth *Sabbatical* Year..
2868	1140	3573	1211	355	7 14	45 3	46	78	40	*Samſon* falls in Love with a *Philiſtine*, *Judg.* 13. 24, 25, and *Judg.* 14. 1 *to* 10.
2869	1139	3574	1212	356	7 15	45 4	49	79	41	*Samſon* propoſeth a Riddle, *Judg.* 14. 10 *to the End.*
2870	1138	3575	1213	357	7 16	45 5	50	80	42	*Samſon* being baſely us'd burns the *Philiſtines* Corn, *Judg. Chap.* 15, *throughout.* *Ibzan* dies, and *Elon* ſucceeds him in the Government of the northern and eaſtern Parts of *Canaan*, *Judg.* 10. 8, 9, 10, 11.
2871	1137	3576	1214	358	7 17	45 6	51	81	43	*Samſon* carries away the Gates of *Gaza*, *Judg.* 16. 1, 2, 3.
2872	1136	3577	1215	359	7 18	46 0	52	82	44	The forty ſixth *Sabbatical* Year.
2878	1130	3583	1221	363	7 24	46 6	58	88	50	*Eli*'s Sons were wicked, 1 *Sam.* 2. 12 *to* 18.
2879	1129	3584	1222	366	7 25	47 0	59	89	51	The forty ſeventh *Sabbatical* Year. *Eli* is reprov'd for the Wickedneſs of his Sons, both by *Samuel* and another Prophet, 1 *Sam.* 2. 27 *to the End*, and 1 *Sam.* 3, *throughout.*
2880	1128	3585	1223	367	7 26	47 1	60	90	52	*Elon* dies, and *Abdon* ſucceeds him in the Government of the northern and eaſtern Parts of *Iſrael*, *Judg.* 12. 11, 12, 13.
2886	1122	3591	1229	373	7 32	48 0	66	96	58	The forty eighth *Sabbatical* Year.
2887	1121	3592	1230	374	7 33	48 1	67	97	59	*Samſon* falls in Love with *Delilah*, and is betray'd by her to the *Philiſtines*, *Judg.* 16. 4 *to* 22.
2888	1120	3593	1231	375	7 34	48 2	68	98	60	*Samſon* kills himſelf, and three thouſand *Philiſtines*, by Pulling down an Houſe, *Judg.* 16. 22 *to the End*, and *Judg.* 15. 20. The *Iſraelites* encourag'd by ſo great a Slaughter, fight with the *Philiſtines*, and are beaten, *Uſſerii* Annales, *Anno* 2888. 1 *Sam.* 4. 1, 2. They fetch the Ark to the Camp, and are beaten again, and the Ark is

A Continuation of TABLE *the Forty fourth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood*.	Year of the Departure from *Egypt*.	Year of *Jubilee*.	*Sabbatical* Year.	High Priests. *Eli.* *Samuel's* Government.	Age of *Samuel*.	From the Taking of *Troy*.	Kings of *Iſrael*.	The Hiſtory and Texts of Scripture.
											is taken *Eli* dies at the News, 1 *Sam.* 4. 3 *to the End.* *Abdon* the Governor of the northern and eaſtern Parts dies in the Battle, *Judg.* 12. 12 *to the End.* And ſo the Government of all the Country falls to *Samuel*. *Samuel* alſo acts as High Prieſt, *Abijah* being under Age, which was an extraordinary Caſe, 1 *Sam.* 7. 9, and 9, 12, and 10. 8, and 11. 14, 15.
2889	1119	3594	1232	376	7 35	48 3	1	40	61		The *Philiſtines* being plagu'd ſeven Months, ſend back the Ark, 1 *Sam. Chap.* 5 *and* 6 *throughout, and Chap.* 7. 1.
2893	1115	3598	1236	380	7 39	49 0	5	44	65		The forty ninth *Sabbatical* Year.
2894	1114	3599	1237	381	7 40	49 1	6	45	66		*Barzillai* is born this Year.
2900	1108	3605	1243	387	7 46	50 0	12	51	72		The fiftieth *Sabbatical* Year.
2904	1104	3609	1247	391	8 0	50 4	16	55	76		The eighth Year of *Jubilee*.
2907	1101	3612	1250	394	8 3	51 0	19	58	79		The fifty firſt *Sabbatical* Year.
2908	1100	3613	1251	395	8 4	51 1	20	59	80		The *Iſraelites* humble themſelves, and obtain a Victory over the *Philiſtines*, 1 *Sam.* 7. 2 *to the End.*
2909	1099	3614	1252	396	8 5	51 2	21 *Abijah.*	60	81		*Iſhboſheth, Saul*'s Son, was now born, *Compare* 2 *Sam.* 2. 10, *and Acts* 13. 21. The *Iſraelites* deſire a King, and *Saul* is choſen, 1 *Sam. Chap.* 8, 9, 10, 11.
2910	1098	3615	1253	397	8 6	51 3	1	61	82		*Samuel* teſtifies his Integrity, not only quits all Government, but alſo reſigns the Office of the High Prieſthood to *Ahijah* the Son of *Ahitub*, and Grandſon of *Eli*, being now of Age. *Compare* 1 *Sam.* 4. 3, *and Chap.* 14. 3, *and* 1 *Sam.* 12 *throughout. Nahaſh* the *Ammonite* is conquer'd, and *Saul* is publickly own'd as King, 1 *Sam. Chap.* 11.
2912	1096	3617	1255	399	8 8	51 5	3	63	84	2 *Saul.*	*Jonathan* ſmites a Gariſon of the *Philiſtines*, which cauſes them to invade the Country, and bring the *Iſraelites* into Slavery, 1 *Sam. Chap.* 13.
2914	1094	3619	1257	401	8 10	52 0	5	65	86	4	*Jonathan* ſmites another Gariſon, and recovers the *Iſraelites* out of Slavery, 1 *Sam.* 14. The *Reubenites* enlarge their Conqueſts, 1 *Chron.* 5. 1 *to* 11, *and Verſe* 18 *to* 23. The fifty ſecond *Sabbatical* Year.
2919	1089	3624	1262	406	8 15	52 5	9	69	90	8	*David* is born, 2 *Sam.* 5. 4, 5.
2921	1087	3626	1264	408	8 17	53 0	11	71	92	10	The fifty third *Sabbatical* Year.
2928	1080	3633	1271	415	8 24	54 0	18	78	99	17	The fifty fourth *Sabbatical* Year.
2935	1073	3640	1278	422	8 31	55 0	25	85	106	24	The fifty fifth *Sabbatical* Year.
2940	1068	3645	1283	427	8 36	55 5	30	90	111	29	*Saul* is ſent to deſtroy the *Amalekites*, 1 *Sam. Chap.* 15.
2941	1067	3646	1284	428	8 37	55 6	31	91	112	30	*David* is anointed to be King, 1 *Sam.* 16. 1 *to* 14. *David* attends on *Saul* with his Muſick, 1 *Sam.* 16. 14 *to the End.* He conquers *Goliath*, 1 *Sam.* 17. *Jonathan* loves *David*. The Women praiſe him in the Dances, and *Saul* grows jealous, 1 *Sam.* 18. 1 *to* 22. *Shammah* and *Eliezer* ſignalize themſelves, 2 *Chron.* 11. 12, 13, 14. 2 *Sam.* 23. 11.
2942	1066	3647	1285	429	8 38	56 0	32	92	113	31	*David* marries *Michal, Saul*'s Daughter, by Agreement, 1 *Sam.* 18. 22 *to the End.* The fifty ſixth *Sabbatical* Year.

A Continuation of TABLE *the Forty fourth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	Sabbatical Year.	High Priests. *Abijah.* / *Abimelech.* / *Abiathar.*	Age of *Samuel.*	From the Taking of *Troy.*	Kings of *Iſrael.* *Saul.* / *David.*	The Hiſtory and Texts of Scripture.
2944	1060	3649	1287	431	8 40	56 2	34	94	115	33	*Ahimelech* is made High Prieſt at the Death of *Ahijah* his Brother, *Compare* 1 *Sam.* 22. 9, *and* 1 *Sam.* 14. 3. *Jonathan* diſcloſeth *Saul*'s Intention to *David*, and he eſcapes, 1 *Sam. Chap.* 20. *Mephibosheth* is born to *Jonathan*, 1 *Sam.* 4. 4.
2945	1063	3650	1288	432	8 41	56 3	1	95	116	34	*David* flees to *Achiſh* King of *Gath*, 1 *Sam.* 21. 10 *to the End.* From thence he goes to the Cave of *Adullam*, and *Saul* deſtroys *Ahimelech* and all the Prieſts, 1 *Sam.* 22. *David* reſcues *Keilah*, and *Abiathar* comes thither to him with the *Ephod. Saul* purſues *David*, and is diverted by an Invaſion of the *Philiſtines*, 1 *Sam. Chap.* 23. *Eliezer* ſignalizeth himſelf, 2 *Sam.* 23. 11. 2 *Chron.* 11. 12, 13, 14. *Abiſhai* ſignalizeth himſelf, 2 *Sam.* 23. 18, 19. 1 *Chron.* 11. 20, 21.
2946	1062	3651	1289	433	8 42	56 4	1	96	117	35	*David* in a Cave cuts off *Saul*'s Skirt, 1 *Sam. Chap.* 24.
2947	1061	3652	1290	434	8 43	56 5	2	97	118	36	*Samuel* dies, and *David* is ill treated by *Nabal*, 1 *Sam. Chap.* 25. *David* goes to *Saul*'s Camp, and takes away his Spear and Cruiſe of Water, 1 *Sam.* 26.
2948	1060	3653	1291	435	8 44	56 6	3	—	119	37	*David* flees to *Achiſh*, 1 *Sam.* 27.
2949	1059	3654	1292	436	8 45	57 0	4		120	38 / *David.*	The fifty ſeventh *Sabbatical* Year. The *Philiſtines* conquer the *Iſraelites*, and kill *Saul* on Mount *Gilboa*, 1 *Sam. Chap.* 28, 29, 30, 31. The Tribe of *Judah* make *David* King, and the *Iſraelites* make *Ishboſheth* King, 2 *Sam.* 2. 1 *to* 11.
2951	1057	3656	1294	438	8 47	57 2	6		122	2	*Abner* takes the Command of the Army, and begins Hoſtilities againſt *David*, 1 *Sam.* 2. 10 *to the End.*
2954	1054	3659	1297	441	9 0	57 5	9		125	5	The ninth Year of *Jubilee.*
2956	1052	3661	1299	443	9 2	58 0	11		127	7	The fifty eighth *Sabbatical* Year. *Abner* revolts to *David*, and is ſlain by *Joab*, 2 *Sam.* 3. 6 *to the End. Ishboſheth* is treacherouſly ſlain, 2 *Sam. Chap.* 4, *and Chap.* 5. 1 *to* 6.
2957	1051	3662	1300	444	9 3	58 1	12		128	8	*David* takes *Zion* from the *Jebuſites*, 2 *Sam.* 5. 6 to 11.
2958	1050	3663	1301	445	9 4	58 2	13	—	129	9	*David* beats the *Philiſtines* the firſt Time, 2 *Sam.* 5. 17 *to* 22. *Abibalus* is made the firſt King of *Tyre.*
2959	1049	3664	1302	446	9 5	58 3	14		130	10	*David* beats the *Philiſtines* the ſecond Time, 2 *Sam.* 5. 22 *to the End.*
2960	1048	3665	1303	447	9 6	58 4	15		131	11	*David* brings the Ark from *Kirjath-jearim* to *Jeruſalem*, 2 *Sam.* 6.
2961	1047	3666	1304	448	9 7	58 5	16		132	12	*David* reſolves to build a Temple but is hinder'd, 2 *Sam.* 7 *throughout, and* 1 *Chron.* 17. *throughout.* He conquers the *Philiſtines*, 2 *Sam.* 8. 1. 1 *Chron* 18. 1.
2962	1046	3667	1305	449	9 8	58 6	17		133	13	*David* conquers the *Moabites*, 2 *Sam.* 8. 2. 1 *Chron.* 18. 2. and the *Ammonites*, 2 *Sam.* 8. 12.
2963	1045	3668	1306	450	9 9	59 0	18		134	14	*David* conquers the *Syrians*, 2 *Sam.* 8. 3 *to* 12. 1 *Chron.* 18. 3 *to* 12. The fifty ninth *Sabbatical* Year.

Year

A Continuation of TABLE *the Forty fourth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	*Sabbatical* Year.	High Priests. *Abiathar.*	From the Taking of *Troy.*	Kings of *Iſrael. David.*	The Hiſtory and Texts of Scripture.
2964	1044	3669	1307	451	9 10	59 1	19	135	15	*David* in a Battle with the *Philiſtines* was in Danger of being kill'd by *Iſhbibenob* the Giant, 2 *Sam.* 21. 15, 16, 17. *Joab* kills 12000 *Edomites*, *Pſal.* 60 *Title*, 2 *Sam.* 8. 13. *Sibbechi* ſlays a Giant, 2 *Sam.* 21. 18. 1 *Chron.* 20. 4. *Abiſhai* in another Battle kills 18000 more, 1 *Chron.* 18. 12. *Hadad* flees into *Egypt*, 1 *Kings* 11. 14 *to* 21.
2965	1043	3670	1308	452	9 11	59 2	20	136	16	A Battle between the *Iſraelites* and the *Amalekites*, 2 *Sam.* 8. 12. 1 *Chron* 18. 11. *Elhanan* ſignalizeth himſelf, 2 *Sam.* 22. 19. 1 *Chron.* 20. 5.
2966	1042	3671	1309	453	9 12	59 3	21	137	17	A Battle between the *Iſraelites* and *Philiſtines*, in which *Shammah* ſignalizeth himſelf, 2 *Sam.* 22. 20, 21, 22, 1 *Chron.* 20. 6, 7, 8.
2967	1041	3672	1310	454	9 13	59 4	22	138	18	*David* ſhews Kindneſs to *Mephiboſheth*, 2 *Sam. Chap.* 9. *Nahaſh* affronts his Ambaſſadors, and is beaten, 2 *Sam.* 10. 1 *to* 15. 1 *Chron.* 19. 1 *to* 16.
2968	1040	3673	1311	455	9 14	59 5	23	139	19	*Hadadezer* and the *Syrians* are beaten, 2 *Sam.* 10. 15 *to the End.* 1 *Chron.* 19. 16 *to the End.*
2969	1039	3674	1312	456	9 15	59 6	24	140	20	*Joab* lays Siege to *Rabbah*. *David* commits Adultery with *Bathſheba*, *Urijah* is ſlain, and *Rabbah* is taken, 2 *Sam. Chap.* 11 and 12. 1 *Chron.* 20. 1, 2, 3.
2970	1038	3675	1313	457	9 16	60 0	25	141	21	The ſixtieth *Sabbatical* Year. The Son of *David* by *Bathſheba* dies, 2 *Sam.* 12. 1 *to* 24.
2971	1037	3676	1314	458	9 17	60 1	26	142	22	*Solomon* is born, 2 *Sam.* 12. 24, 25.
2972	1036	3677	1315	459	9 18	60 2	27	143	23	*Amnon* defiles *Tamar*, 2 *Sam.* 13. 1 *to* 23.
2974	1034	3679	1317	461	9 20	60 4	29	145	25	*Abſalom* kills *Amnon*, 2 *Sam.* 13. 23 *to* 38.
2977	1031	3682	1320	464	9 23	61 0	32	148	28	*Abſalom* is recall'd from *Baniſhment*, 2 *Sam.* 13. 38, 39, and 2 *Sam.* 14. 1 *to* 28. The ſixty firſt *Sabbatical* Year.
2979	1029	3684	1322	466	9 25	61 2	34	150	30	*Abſalom* is introduc'd to the King, 2 *Sam.* 14. 28 *to the End.*
2980	1028	3685	1323	467	9 26	61 3	35	151	31	*Abſalom* gains the Peoples Affections, 2 *Sam.* 15. 1 *to* 7.
2981	1027	3686	1324	468	9 27	61 4	36	152	32	*Abſalom* raiſes a Rebellion, and is defeated: *Sheba* is alſo defeated, 2 *Sam.* 15. 7 *to the End, and Chap.* 16, 17, 18, 19, 20.
2982	1026	3687	1325	469	9 28	61 5	37	153	33	A Famine begins, which laſts for three Years, 2 *Sam.* 21. 1.
2984	1024	3689	1327	471	9 30	62 0	38	155	35	The ſixty ſecond *Sabbatical* Year. The *Gibeonites* are reveng'd on the Family of *Saul*, 2 *Sam.* 21. 1 *to* 12.
2985	1023	3690	1328	472	9 31	62 1	39	156	36	*David* numbers the People, 2 *Sam.* 24. 1 *to* 10. 1 *Chron.* 21. 1 *to* 7.
2986	1022	3691	1329	473	9 32	62 2	40	157	37	A Peſtilence follows, which is remov'd by an Oblation, 2 *Sam.* 24. 10 *to the End.* 1 *Chron.* 21. 7 *to the End.* *David* prepares to build the Temple, 1 *Chron.* 22. 1 *to the End.* He is ſeiz'd with a dead Palſy. *Adonijah* ſets up for the Kingdom. *David* declares *Solomon* his Succeſſor, who is privately anointed for that Purpoſe, 1 *Kings Chap.* 1. 1 *Chron.* 22. 5 *to the End*, and 1 *Chron.* 23. 1. And he conſults with the People about a more ſolemn Coronation, 1 *Chron.* 28. 1. and 1 *Chron.* 23. 1, 2.

Year

A Continuation of TABLE *the Forty fourth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	Sabbatical Year.	High Priests. *Abiathar.*	From the Taking of *Troy.*	Kings of *Iſrael.* *David.*	The Hiſtory and Texts of Scripture.
2987	1021	3692	1330	474	9 33	62 3	41	158	38	*David* ſettles the Prieſts, Levites, Singers and Porters for the Service of the Temple, 1 *Chron. Chap.* 23, 24, 25, 26.
2988	1020	3693	1331	475	9 34	62 4	42	159	39	*David* ſettles the civil Officers, 1 *Chron. Chap.* 27. *Reboboam* is born, *Compare* 2 *Chron.* 12. 13. *with* 1 *Kings* 11. 42, *and* 2 *Chron.* 9. 30.
2989	1019	3694	1332	476	9 35	62 5	43	160	40 *Solomon.*	*David* anoints King *Solomon* a ſecond Time, 1 *Chron.* 28. 11 *to the End*, and 1 *Chron.* 29. 1 *to* 26. Gives him a Charge, 1 *Kings* 2. 1 *to* 9. and dies, 1 *Kings* 2. 10, 11. and 1 *Chron.* 29. 26 *to the End.*
2990	1018	3695	1333	477	9 36	62 6	44	161	1	*Solomon* ſucceeds *David*, 1 *Kings* 2. 12. 2 *Chron.* 1. 1. Puts *Adonijah* to Death, 1 *Kings* 2. 13 *to* 26. Turns *Abiathar* out of the High Prieſthood, 1 *Kings* 2. 26, 27. Places *Zadok* in his Room, 1 *Kings* 2. 35. Puts *Joab* to Death, 1 *Kings* 2. 28 *to* 35. Confines *Shimei* to *Jeruſalem*, 1 Kings 2. 35, 36, 37, 38. Offers a Sacrifice, and chooſes Wiſdom, 2 *Chron.* 1. 2 *to* 14.
2991	1017	3696	1334	478	9 37	63 0	45	162	2	The ſixty third *Sabbatical* Year. *Solomon* marries the Daughter of *Pharaoh* King of *Egypt*, and brings her to the Palace, 1 *Kings* 3. 1, *and* 7. 8, *and* 2 *Chron.* 8. 11. and decides the Controverſy concerning the living and the dead Child, 1 *Kings* 3. 16 *to the End.*
2992	1016	3697	1335	479	9 38	63 1	46	163	3	*Hiram* King of *Tyre* congratulates *Solomon* upon his Acceſſion to the Throne: *Solomon* agrees with him for Workmen to build the Temple, 1 *Kings* 5. 1 *to* 13, *and* 2 *Chron.* 2, *throughout.*
2993	1015	3698	1336	480	9 39	63 2	47	164	4	*Shimei* going from *Jeruſalem* is put to Death at his Return, 1 *Kings* 2. 39 *to the End.* The Foundation of the Temple is laid, 2 *Chron. Chap.* 3, 4, *and* 1 *Kings* 6. 1. *&c.*
2998	1010	3703	1341	485	9 44	64 0	52	169	9	The ſixty fourth *Sabbatical* Year.
3000	1008	3705	1343	487	9 46	64 2	54	171	11	The Temple is finiſh'd, 1 *Kings* 6. 38.
3001	1007	3706	1344	488	9 47	64 3	55	172	12	The Temple is dedicated, 1 *Kings Chap.* 8, *and Chap.* 9. 1 *to* 10. 2 *Chron. Chap.* 5, 6, 7.

N. B. *The other Tables, being but ſhort, will be plac'd at the Beginning of the Tables of the ſame Nature, in the End of the next Book.*

CHAP.

CHAP. V.

The CONCLUSION.

THUS have we gone thro' the *Chronology* of (*a*) 488 Years, from the Departure of the *Iſraelites* out of *Egypt* to the Finiſhing of the Temple built by *Solomon*, and the following Year of its Dedication. The *Scripture* tells us very plainly the round Sum, and hath divided it very nearly into leſſer Parcels.

	Years
As from the Going out of the *Iſraelites* from *Egypt*, to their (*b*) Entrance into the Land of *Canaan*,	40
From the Entrance into *Canaan*, until (*c*) *Jephthah*'s Meſſage to the *Ammonites*, about	300
From *Jephthah*'s Meſſage, to the Reign of *David*, about	96
David's (*d*) Reign	40
Solomon's (*e*) Reign to the Finiſhing of the Temple	11
To (*f*) the Dedication	1
Total is	488

2. The *Scripture* mentions ſeveral of theſe Years under *Judges*, ſeveral under *Oppreſſors*, ſeveral under the *High Prieſts*, and ſeveral under the *Kings*; but how to reduce them to their proper Times in the groſs Sum is exceeding difficult, and this Difficulty occaſions ſeveral Diſlocations in thoſe ſacred Writings. But for the better Giving an Account thereof it will be neceſſary to treat of the Particular Books as diſtinctly as poſſible from each other, beginning with the Book of *Joſhua*.

3. This Book gives us the Hiſtory of forty Years from the Time of the Entering into *Canaan* to the Death of their firſt Governor there. As ſoon as GOD had appointed *Joſhua* to ſucceed *Moſes*, had given him Inſtructions to obſerve the Book of the Law, to underſtand it, and to practiſe it, had deſcrib'd the Borders of the Land, and promis'd to aſſiſt him in the Conqueſt of it, *Joſhua* orders two Men to paſs over *Jordan*, and ſpy out the Land ſecretly, as it is recorded in the ſecond Chapter: and at their Return he gave the *Iſraelites* full Directions for their Paſſing over *Jordan*, as they are mention'd in the firſt Chapter. This Diſlocation was obſerv'd by our great *Primate* in his *Annals*, and is evident from (*g*) the Advice of *Rahab* to the Spies to abide in the Mountains three Days, and their Taking her Advice. Now it is mention'd (*h*) before, that *Joſhua commanded the officers of the people, ſaying, Prepare your victuals, for within three days* (or as ſoon as the three Days are ended) *ye ſhall paſs over this Jordan.* So that had this Command been given before the Spies were ſent, it muſt have been executed before they had return'd. However the HOLY GHOST was willing to place it in this Method, to connect the Eſtabliſhing of *Joſhua* by GOD as their Governour, with the firſt publick Acts that he did in his Government, and the ſolemn Promiſe of the People to obey him as ſuch; and alſo to join the Hiſtory of the Spies, who paſs'd over *Jordan* to view the Land, with the Hiſtory of the whole Multitude, who ſoon after paſs'd over to take Poſſeſſion of it.

4. In the (*i*) fifteenth, ſixteenth, ſeventeenth, and nineteenth Chapters of *Joſhua*, there are ſome things briefly related concerning the Tribes of *Judah*, *Ephraim*, *Manaſſeh* and *Dan*, which more properly belong to the Times of the Judges, and (*k*) are more largely mention'd there. However, nothing is more common, than to give an Abridgment at firſt, of what is intended to be more particularly deſcrib'd ſoon after. And we may obſerve from (*l*) the five laſt Verſes of this Book, that *Joſhua* himſelf was not the Author of the Book, which goes under his Name. So that it is moſt probable, that the Books of *Joſhua*, *Judges*, and *Ruth* were written by *Samuel* the Prophet, who omitted all the Stories of the High Prieſts in theſe Books, that he might have no Occaſion to mention any thing of himſelf, which was afterward done by another Hand, in the firſt of thoſe Books which go under his Name.

5. So that the true *Chronological* Reading thereof is thus,

First, *Joſh.* 1. 1 to 10.
Then *Joſh. Chap.* 2.
Then *Joſh.* 1. 10 *to the End.*
Then *Joſh. Chap.* 3, 4, 5, 6, 7, 8, 9, 10, 11, at the end of which Chapter it is ſaid, That

(*a*) 480 *Years from the Departure out of* Egypt, *to the Laying of the Foundation*, 1 Kings 6. 1. *Seven Years to the Finiſhing of it*, 1 Kings 7. 38. *and one Year to the Dedication. Compare* 1 Kings 7. 38. *and the Dedication following*, 2 Chron. 7. 13. (*b*) Exod. 16. 35. Num. 14. 33, 34. Num. 32. 13. Num. 33. 38. Deut. 1. 3. Deut. 2. 7. Deut. 8. 2. Deut. 8. 2, 4. Deut. 29. 5. Joſh. 5. 6. Nehem. 9. 41. Pſal. 95. 10. Amos 2. 10. Amos 5. 25. Acts 7. 36, 42. Acts 13. 18. Heb. 3. 9, 17. (*c*) Judg. 11. 26. (*d*) 2 Sam. 5. 4, 5. 1 Kings 2. 11. 1 Chron. 29. 26, 27. (*e*) 1 Kings 6. 38. (*f*) 2 Chron. 7. 10. (*g*) Joſh. 2. 16. (*h*) Joſh. 1. 11. (*i*) *Chap.* 15, 16, 17, *and* 19. 40 *to* 49. (*k*) Judg. 1. 1 *to* 21, *and* 27, 28, 29, *and Chap.* 17. 18. (*l*) Joſh. 24 29 *to the End.*

the land had reſt from war; ſo that the *Reubenites*, the *Gadites* and the half Tribe of *Manaſſeh* did now return home to their Families, their Buſineſs being only to paſs over (*m*) arm'd with their Brethren, and accompany them in their Wars.

The next therefore in Order is *Joſhua*, Chap. 22. which was deferr'd to that Place, becauſe the ſacred Author, treating of what was done on the weſt Side of *Jordan*, was willing to diſpatch that Hiſtory, before he mention'd any thing, which happen'd on the other Side.

Then *Joſhua*, Chap. 12.

Then with thoſe Chapters of *Joſhua*, which treat concerning the Diviſion of the Land, and Settling the Tribes in their ſeveral Poſſeſſions, it may not be improper, nor unprofitable to read thoſe Chapters in the firſt Book of *Chronicles* that do mention the Fathers, and chief Men in every Tribe, and thoſe who were the Planters and Raiſers of Families in their ſeveral Poſſeſſions. And then reſerving (*n*) thoſe Particulars already mention'd to be read with the Book of *Judges*, the Remainder of the Book of *Joſhua* will ſtand thus.

With *Joſh.* 13. 1 to 24, which deſcribes the Poſſeſſions of *Reuben*, read 1 *Chron.* 5. 1 to 11, and 5. 18 to 23.

With *Joſh.* 13. 24 to 29, which deſcribes the Poſſeſſions of *Gad*, read 1 *Chron.* 5. 11 to 18.

With *Joſh.* 13. 29 to the End, which deſcribes the Poſſeſſions of the half Tribe of *Manaſſeh* beyond *Jordan*, read 1 *Chron.* 5. 29 to the End. And theſe Poſſeſſions being deſcrib'd before the Deſcriptions of the reſt, ſeems to argue, that they return'd to them, before the Land of *Canaan* was divided among the reſt.

With *Joſh.* Chap 14 and 15, which deſcribes the Poſſeſſions of *Judah*, read 1 *Chron.* Chap. 2, 3, and Chap. 4. 1 to 24.

With *Joſh.* 16. 1 to 10, which deſcribes the Poſſeſſions of *Ephraim*, read 1 *Chron.* 7. 20 to 30.

With *Joſh.* 17. 1 to 12, and 17. 14 to the End, which deſcribes the Poſſeſſions of the half Tribe of *Manaſſeh* in the Land of *Canaan*, read 1 *Chron.* 7. 14 to 20.

Then *Joſh.* 18. 1 to 11, and with *Joſh.* 18. 11 to the End, which deſcribes the Poſſeſſions of *Benjamin*, read 1 *Chron.* 7. 6 to 13, and 1 *Chron.* 8. 1 to 33; and at the ſame Time with 1 *Chron.* 8. 33 to the End, read 1 *Chron.* 9. 35 to the End.

With *Joſh.* 19. 1 to 10, which deſcribes the Poſſeſſions of *Simeon*, read 1 *Chron.* 4. 24 to the End.

With *Joſh.* 19. 10 to 17, which deſcribes the Poſſeſſion of *Zebulun*, there is nothing in the Book of *Chronicles*.

With *Joſh.* 19. 17 to 24, which deſcribes the Poſſeſſion of *Iſſachar*, read 1 *Chron.* 7. 1 to 6.

Wirh *Joſh.* 19. 24 to 32, which deſcribes the Poſſeſſion of *Aſher*, read 1 *Chron.* 7. 30 to the End.

With *Joſh.* 19. 32 to 40, which deſcribes the Poſſeſſion of *Naphthali*, read 1 *Chron.* 7. 13.

With *Joſh.* 19. 40 to 47, and Verſe 48, which deſcribes the Poſſeſſions of *Dan*, there is nothing in the Book of *Chronicles*.

Then *Joſh.* 19. 49, 50, 51.

Then with *Joſhua* Chap. 20 and 21, which deſcribes the Poſſeſſions of the *Levites*, read 1 *Chron.* Chap. 6. and Chap. 9. 1 to 35.

Then *Joſh.* Chap. 23 and 24.

6. The Book of *Judges* conſider'd by it ſelf, and compar'd with the Title which it bears, cannot well be reduc'd into a better Method. The five laſt Chapters, which treat of the Idolatry of the Tribe of *Dan*, and the Slaughter of the *Benjamites*, ought in a *Chronological* Order to be inſerted between the tenth and eleventh Verſes of the ſecond Chapter. The principal Reaſon of its being plac'd laſt is this, The HOLY GHOST was willing to deſcribe firſt the Actions of thoſe, who govern'd the greateſt Part of the whole Land before the Actions of any particular Tribe, which is moſt agreeable to the Title of the Book; and eſpecially their Actions againſt their Enemies before the Account of their Seditions one againſt another. This is the Method, which *Lucius Florus* took in his Epitome of the *Roman* Hiſtory, and for which he was never blam'd. However they who are more critical to inquire, why it ſhould be plac'd immediately after the Hiſtory of *Samſon*, and immediately before the Hiſtory of *Samuel*, may take the following Reaſons.

1. That the Reader obſerving (*o*) how their State Polity fail'd them in the Death of *Samſon*, who (*p*) was a *Danite*, might preſently be ſhew'd GOD's Juſtice in it, becauſe their Religion had firſt fail'd among the *Danites*.

2. That when he obſerves, that (*q*) eleven hundred Pieces of Silver were given by every *Philiſtine* for the Ruin of *Samſon*, he might preſently obſerve (*r*) the eleven hundred Pieces of Silver given by *Micah*'s Mother for the Making of an Idol, which ruin'd Religion in *Samſon*'s Tribe.

3. That the Story of *Micah* (*s*) of the Hill Country of *Ephraim* the firſt Deſtroyer of Religion, and the Story of *Samuel* of (*t*) the Hill Country of *Ephraim*, the firſt Reformer of Religion, might be plac'd near to each other.

But that the Stories contain'd in the five laſt Chapters of *Judges* could not be long

(*m*) Numb. 32. 6 to 33. (*n*) Joſh. *Chap.* 15, 16, 17, *and Chap.* 19. 40 to 49. (*o*) Judg. 13. (*p*) Judg. 13. 1, 2, 3, 24, 25. (*q*) Judg. 16. 5. (*r*) Judg. 17. 2. (*s*) Judg. 17. 1. (*t*) 1 Sam. 1. 1.

after

after the Death of *Joſhua*, and are therefore rightly plac'd as before, will be evident from the following Reaſons.

1. The *Danites* were unſettl'd, when (*u*) the Stories of the ſeventeenth and eighteenth Chapters came to paſs, and therefore this could not be long after the Death of *Joſhua*.

2. *Phinehas* (*x*) the Son of *Eleazar*, who turn'd away the Wrath of GOD in the Wilderneſs, was (*y*) alive at the Battle of *Gibeah*.

3. The Wickedneſs of (*z*) *Gibeah* is (*a*) reckon'd to be their firſt Wickedneſs.

4. *Deborah*, who was (*b*) contemporary with *Barak* the third Judge, ſpeaks of the (*c*) forty thouſand in *Iſrael*, who periſh'd by *Benjamin*, as if neither Sword nor Spear had been among them.

5. *Mahaneh Dan* or *The Camp of Dan*, which (*d*) was ſo nam'd upon the March of the *Danites*, when they ſet up their Idolatry, is (*e*) mention'd in the Story of *Samſon*, tho' that Story is ſet before their March.

6. *Dan* is (*f*) omitted among the ſealed of the LORD, becauſe Idolatry firſt began in his Tribe, as was mention'd before.

7. *Ehud* may (*g*) be very well ſuppos'd to have been (*h*) one of the left handed *Benjamites*, and one of them who eſcap'd at the Rock of *Rimmon*; and he was the ſecond of the Judges.

8. After the Book of *Judges*, follows the Book of *Ruth*, the Hiſtory whereof is (*i*) expreſly ſaid to happen, *in the days when the judges ruled*, and therefore according to a *Chronological Order* ought to be inſerted among them. Its Subject is very different from the reſt, and for this Reaſon it is a diſtinct Book, and it is of ſo private a Nature, that at that Time among the Generality of People it might have been thought not worth the Recording. But we *Chriſtians* may plainly ſee the Wiſdom of GOD in Ordering this Book to be written. It had (*k*) been foretold to the *Jews*, that the MESSIAH ſhould be of the Tribe of *Judah*; and it was afterward reveal'd farther, that he ſhould be (*l*) of the Family of *David*; and therefore it was neceſſary for the full Underſtanding of theſe Propheſies, that a Hiſtory of the Family of *David* in that Tribe ſhould be written before theſe Propheſies ſhould be reveal'd, as it is ſuppos'd to be written by *Samuel* the Prophet upon his Anointing of *David*. Thus there could not be the leaſt Suſpicion of any Fraud or Deſign; and thus this Book, theſe Propheſies, and the Accompliſhment of them, ſerve to explain each other.

8. The true Place of Inſerting this Book is at (*m*) the Time of the Birth of *Obed* the Son of *Boaz* and *Ruth*, which is mention'd at the End of this Book, with the Genealogy from *Pharez* the Son of *Judah* to *David*, as Matters of Fact, and by St. *Matthew* as apply'd to CHRIST. In St. *Matthew* it is ſaid, (*n*) that *Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth:* and therefore taking it for granted (as it hath been already prov'd in the Beginning of this Book) that *Boaz* was born to *Salmon* by *Rahab*, about 42 Years after the Entrance into *Canaan*, and *Obed* was born to *Boaz*, when he was about 54 Years of Age, the Birth of *Obed* will happen about 96 Years after the Entrance into *Canaan*, which was in the Time when the *Iſraelites* had Reſt, under *Othniel* the firſt of the Judges, as it is *Judg.* 2. 9, 10, 11, and therefore the Book of *Ruth* will regularly follow thoſe Verſes.

9. As the Book of the *Judges* gives an Account of the civil and military State of the *Iſraelites*, and the firſt Book of *Samuel* gives an Account of their eccleſiaſtical State at the ſame Time; ſo it may be moſt proper to read firſt the one and then the other. However, he who will be ſo curious as to obſerve an exact *Chronological* Method, may intermix a Part of the firſt Book of *Samuel*, with the Book of *Judges*, in the following Manner.

Judges 1. 1 to 11.
Joſhua 14. 6 to the End.
With *Judges* 1. 11 to 16, read *Joſhua* 15. 13 to 21.
Judges 1. 22 to 27.
With *Judges* 1. 27, 28, read *Joſhua* 17. 11 to the End.
With *Judges* 1. 29, read *Joſhua* 16. 9, 10.
Judges 1. 30, to 2. 11.
Judges Chap. 17.
With *Judges* Chap. 18, read *Joſh.* 19. 47, 48.
Judges Chap. 19, 20, 21.
Judges 2. 11, to 3. 12.
The Book of *Ruth*.
Judges 3. 12 to the End, with Chap. 4, 5, 6, 7, 8, 9, and to Verſe 5.
Judges 13. 1 to 25, where the Birth of *Samſon* is poſtpon'd, that the whole Hiſtory of his Life may be taken in together.
1 *Samuel* Chap. 1, and 2 to Verſe 22.
Judges 10. 5 to the End. Chap. 11, and Chap. 12, to Verſe 10.
Judges 13. 25. Chap. 14, 15, and Chap. 16. 1, 2, 3.
Judges 12. 10, 11, 12, 13, 14.
1 *Samuel* 2. 22 to the End, and Chap. 3.

(*u*) Judg. 18. 1. (*x*) Num. 5. 7, 8, 11, 12, 13. (*y*) Judg. 20. 28. (*z*) Judg. 19. 12, 13, 14, 15, 16, 20, 21, 22. (*a*) Hoſea 10. 9. (*b*) Judg. 4. 4, 5, 6. (*c*) Judg. 5. 8. (*d*) Judg. 18. 12. (*e*) Judg. 13. 25. (*f*) Rev. 7. 3, 4, 5, 6, 7, 8. (*g*) Judg. 3. 15 *to* 29. (*h*) Judg. 20. 16. Judg. 20. 47. (*i*) Ruth 1. 1. (*k*) Gen. 49. 10. (*l*) Pſal. 89. 34, 35, 36, 37. (*m*) Ruth 1. 2, *and* 4. 16, 17. (*n*) Matth. 1. 5.

Judges

Judges 16. 4 to the End.
1 *Samuel* Chap. 4.
Judges 12. 15.
1 *Samuel* Chap. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15.

N. B. That tho' there are ſo many Diſlocations in Point of Time in the Books of *Judges* and the firſt Book of *Samuel*; yet the Hiſtory it ſelf could not be better laid, than as it is in the *Scriptures*. For there being ſome Judges in the north and eaſt Parts of *Canaan*, and others in the ſouth and weſt Parts, particularly there being ſeveral Judges in the North and Eaſt, whilſt *Eli* was both High Prieſt and Judge, and *Samſon* was a Warriour in the South and Weſt, it was neceſſary to give the Hiſtory of each of theſe diſtinct from one another, as alſo a diſtinct Account of their Wars abroad, and their Diſturbances at home, and alſo of their civil and eccleſiaſtical Affairs. And it is obſervable, that in the midſt of all this Variety there are ſeveral Hints, by which the Times of each Tranſaction may be reduc'd to their proper Order.

10. After this Time the Hiſtory of *Saul* is ſo intermix'd with the Hiſtory of *David*, that it will be neceſſary to take in ſeveral particular Pſalms penn'd on particular Occaſions. And from hence alſo to the *Babyloniſh* Captivity, and a little Time after, the Hiſtory of the Kings of *Iſrael* and *Judah*, is treated of not only in the Books of *Samuel* and the Kings, but alſo in the Books of *Chronicles*; ſo that it may be convenient to compare them together, as far as the Dedication of the Temple of *Solomon*, in the following Method.

1 *Sam.* Chap. 16, and 17. 1, 2, 3.
1 *Chron.* 13. 9, 10. 2 *Sam.* 23. 9, 10. This Story is mention'd by it ſelf, in theſe two Places, that the Story of *David* and *Goliath* might not be interrupted.
1 *Sam.* 17. 3 to the End.
1 *Sam.* Chap. 18, 19, and *Pſal.* 59.
1 *Sam.* Chap. 20, and 21 to Verſe 10, and *Pſal.* 56.
1 *Sam.* 21. 10 to the End, and *Pſal.* 34.
1 *Sam.* 22, Part of the firſt Verſe, and *Pſal.* 142.
1 *Sam.* 22, the latter Part of the firſt Verſe, and Verſe 2, and 1 *Chron.* 12. 8 to 19.
2 *Sam.* 23. 13, 14, 15, 16, 17. compar'd with 1 *Chron.* 11. 15, 16, 17, 18, 19, 20. Here is the Place of *David*'s Longing for the Water of *Bethlehem*, and the following Tranſactions, tho' it is reſerv'd for its proper Place in the Reckoning up of *David*'s Worthies; ſince here it is more eſpecially intended to relate the Acts of *David*, and not of his Worthies. And all the other Acts, 2 *Sam.* 23. 8, 20, 21, and 1 *Chron.* 11. 10, 11, 22, 23, 24, 25. muſt either be plac'd here, or elſe it is impoſſible where to fix them.
1 *Sam.* 22, Verſe 3 to the End, and *Pſal.* 52.
1 *Sam.* 23. 1, 2, 3, 4, and Part of 5. 2 *Sam.* 23. 18, 19, and 1 *Chron.* 11. 20, 21.
1 *Sam.* 23. Part of Verſe 5, to Verſe 24, and *Pſal.* 54.
1 *Sam.* 23. 24 to the End, and *Pſal.* 63.
1 *Sam.* 24. 1, 2, and Part of 3. 2 *Sam.* 23, 20. 1 *Chron.* 11. 22.
1 *Sam.* 24, Part of Verſe 3, to the End of the Chapter, and *Pſalm* 57.
1 *Sam.* 25, and *Pſalm* 58.
1 *Sam.* Chap. 26 and 27, compar'd with 1 *Chron.* 12. 1 to 19.
1 *Sam.* Chap. 28 and 29, compar'd with 1 *Chron.* 12. 19, 20, 21, 22.
1 *Sam.* Chap. 30 and 31, compar'd with 1 *Chron.* Chap. 10.

The ſecond Book of *Samuel*, and the remaining Part of the firſt Book of the *Chronicles*, contain the Hiſtory of the Reign of *David*; ſo that it may not be improper to compare them together, with the reſt of the *Pſalms*, in the following Order.

2 *Sam.* Chap. 1, 2, 3, 4.
2 *Sam.* 5. 1 to 11, and 1 *Chron.* 11, throughout. Here in the Book of the *Chronicles* is an Account of *David*'s Worthies, which Catalogue is alſo mention'd in the Book of *Samuel*, but with this Difference of Place, that in the *Chronicles* it is ſet at the Beginning of *David*'s Reign, and in *Samuel* at the latter End, which is the Reaſon of ſo many Differences in their Names. The Book of *Chronicles* mentions thoſe Men, who had help'd *David* to his Settlement in the Kingdom; and the Book of *Samuel* mentions thoſe who had ſtuck to him all the Time of his Reign, or died in his Service, and ſo help'd to keep him in that Settlement: And to theſe are added ſeveral others in 1 *Chron.* 12. 23 to the End, where they are mention'd, who came alſo to *Hebron* for the ſame Purpoſe.

11. The Story which follows, contains a Difference in the Order, as it is laid down in theſe two Books. The Book of *Samuel* mentions firſt the Story of *Hiram*'s Kindneſs and Reſpect to *David*, as alſo of *David*'s Children, and two Battles with the *Philiſtines*; and then it relates the Fetching up of the Ark. But the Book of *Chronicles* firſt relates the Fetching up of the Ark, and then thoſe Stories of *Hiram*'s Kindneſs, *David*'s Children, and the Battles of the *Philiſtines*. But the Methodizing theſe Stories into their proper Time and Order will require, that they be taken thus,

1 *Chron.* 13. 1, 2, 3, 4.

David conſults with the Captains, that had come to him to *Hebron*, and had gone with him to *Jeruſalem*, about the Fetching up of the Ark. This was but a Conſultation and an Agreement about the Matter; but the thing is not done, for all *Iſrael* is to be ſent to firſt about it, and a Time to be appointed, when they ſhall come together.

Hereupon

Hereupon the Companies now preſent depart own Homes, until they ſhall have Notice of the Time appointed.

2 *Sam.* 5. 11 to the End. 1 *Chron.* 14 throughout.

When all the *Iſraelites* were departed to their own Houſes, *Hiram* King of *Tyre*, hearing of *David*'s Coronation, and of the Taking of *Jeruſalem*, ſends betimes to him to enter into a League with him, and preſents him with Cedar and Workmen to build him an Houſe. Upon this *David*'s Marriages and Children are reckon'd up, who tho' they were born in ſeveral Years, are all mention'd together, the better to give an Account at once of his Family and Proſperity.

In this Space, between the Peoples Departing from *David*'s Coronation, and their Meeting again to fetch up the Ark, *David* being left of thoſe Multitudes, and *Jeruſalem* not yet fully fortified, the *Philiſtines* came twice to the Valley of *Rephaim*, which lay near *Jeruſalem*, thinking to ſurprize *David*, and he beats them both Times.

After this the People meet in a vaſt Number for the Fetching up of the Ark; and *David* pens a particular Pſalm for ſo ſolemn an Occaſion.

So that read 2 *Sam.* 6. 1, 2, 3.
Then *Pſal.* 68.
After that 2 *Sam.* 6. 4 to 12.
And with it 1 *Chron.* 13. 5 to the End.
2 *Sam.* 6. 12, with 1 *Chron.* 15. 1.
Then 1 *Chron.* 15. 2 to 15.

How *David* removes the Ark from the Houſe of *Obed-edom*, and pens a Pſalm proper now to be read, *viz.*

Pſal. 132.

2 *Sam.* 6, Part of Verſe 12. 1 *Chron.* 15 to the End, and Chap. 16 throughout.

David removes the Ark, ſeats it in its Place that he had prepared for it, and appoints ſome Pſalms for the Sanctuary, *viz.*

Pſal. 96. 105 and 106.
And probably alſo
Pſal. 91, 93, 95, 97, 98, 99, 100, 101, 103, 121, and 122.

And perhaps the conſtant and ordinary Pſalms, which are (*o*) ſuppos'd to be theſe.

On the firſt Day of the Week, *Pſal.* 24.
On the ſecond Day of the Week, *Pſal.* 48.
On the third Day of the Week, *Pſal.* 82.
On the fourth Day of the Week, *Pſal.* 94.
On the fifth Day of the Week, *Pſal.* 81.
On the ſixth Day of the Week, *Pſal.* 93.
On the Sabbath Day, *Pſal.* 92.

2 *Sam.* 6. 20 to the End.

2 *Sam.* 7, throughout, and 1 *Chron.* 17 throughout, with the Pſalms ſuppos'd to be then compos'd, *viz.*

Pſal. 2. 16. 72. 110. 118.

2 *Sam.* 8. 1 to 5. 1 *Kings* 11. 23, 24, 25. and 2 *Sam.* 8. 5 to 13, and *Pſal.* 60. 2 *Sam.* 21. 18, and 1 *Chron.* 20. 4.

2 *Sam.* 8. 13, and *Pſal.* 108, and 1 *Kings* 11. 14 to 21.

2 *Sam.* 8. 14 to the End; and with 2 *Sam.* 8 read 1 *Chron* 18, and 1 *Sam.* 21. 19, 20, 21, 22, and 1 *Chron.* 20. 5, 6, 7, 8.

1 *Kings* 11. 15 to 21, which is poſtpon'd to that Time, that all the Story of *Hadad* might be mention'd together.

2 *Sam.* 21. 15, 16, 17.

2 *Sam.* Chap. 9.

2 *Sam.* Chap. 10, and 1 *Chron.* Chap. 19.

2 *Sam.* 11. 1, and 1 *Chron.* 20. Part of Verſe 1.

2 *Sam.* 11. 2 throughout, and Chap. 12. 1 to 15, with *Pſalm* 51.

2 *Sam.* 12. 15 to 24.

2 *Sam.* 15. 26 to the End, and 1 *Chron.* 20. Part of Verſe 1, and Verſe 2, 3.

2 *Sam* 13 throughout.

2 *Sam.* 12. 24, 25. The Story of *Solomon*'s Birth is join'd to the Story of the Child that died, that GOD's Reconciliation to *David* might be ſhewn immediately after the Relation of his Anger againſt him. His Anger was ſhewn in Taking away the Child, that was conceiv'd in Adultery. His Reconciliation is ſhewn by GOD's Delighting in a Child born in Marriage with the ſame Woman. Beſides, his Birth is mention'd before the Taking of *Rabbah*, tho' it was ſome Time after, becauſe the Text relating the Story of *Bathſheba* in its proper Place, would conclude it altogether.

2 *Sam.* Chap. 14 throughout, and Chap. 15. 1 to the Middle of Verſe 32, and *Pſal.* 3.

2 *Sam.* 15 Part of Verſe 32, to the End, and Chap. 16. 1 to 14, with *Pſal.* 7.

2 *Sam.* 16. 14, where *David* is at *Jordan*, and compoſes *Pſalm* 42 and 43.

2 *Sam.* 16. 15 to 22, when *David* compoſeth *Pſal.* 55.

2 *Sam.* 16. 22, 23, and Chap. 17, 18, 19, and Chap. 20. 1, 2, 3, when *David* compoſed *Pſal.* 30.

2 *Sam.* 20. 4 to 23, and *Pſal.* 4, compos'd at that Time.

2 *Sam.* 20. 23, 24, 25, 26.

2 *Sam.* 21. 1 to 15.

2 *Sam.* Chap. 22, and *Pſal.* 18.

2 *Sam.* 23. 1 to 8.

2 *Sam.* 24, and 1 *Chron.* 21.

1 *Chron.* 22. 1, 2, 3, 4, 5.

1 *Kings* Chap. 1, throughout, and 1 *Chron.* 23. 1.

1 *Chron.* 22. 6 to the End.

1 *Chron.* 23. 2 to the End, and Chap. 24, and 25.

12. At this Time it may be proper to take in the *Pſalms*, which were extant in *David*'s Time, either ſuch which are aſcrib'd to the

(*o*) Lightfoot, *Vol.* 1. *Page* 22, *out of* Tamid *ubi ſuper* Roſh haſhanah, *fol.* 31. Maimonides *in* Tamid. *perek* 6.

chief Singers which he appointed, and are therefore ſuppos'd by ſome to have been made by them; particularly *Pſal.* 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, and 83, which are aſcrib'd to *Aſaph*; *Pſal.* 42, 44, 45, 46, 47, 48, 49, 84, 85, and 87, which are aſcrib'd to the Sons of *Korah*; and *Pſal.* 39, 62, and 77, which are aſcrib'd to *Jeduthun*; and the reſt, which have *David*'s Name, or which have no Name prefix'd to them, and yet (*p*) may be ſuppos'd to be his, as *Pſal.* 1, 5, 6, 8, 10, 11, 12, 13, 14, 15, 17, 19, 20, 21, 22, 23, 25, 26, 27, 28, 29, 31, 32, 33, 35, 36, 37, 38, 40, 41, 50, 53, 60, 61, 64, 65, 66, 67, 69, 70, 71, 86, 102, 104, 107, 108, 109, 111, 112, 113, 114, 115, 116, 117, 119, 120, 123, 124, 125, 126, 127, 128, 129, 130, 131, 133, 134, 135, 136, 138, 139, 140, 141, and 143 to the End.

1 *Chron.* Chap. 26, 27, 28, and Chap. 29. 1 to 26.

1 *Kings* 2. 1 to 10, and with Verſe 10, 11, read 1 *Chron.* 29. 26, 27, 28, 29, 30.

1 *Kings* 2. 12 to 39.

1 *Kings* 3, to 22, and 1 *Kings* 11. 21, 22.

1 *Kings* 3. 22 to the End, and with this read 2 *Chron.* 1. 1 to 14.

Here the Story of the Death of *Shimei* is anticipated, and join'd to the Story of his Confinement, tho' it was three Years after, that the whole Account might be mention'd at once. So alſo the Story of *Solomon*'s Marrying *Pharaoh*'s Daughter is laid ſooner than its proper Time; for it was not before, but after *Solomon*'s Going to *Gibeon*, and there Begging Wiſdom of GOD. But when we conſider the Scope of the Stories preceding, namely, the Death of *Adonijah*, *Joab* and *Shimei*, and the Excluſion of *Abiathar* from the Highprieſthood, the Reaſon of *Solomon*'s Marriage with *Pharaoh*'s Daughter being join'd with them will eaſily appear, becauſe the HOLY GHOST was willing to place together all the politick Ways of *Solomon* for the Eſtabliſhing of his Kingdom, which were theſe two, the Taking away thoſe that might diſquiet it home, and the Making a League and Affinity with powerful Princes abroad; and then it proceeds to tell the ſure and divine Way how to eſtabliſh it; and this is alſo mention'd to be of two Sorts, *viz.* Loving the LORD, and Begging Wiſdom of him.

13. The Hiſtory of the fourth Chapter of the firſt Book of *Kings*, and the latter Part of the firſt Chapter of the ſecond Book of *Chronicles*, is not of any fix'd or determinate Date, or tied to any one Year, but it may equally ſerve for many Years; for it ſheweth the Growth and Continuance of *Solomon*'s Strength, Eſtabliſhment and Proſperity in his Kingdom, and the Evidence of his Wiſdom all his Life-time, till he declin'd to Idolatry. And therefore as for the Method and Place of it, it might have been laid in any Part of the Story, and this particular Inference might have been made of it, wherever it had been laid. However, it was very proper to lay it in the Beginning of this Hiſtory, that the general Matters relating to his Power and Proſperity might be concluded, before there is any Account of particular Actions. There is no Doubt, but the Tranſactions between *Solomon* King of *Iſrael*, and *Hiram* King of *Tyre*, were very early in *Solomon*'s Reign, becauſe he would not loſe Time toward the Building of the Temple. But it was thought more proper to diſpatch the others before as general Subjects, that particular Stories might be the better treated of afterward, and receive no Interruption.

1 *Kings* Chap. 4 and 5, and 2 *Chron.* 1. 14, 15, 16, 17, and Chap. 2 throughout.

1 *Kings* 2. 39 to the End, and Chap. 3. 1, 2.

1 *Kings* 6 throughout, and Chap. 7. 13 to the End. 2 *Chron.* Chap. 3 and 4.

1 *Kings* Chap. 8 throughout, and 2 *Chron.* Chap. 5, 6, and 7 to Verſe 11.

If we compare 1 *Kings* 6. 38, with 1 *Kings* 7. 1, and 9, 10, it will appear, that *Solomon* began not to build his own Palaces, until the Temple was finiſh'd. However, the Story of thoſe Buildings, 1 *Kings* 7. 1 to 13. is immediately join'd to the Building of the Temple, that all Matters relating to Architecture might be laid together.

(*p*) *Thus* Pſalm 2, *tho' it hath no Title, is expreſly aſcrib'd to* David, Acts 4. 25.

BOOK

BOOK VI.

CHAP. I.

From the Dedication of the Temple of Solomon, *to the* Babyloniſh *Captivity.*

Anno ante CHRISTUM 1007.

FROM the Dedication of the *Temple* of *Solomon* in the twelfth Year of his Reign, to the Time of the (*a*) Taking of *Jeruſalem* in the eleventh Year of *Zedekiah*, and the Carrying of the *Jews* Captives into *Babylon*, were four hundred and twenty Years.

2. This Space of Time is divided into two Parcels. Firſt, From the Dedication of the *Temple*, to the (*b*) Setting up of the Golden Calves by *Jeroboam*, or thirty Years; and ſecondly, From thence to the *Babyloniſh* Captivity, or three hundred and ninety Years.

3. The Time from the Dedication of the *Temple*, to the Setting up of the Golden Calves, is alſo divided into two Parts, *viz.* eight and twenty Years in the Time of *Solomon* the Father, and two Years in the Time of *Rehoboam* the Son. The 28 Years during the Reign of *Solomon*, is thus prov'd: *Solomon* reign'd (*c*) forty Years in all. In the (*d*) eleventh Year of his Reign, and the eighth Month, the Temple was finiſh'd; and in the (*e*) following Year, or the twelfth, and the ſeventh Month, the Dedication was completed; ſo that if theſe twelve are ſubtracted from forty, the Remainder is eight and twenty. As for the Year of *Rehoboam*'s Reign, when the golden Calves were ſet up, all *Chronologers*, whom I know of, agree to place it in the firſt Year of his Reign; but I ſuppoſe it to have been in the ſecond. For let us ſuppoſe (as it is very probable) that *Solomon* died in the latter End of a *Julian* Year, or in the Winter. In the Beginning of the Spring in the next Year, when the Seaſon was fit for Travelling, *Jeroboam* was ſent for from *Egypt*. He comes. The People treat with *Rehoboam*. The Conferences are broken off. A Revolt enſues. *Rehoboam* ſends a Meſſage. Then he raiſeth an Army, and the Army is disbanded. Here is a Summer's Work. *Jeroboam* builds *Penuel*, and fortifies himſelf. Here is the Work for the following Winter. And then at the *Paſſover*, in the next or ſecond Year, and in the Spring, *Jeroboam* ſets up the golden Calves, to prevent the People from Going up to *Jeruſalem*. So that theſe two Years, added to the twenty eight beforemention'd, make thirty in all; and theſe 30 ſubtracted from the Year before CHRIST 1007, leave 977, for the Year in which theſe Calves were erected.

4. From the Setting up of the golden Calves, to the *Babyloniſh* Captivity, were

(*a*) 2 Kings 25. 2, 3, 4. 2 Chron. 36. 11. Jer. 52. 5, 6, 7. (*b*) 1 Kings 12. 28. (*c*) 1 Kings 11. 42. 2 Chron. 9. 30. (*d*) 1 Kings 6. 38. (*e*) 2 Chron. 7. 10.

three

three hundred and ninety Years. These Years are thus reckon'd up in a gross Sum by (*f*) the Prophet *Ezekiel*, *I have laid upon thee the years of their iniquity, according to the number of days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou shalt accomplish them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days, I have appointed thee each day for a year.* In Explaining of these Words all Commentators agree, First, That here is an exact Sum of three hundred and ninety Years mention'd; Secondly, That this Sum is to begin from the Year, when *Jeroboam* did first set up the golden Calves; And Thirdly, That these are not to be taken for two different and distinct Sums, as if it was 390 Years from the Setting up of the Golden Calves to the Captivating of the ten Tribes, in the Reign (*g*) of *Hoshea* King of *Israel*, and forty Years from thence to the Captivating of *Judah*, when (*h*) *Jehoiakim* was first carry'd away Captive by *Nebuchadnezzar*. For it was but two hundred Years, and a little above an half, between the two first Periods, and above an hundred Years between the two last; but the forty Years are to be reckon'd and counted within the three hundred and ninety, as the last Years of them, and mark'd out for some special Reason.

5. But where to end these three hundred and ninety Years is not so certainly agreed upon. Our learned *Primate*, Dr. *Prideaux*, and *Marshal* in his *Chronological Tables*, make them to end in the last Captivity of the ten Tribes by *Nebuzaradan*, the Captain of the Guards under *Nebuchadnezzar* King of *Babylon*, which was four Years after the last Destruction of *Jerusalem* in the eleventh Year of King *Zedekiah*. Thus they reckon, that (*i*) by this last Invasion into the Land of *Israel*, the Prophesies of *Isaiah*, *Jeremiah* and *Ezekiel*, and other Prophets relating thereto, were completed. Thus according to their Computation, they make this *Epocha* to contain just 390 Years. According to this they also reckon, (*k*) that from the eighteenth Year of *Josiah*, when the House of *Judah* enter'd into Covenant with GOD to walk wholly in his Ways, to this Time, will be just 40 Years; and so long GOD bore their Walking contrary to his Covenant. But now the stated Time of his Forbearance in Respect of both being fully completed, he completed also the Desolation of both in this last Captivity; in which both had an equal Share, Part of them, who were now carry'd away, being of the House of *Judah*, and Part of the House of *Israel*. If this *Hypothesis* is allow'd, it puts all the former *Astronomical Calculations* into Confusion; and therefore there is a Necessity of Making it to end when *Jerusalem* was taken by a long Siege and Famine, in the eleventh Year of *Zedekiah*. Of this (*l*) Dr. *Prideaux* gives this candid Account: *There are others, who end both the Computations at the Destruction of* Jerusalem; *and to make their Hypothesis good, they begin the forty Years of* GOD's *Forbearance of the House of* Judah, *from the Mission of the Prophet* Jeremiah *to preach Repentance to them, that is, from the* (*m*) *thirteenth Year of* Josiah, *when he was first call'd to this Office; from which Time, to the last Year of* Zedekiah, *when* Jerusalem *was destroy'd, were exactly forty Years. And as to the* 390 *Years Forbearance of the House of* Israel, *according as they compute the Time from* Jeroboam's *Apostacy, they make this Period to fall exactly right also, that is, to contain just* 390 *Years from that Time to the Destruction of* Jerusalem. And *as to the Computing of the* 40 *Years of* GOD's *Forbearance of the House of* Judah, *from the Mission of* Jeremiah *to preach Repentance unto them, it must be acknowledg'd, that from thence to the Destruction of* Jerusalem, *the number of Years falls exactly right: and therefore since* (*n*) *the* 120 *Years of* GOD's *Forbearance of the old World is reckon'd from the like Mission of* Noah *to preach Repentance unto them,* (he adds) *I should be inclin'd to come into this Opinion, and reckon the forty Years of* GOD's *Forbearance of* Judah, *by the* 40 *Years of* Jeremiah's *like Preaching of Repentance unto them. But it cannot be conceiv'd, why* Ezekiel *should reckon the Time of his Mission by* (*o*) *an Æra from the eighteenth Year of* Josiah, (*For the thirtieth Year on which he saith, that he was call'd to the Prophetick Office, is certainly to be reckon'd from thence*) *unless it be with Respect to the* 40 *Years of* GOD's *Forbearance of the House of* Judah, *in his own Prophesies.* In Answer to this it may be consider'd, that (*p*) *Ezekiel* was a Priest, and therefore (*q*) began to enter on the Execution of this Office at thirty Years of Age; and therefore (*r*) *the thirtieth Year*, which he mentions, may be the thirtieth Year of his own Life; which was a very remarkable *Æra* to him, because he began to officiate as a Priest, and was call'd to be a Prophet at the same Time. This learned Author (*s*) adds, *That this Period related purely to the*

(*f*) Ezek. 6. 5, 6. (*g*) 2 Kings 17. 6. (*h*) 2 Kings 24. 1 *to* 5. 2 Chron. 36. 5, 6, 7. (*i*) Prideaux's Historical Connexion, *Anno* 584. (*k*) *Ibid.* 2 Kings 22. 3, &c. 2 Chron. 34. 8, &c. (*l*) Prideaux's Historical Connexion, *Anno* 584. (*m*) Jerem. 1. 1, 2. (*n*) Gen. 6. 3. (*o*) 2 Kings 22. 3, &c. 2 Chron. 34. 8, &c. (*p*) Ezek. 1. 3. (*q*) Num. 4. 2, 3, 22, 23, 29, 30. (*r*) Ezek 1. 1. (*s*) Prideaux *ibid.*

House

House of Iſrael, *as contradiſtinct from the House of* Judah *in this Prophecy, and therefore it cannot be well interpreted to end in the Deſtruction of* Jeruſalem, *in which the House of* Iſrael *had no Concern. For* Jeruſalem *was not within the Kingdom of* Iſrael, *but within the Kingdom of* Judah, *of which it was the Metropolis, and therefore the latter only and not the former had their Puniſhment in it. But this laſt equally affected both, and therefore here may well be ended the Reckoning, which belong'd to both.* But in Anſwer to this, It affected the Children of *Iſrael*, as much as the Prophet had ſaid it ſhould. He ſaith, It ſhall be (*t*) *a ſiege*, and *this* Siege *ſhall be a ſign unto the houſe of Iſrael.* Our SAVIOUR ſpeaks in a parallel Caſe, (*u*) *When ye ſhall ſee Jeruſalem compaſſed about with armies, then know that the deſolation thereof is nigh.* And here was a like Sign to the Houſe of *Iſrael*, that when they ſaw *Jeruſalem* compaſſed about with Armies, they might know, that their Captivity could not be far off. But ſecondly, This laſt Captivity was ſo ſmall, ſo ſudden, and with ſuch little difficulty, that it doth not ſeem to anſwer the Solemnity and Grandeur, with which it is deſcrib'd in the Prophets. All the Account is (*x*) this, *Whilſt* Nebuchadnezzar *lay at the Siege of* Tyre, Nebuzaradan *the Captain of his Guards, being ſent out by him with Part of his Army, invaded the Land of* Iſrael *to take revenge, as it may be ſuppos'd, for the Death of* Gedaliah, *there being no other Reaſon, why he ſhould fall upon the poor Remains of thoſe miſerable People, whom he himſelf had left, and ſettled there. In which Expedition* (*y*) Nebuzaradan *ſeizing upon all the Race of* Iſrael, *that he could meet with in the Land, made them all Captives, and ſent them to* Babylon. *But they all amounted to no more than ſeven hundred and forty and five Perſons, becauſe all the reſt had before fled into* Egypt. In this Expedition here was neither Siege, nor Famine; but the Prophet *Ezekiel* in the Chapter, where this *Epocha* is mention'd, ſpeaks ſo plainly of a Siege and Famine, and even the Siege of *Jeruſalem*, that there needs no more than the Comparing the Prophecy and Hiſtory, to ſhew how it was then fulfill'd. Thus, (*z*) *Son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jeruſalem; and lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it, and ſet battering rams againſt it, round about. Moreover, take unto thee an iron pan, and ſet it for a wall of iron between thee and the city, and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it.* (*a*) *Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thou ſhalt propheſy againſt it, till thou haſt ended the days of thy ſiege.* The Accompliſhment hereof is (*b*) as plainly mention'd: *It came to paſs in the ninth year of the reign of Zedekiah, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his hoſt againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about. And the city was beſieged unto the eleventh year of king Zedekiah. And the city was broken up, and all the men of war fled by night, by the way of the gate, between the two walls which is by the kings garden (now the Chaldeans were againſt the city round about) and the king went the way toward the plain. And the army of the Chaldeans purſued after the king, and overtook him in the plains of Jericho, and all his army was ſcatter'd from him.* The Famine, during the Siege, was exactly (*c*) foretold in the ſame Place. *Take alſo unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof. And thy meat which thou ſhalt eat, ſhall be by weight twenty ſhekels a day: from time to time thou ſhalt eat it. Thou ſhalt alſo drink water by meaſure, the ſixth part of an hin; from time to time ſhalt thou drink.* (*d*) *Moreover he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care; and they ſhall drink water by meaſure, and with aſtoniſhment. That they may want bread and water, and be aſtoniſhed one with another, and conſume away for their iniquity.* And this was exactly fulfill'd in the ſame Siege. For (*e*) *in the eleventh year of king Zedekiah, on the ninth day of the fourth month, the famine prevailed*, and *was ſore in the city, and there was no bread for the people of the land.* So that the 390 Years do plainly end at this Time, when the City was taken, and the King and his People were carried Captives into *Babylon*, an *Epocha* celebrated in (*f*) the New Teſtament, as well as in the Old.

6. But for the (*g*) Dividing of theſe three hundred and ninety Years into Parcels, as the Books of *Kings* and *Chronicles* have done them, the ſureſt and cleareſt way is to make a *Chronological* Table of the collateral Kingdoms of *Judah* and *Iſrael*, whilſt they laſt together from Year to Year, as they will offer themſelves to parallel one another.

(*t*) Ezek. 4. 3. Jerem. 52. 30. (*u*) Luke 21. 20. (*z*) Exek. 4. 1, 2, 3. 52. 4, 5, 6, 7. (*c*) Ezek 4. 9, 10, 11. (*d*) Ezek. 4. 14, 15. (*e*) 2 Kings 25. 3. Jerem. 52. 6. (*f*) Matth. 1. 11, 12. (*g*) Ezek. 4. 5. (*x*) Prideaux's Hiſtorical Connexion, *Anno* 584. (*y*) (*a*) Ezek. 4. 7, 8. (*b*) 2 Kings 25. 1, 2, 3, 4, 5. Jerem.

In theſe *Tables* ſome conſiderable Scruples will ariſe to the Student, as he goes along; which, unleſs he ſees and reſolves, he will never be able to make the Account right, and unleſs he hath ſuch a *Chronological Table* before him, as is here mention'd, he will never be able to ſee them, or find them out. By ſuch a *Table* as is thus made, it may be plainly obſerv'd, that ſometimes the Years are reckon'd compleat, and ſometimes current. But this will breed no Difficulty, ſince it is very common in *Scripture* ſometimes to compute by one Method, and ſometimes by the other, and the Drawing of ſuch a Table will every where plainly ſhew this Variety. But the Particulars, which are undermention'd, are much more obſcure, and will therefore juſtly challenge a more ſerious Study and Conſideration.

1. It is ſaid, that (*h*) *Jeroboam* reign'd two and twenty Years, and (*i*) *Nadab* his Son two Years, and yet (*k*) *Nadab* began to reign in the ſecond Year of *Aſa*, which was in the one and twentieth Year of *Jeroboam*, and ſo *Nadab*'s two Years fall within the Sum of his Father's two and twenty.

Anſwer, The Reaſon of this Account is this, It is ſaid, (*l*) that *the* LORD *ſtroke Jeroboam, and he died*; that is, with ſome ill and languiſhing Diſeaſe, which continued till his Death, that he was not capable of Governing the Kingdom, and therefore he was forc'd to ſubſtitute his Son *Nadab* in his Life-time, about two Years before his Death, and ſo both the Father and the Son died in the ſame Year.

2. It is ſaid, (*m*) That *Baaſha* began to reign in the third Year of *Aſa*, and (*n*) reign'd four and twenty Years, and then it follows, that (*o*) he died in the ſix and twentieth Year of *Aſa*, as the *Scripture* reckons the Years current. And yet (*p*) in the ſix and thirtieth Year of *Aſa*, *Baaſha* came up, and made War againſt *Judah*. So that this War will ſeem to be made by him nine or ten Years after he was dead.

Anſwer, The Reſolution of this from the Original is eaſy. For that Text in the *Chronicles* means not, that *Baaſha* made War againſt *Judah* in the ſix and thirtieth Year of *Aſa*'s Reign, but in the ſix and thirtieth Year of *Aſa*'s Kingdom, that is, ſix and thirty Years from the Diviſion of the Tribes under *Rehoboam*. For *Rehoboam* reign'd ſeventeen Years from the firſt Diviſion, *Abijam* his Son reign'd three Years, and in the ſixteenth Year of *Aſa*, who ſucceded him, this War was made, which was ſix and thirty Years in all from the firſt Diviſion. So that the *Hebrew* Word מלכות ſhould there be render'd *The Kingdom*, and not *The Reign*, and then all would be plain and eaſy. Now the Text dates this War, not from the Time of *Aſa*'s Reign, but from the Time of the Diviſion of the Tribes; becauſe tho' they were hitherto divided in Regard of their Kings, yet they were not totally divided in Regard of their Converſation with, and Affection to one another. For ſome of thoſe, who had revolted, did ſtill retain a good Liking to the Houſe of *David*. But *Baaſha*, to make the Diviſion ſure, builds *Ramah*, that none might go in or come out either to or from *Aſa* King of *Judah*. So that this was a ſecond Diviſion, and therefore the Text gives us an Account, how long Time it was diſtant from the firſt.

3. It is ſaid, (*q*) that *In the one and thirtieth year of Aſa king of Judah began Omri to reign over Iſrael twelve years; ſix years reigned he in Tirzah.* And yet (*r*) it is ſaid, That *in the eight and thirtieth year of Aſa began Ahab the ſon of Omri to reign.* So that the Queſtion is, How there can poſſibly be twelve Years Reign between *Aſa*'s thirty firſt and thirty eighth?

Anſwer, *Omri* began to reign, as ſoon as ever he had ſlain *Zimri*, which was in the twenty ſeventh Year of *Aſa*; but he was not the ſole and intire King till his thirty firſt. For *Tibni* his Competitor and Cor-rival for the Crown held him in Agitation and Wars till *Aſa*'s thirty firſt. And then he was overcome, and *Omri* was acknowledg'd as an abſolute King by *Tibni*'s Soldiers; and ſo from thence forward he reign'd ſole King in *Tirzah*.

Reply, But there is ſtill a Doubt remaining, how *Omri* beginning his Monarchy in the thirty firſt Year of *Aſa*, and ending it in his thirty eighth, can be ſaid to have reign'd but ſix Years, whereas it was eight current?

Anſwer, The ſix Years compleat are only reckon'd. For the thirty firſt of *Aſa* was even ending, when *Tibni* was conquer'd, and the thirty eighth was but newly began, when *Omri* died.

4. The Beginning of the Reign of *Joram* the Son of *Jehoſhaphat* hath three Dates. The firſt is (*s*) in the ſeventeenth Year of the Reign of *Jehoſhaphat* his Father. The ſecond is (*t*) in the fifteenth Year of *Joram* the Son of *Ahab*, which was (*u*) in the two and twentieth Year of his Father *Jehoſhaphat*. And the third was at the Death of his Father *Jehoſhaphat*, which is mention'd (*x*) to be about three Years after.

Anſwer, But the Reſolution of this Ambiguity is this: The firſt Time he was made Viceroy, when his Father went out of the Land for the Recovery of *Ramoth-gilead*;

(*h*) 1 Kings 14. 20. (*i*) 1 Kings 15. 25. (*k*) *Ibid.* (*l*) 2 Chron. 13. 20. (*m*) 1 Kings 13. 28. (*n*) 1 Kings 13. 33. (*o*) 1 Kings 16. 8. (*p*) 2 Chron. 16. 1. (*q*) 1 Kings 16. 23. (*r*) 1 Kings 16. 29. (*s*) *Compare* 1 Kings 22. 51, *and* 2 Kings 1. 17, *and* 2 Kings 3. 1. (*t*) 2 Kings 8. 16. (*u*) *Compare* 1 Kings 22. 41, *and* 1 Kings 16. 29. (*x*) 2 Chron. 21. 1.

and

and becauſe *Ahab* the King of *Iſrael* went with him, therefore *Ahaziah* his Son was alſo made Viceroy in that Kingdom.

The ſecond Time he was alſo Viceroy again in his Father *Jehoſhaphat*'s Abſence upon his (*y*) Expedition into *Moab* with *Jehoram*, and from this Time do (*z*) the *ſacred Scriptures* date the Beginning of his Reign. For *Jehoſhaphat* after this Time was very little at home, but abroad, either (*a*) going thro' his own Country to reduce the People to the true Religion, or fighting with (*b*) the *Moabites* and *Ammonites*, and other People to reduce them to Subjection, or at leaſt to force them to be quiet.

5. But there is a far greater Doubt, which ariſeth, when we come to caſt up the Times of his Son *Ahaziah*. For whereas (*c*) *Joram* was thirty and two Years old, when he began to reign, and he reign'd eight Years in *Jeruſalem*, and ſo he died when he was forty Years old, and immediately the Inhabitants of *Jeruſalem* ſet *Ahaziah* upon his Throne, who was his youngeſt Son; yet this *Ahaziah* was (*d*) two and forty Years old, when he began to reign, and ſo he will prove to be two Years older than his Father.

Anſwer, The Book of *Chronicles* doth not mean in this Place, that *Ahaziah* was ſo old, when he began to reign; for (*e*) the Book of the *Kings* tells us plainly, that he was but two and twenty at that Time. So that theſe two and forty Years have Reference to another thing, particularly to the Houſe of *Omri*, and not to the Age of *Ahaziah*. For if we count from the Beginning of the Reign of *Omri*, we ſhall find, that *Ahaziah* enter'd into his Reign in the two and fortieth Year from thence, as any one may readily perceive, who will peruſe ſuch a *Chronological* Table, as hath been mention'd.

The Original (*f*) Words therefore are not to be tranſlated, as we render them, *Ahaziah was two and forty years old*, but *Ahaziah was the ſon of the two and forty years*. And this was antiently obſerv'd in that Hiſtory among the *Jews* call'd *Seder Olam*, or *The Order of the World*.

Now the Reaſon, why his Reign is dated differently from all the reſt of the Kings of *Judah*, is, becauſe he did according to all the Wickedneſs of the Houſe of *Omri*; for (*g*) *Athaliah* his Mother was *Ahab*'s Daughter, and ſhe both perverted her Husband *Joram*, and brought up this her Son *Ahaziah* in all the Idolatry of that wicked Houſe. And therefore *Ahaziah* is not thought fit to be reckon'd by the Line of the Kings of *Judah*, but by the Houſe of *Omri* and *Ahab*. Thus a particular Mark is ſet upon *Joram* by the Evangeliſt St. *Matthew*, who leaves out (*h*) the three ſucceeding Generations of *Joram*, viz. *Ahaziah*, *Joaſh* and *Amaziah*, and mentions *Uzziah* as the next. And he alone among all the Kings of *Iſrael* might be reckon'd in this Manner, becauſe in his Time the (*i*) whole Houſe of *Ahab* was cut off by *Jehu*, after (*k*) the Battle at the Field of *Naboth* the *Jezreelite*, where *Joram* the laſt King of *Iſrael* of the Houſe of *Ahab*, or *Omri*, was ſlain, and *Ahaziah* was ſlain with him, and two and forty of his Brethren periſh'd with the Houſe of *Ahab*.

6. There is one more Scruple ariſing concerning the Beginning of the Reign of this *Ahaziah*. For (*l*) the ſame Book of *Kings* ſaith, that he began to reign in the twelfth Year of *Joram* the Son of *Ahab*, and it tells us in (*m*) the next Chapter, that he began to reign in the eleventh Year of *Joram* the Son of *Ahab*.

Anſwer, The Anſwer to this Queſtion is eaſy to any one, who conſults ſuch a *Chronological* Table, as is mention'd. For by this it is very evident, that *Joram* reign'd one Year before his Father *Ahab*'s Death. For in the twentieth Year of *Ahab*, which was the ſeventeenth Year of *Jehoſhaphat*, (*n*) *Ahaziah*

(*y*) 2 Kings *Chap.* 3. (*z*) 2 Kings 8. 17. 2 Chron. 21. 20. (*a*) 2 Chron. *Chap.* 19. (*b*) 2 Chron. *Chap.* 20. (*c*) 2 Kings 6. 17. 2 Chron. 21. 20. (*d*) 2 Chron. 22. 2. (*e*) 2 Kings 8. 26. (*f*) 2 Chron. 22. 2. בן ארבעים ושתים שנה אחזיהו במלכו. (*g*) 2 Kings 8. 18. (*h*) Matth. 1. 8. *Here the three Deſcents are omitted, according to what the* Pſalmiſt *ſaith*, Pſal. 37. 28. The ſeed of the wicked ſhall be cut off. *See the Letter* ע, *which is the laſt Letter of* צרע, The Seed, *and of* רשע, The Wicked, *cut out of that acroſtical and alphabetical* Pſalm *at that very Place.* *Dr.* Lightfoot, *Vol.* 1. *Page* 417. *ſaith*, *That* this Omiſſion is moſt divinely done from the Threatning of the ſecond Commandment, *Thou ſhalt not commit idolatry, for I viſit the ſins of the fathers upon the children unto the third and fourth generation.* *Joram* committed Idolatry like the Houſe of *Ahab*, for the Daughter of *Ahab* was his Wife, 2 *Kings* 8. 18. Therefore it is juſt with GOD to viſit that Sin upon his Children, in Sign of which he blots them out of this Line to the fourth Generation. It is the Manner of *Scripture* very often to leave out Mens Names from certain Stories and Records, to ſhew a Diſtaſte at ſome Evil in them. Thus all *Cain*'s Poſterity is blotted out of the Book of *Chronicles*, as it was out of the World by the Flood. So *Simeon* is omitted in *Moſes*'s Bleſſing, *Deut.* 33. for his Cruelty at *Shechem* and to *Joſeph*. So *Dan* at the Sealing of the LORD's People, *Revel. Chap.* 7, becauſe of Idolatry, which began in his Tribe, *Judg.* 18. So *Joab* from among *David*'s Worthies, 2 *Sam.* 23. becauſe of his Bloodineſs to *Amaſa* and *Abner*. And ſuch another cloſe Intimation of GOD's Diſpleaſure at the Wickedneſs of *Joram* is to be ſeen 2 *Chron.* 22. 1, 2. where the Reign of his Son *Ahaziah* is not dated according to the Cuſtom and Manner of the other Kings of *Judah*, but by the Stile of the Continuance of the Houſe of *Omri*. *He who deſires more concerning the Omiſſion of theſe three Kings by St.* Matthew, *may conſult* Biſhop Kidder's Demonſtration of the MESSIAS, *Book* 2. *Chap.* 9. *Page* 124 *to* 130. (*i*) 2 Kings 10. 1 *to* 15. (*k*) 2 Kings 9. 21 *to* 30. (*l*) 2 Kings 8. 25. (*m*) 2 Kings 9. 29. (*n*) 1 Kings 22. 51.

the

the Son-in-Law of *Ahab* did begin to reign in *Judah*, being made Viceroy when his Father (*o*) went to the Battle at *Ramoth-gilead*. There being (*p*) no Wars between *Syria* and *Iſrael* for three Years current, the firſt of theſe Years being *Ahab*'s twentieth Year of his Reign he did little. The next Year being his one and twentieth, he makes his Son *Joram* his Viceroy, whilſt he was preparing for the Battle of *Ramoth-gilead*. *Ahab* in his two and twentieth Year died, and then *Joram* became an abſolute and intire King in his own Right, and therefore his Reign hath a double Reckoning. He acted as a Viceroy, and reign'd twelve Years in all, and as an intire King but eleven.

7. *Amaziah* began to reign (*q*) in the ſecond Year of *Joaſh* King of *Iſrael*, which was the eight and thirtieth Year of his Father *Joaſh* King of *Judah*, and three Years current before his Death. And the Reaſon was, becauſe his Father had caſt himſelf into ſo much (*r*) Miſery and Miſchief thro' his (*s*) Apoſtacy, after the Death of *Jehoiada* the High Prieſt, and (*t*) by the Murder of *Zachariah* the Prophet, that he was unfit and unable to manage the Kingdom.

8. As *Uzziah* or *Azariah*, the Son of this *Amaziah*, was but (*u*) ſixteen Years of Age, in the ſeven and twentieth Year of the Reign of *Jeroboam* the Second, when he began to reign; and as it appears by ſuch a *Chronological* Table, that he was but four Years old at his Father's Death; therefore the Throne was empty for twelve Years, and the Rule was manag'd by ſome Perſons as Potectors during the King's Minority, whoſe Names and Actions are not recorded.

9. There is alſo an *Interregnum*, or Vacancy of three and twenty Years in the Kingdom of *Iſrael*, between *Jeroboam* the Second, and *Zechariah* his Son; but the Reaſon of it is not eaſy to be determin'd. Perhaps it was occaſion'd by (*x*) Wars from abroad, which *Jeroboam* might have provok'd againſt his own Houſe, by the Conqueſt of *Hamath* and *Damaſcus*, or elſe by Seditions and Tumults at home; which is very probable, becauſe (*y*) he reign'd but ſix Months, and came to an untimely End, and his Poſterity loſt the Kingdom. But let the Cauſe be what it will, it is certain, that the Throne was ſo long without a King, ſince *Jeroboam* (*z*) beginning to reign in the fifteenth Year of *Amaziah*, and (*a*) reigning one and forty Years, died in the fifteenth Year of *Uzziah*, and (*b*) *Zechariah* began not to reign till the eight and thirtieth.

10. *Hoſhea* is ſaid (*c*) to ſlay *Pekah* in the twentieth Year of *Jotham* the Son of *Uzziah*, whereas (*d*) *Jotham* reign'd but ſixteen Years in all. But the Reaſon of this Accounting was, becauſe of the Wickedneſs of *Ahaz*, in whoſe Reign this Occurrence happen'd. For the HOLY GHOST choſe rather to reckon by pious *Jotham* then in the Duſt, than by idolatrous *Ahaz* then alive. For in the Slaughter of *Pekah*, GOD aveng'd upon *Pekah* the (*e*) Bloodſhed and Miſery, which he had brought upon *Judah*; for he had ſlain of the Men thereof an hundred and twenty thouſand in one Day. Now *Ahaz* had caus'd this Wrath upon the People by Withdrawing them from the true Worſhip of GOD, and therefore when GOD avengeth this Injury of his People upon *Pekah*, the Time of it is computed from *Jotham*, who was holy and upright, and not from wicked *Ahaz*, who had caus'd the Miſchief.

11. He who looks narrowly into the *Chronology* of theſe Times, may alſo diſcover another very great Difficulty about the Reckoning of this twentieth Year of *Jotham*, which is this: If (*f*) *Pekah* began to reign in the fiftieth or laſt Year of *Uzziah*, and reign'd twenty Years; and if (*g*) *Jotham* began to reign in the ſecond Year of *Pekah*, then the Year when *Hoſhea* ſlew him, was but the nineteenth Year of *Jotham*, and not the twentieth.

Anſwer, In this very Difficulty the ſacred Text hath fix'd the Time of *Uzziah*'s becoming leprous, which is determin'd in no other Place; and it ſhews, that it was in the laſt Year of his Reign, when he offer'd to burn Incenſe in the Temple, and was ſtruck with the Leproſy (a Diſeaſe with which the Prieſts, who were to be the Judges of it, could not be infected) and (*h*) his Son *Jotham* was over the Houſe, judging the Land till the day of his Death. Now this laſt Year of *Uzziah* is counted for the firſt Year of *Jotham*, if we reckon him to reign twenty Years; ſo that tho' he began to reign, as abſolute and ſole King, in the ſecond Year of the Reign of *Pekah*; yet he began to reign as Viceroy during the Diſeaſe of his Father, which began in the Year before.

12. It is ſaid, (*i*) that *Hoſhea* the Son of *Elah* began to reign over *Iſrael* in the twelfth Year of *Ahaz* King of *Judah*, whereas he (*k*) had ſlain *Pekah* the Son of *Remaliah* in the twentieth Year from *Jotham*'s Coming to the Throne, or in the fourth Year of *Ahaz* the Son; for *Jotham* the Father (*l*) reign'd

(*o*) 1 Kings 22. 29. (*p*) 1 Kings 22. 1. (*q*) 2 Kings 14. 1. (*r*) 2 Kings 12. 17, 18. 2 Chron. 24. 23, 24, 25, 26. (*s*) 2 Kings 12. 3 *to* 17. 2 Chron. 24. 15, 16, 17, 18, 19. (*t*) 2 Chron. 24. 20, 21, 22. (*u*) 2 Kings 15. 1, 2 (*x*) 2 Kings 14. 28. (*y*) 2 Kings 15. 8, 9, 10. (*z*) 2 Kings 14. 23. (*a*) *Ibid.* (*b*) 2 Kings 15. 8. (*c*) 2 Kings 15. 30. (*d*) 2 Kings 15. 33. (*e*) 2 Chron. 28. 6. (*f*) 2 Kings 15. 17. (*g*) 2 Kings 15. 33. (*h*) 2 Kings 15. 5. (*i*) 2 Kings 17. 1. (*k*) 2 Kings 15. 30. (*l*) 2 Kings 15. 33.

but

but ſixteen Years. This ſhews, that he obtain'd not the Crown immediately, but was eight Years, before he could ſettle it quietly upon his Head. It is probable, that in this Time *Ahaz* did diſquiet *Iſrael*, when *Pekah* his potent Enemy was dead, in Revenge of that Slaughter which he had made in *Judah*, and that he kept *Hoſhea* out of the Throne, and for this he might be call'd (*m*) the King of *Iſrael*, as well as for his Walking in the Ways of thoſe Kings.

13. It is ſaid, (*n*) that *Hezekiah* began to reign in the third Year of *Hoſhea* the Son of *Elah*. Now (*o*) *Hoſhea* began to reign in the twelfth Year of *Ahaz*; and therefore it is evident, that *Hezekiah* began to reign in the fourteenth Year of *Ahaz* his Father, and ſo he reign'd two or three Years before his Father's Death, who (*p*) reign'd ſixteen Years.

The Reaſon of this was becauſe of the Wickedneſs of *Ahab*, and becauſe of (*q*) the Miſeries and Intanglements, into which his Wickedneſs had brought him. And this ſhews the Zeal of *Hezekiah* in the Work of Reformation, becauſe he not only attempted it, but alſo made ſo great a Progreſs in it during the Life of his wicked Father.

14. There ariſeth another Doubt in the Computing of the Times of *Hezekiah*, as they are parallel with the Times of *Hoſhea*, For whereas *Hezekiah* began to reign in the third Year of the Reign of *Hoſhea*, as it is mention'd before; ſo according to this Computation the ſeventh of *Hoſhea* ſhould be counted for his fifth Year, and yet (*r*) it is call'd his fourth.

Anſwer, The Beginning of *Hezekiah*'s Reign is of a double Date. He began indeed to be Viceroy, and to bear a Part of the Rule, in the third Year of *Hoſhea*, which was the fourteenth Year of his Father *Ahaz*; but the Time of that Year was but ſhort, in which he was in the Royalty, and he did little or nothing remarkable in that Year. But in the next Year, which was the fifteenth of *Ahaz* and the fourth Year of *Hoſhea*, on (*s*) the very firſt day of the Year, or the firſt day of the Month *Niſan*, he began the Reformation, and ſtirred bravely in the Reſtoring of Religion; and therefore this Year is own'd as the moſt remarkable and celebrated Year of his Dominion: And thus the ſeventh of *Hoſhea*, and his fourth, fall in together. In his (*t*) ſixth Year the ten Tribes are carry'd away Captives by *Shalmanezer* King of *Aſſyria*. And now the Parallels of the two Kingdoms of *Judah* and *Iſrael* are at an End; and the Times of the Kingdom of *Judah* lie henceforward in an eaſy and a continu'd Chronicle, without any great Scruple, until the Inhabitants were carried away Captives into *Babylon*.

15. Theſe are all the Difficulties, which relate to the Kings of *Iſrael* and *Judah*; but there remains another concerning the Reign of *Nebuchadnezzar* King of *Babylon*. *Daniel* (*u*) ſpeaks of him by the Name of King of *Babylon* in the third Year of the Reign of *Jehoiakim* King of *Judah*. The Prophet *Jeremiah* ſaith, (*x*) that the fourth Year of *Jehoiakim* was the firſt Year of *Nebuchadnezzar* King of *Babylon*, and the *Aſſyrian* Records do not make him King until two Years after that.

Anſwer, But as *Daniel* calls him King of *Babylon*, ſo he might have been admitted ſo late into the Soveraignty that he did very little that Year, and therefore his Reign is dated by the *Jews* from the next. But the true Anſwer is this, (*y*) In the third Year of *Jehoiakim*, *Nabopollaſar* King of *Babylon* finding that on *Pharaoh-necho*'s Taking of *Charchemiſh*, all *Syria* and *Paleſtina* had revolted from him, and that he being old and infirm, was unable to march thither himſelf to reduce them, he took *Nebuchadnezzar* his Son into a Partnerſhip with him into the Empire, and (*z*) ſent him with an Army into thoſe Parts; and from hence *Daniel*'s Computation of the Years of *Nebuchadnezzar*'s Reign begins, that is, from the End of the third Year of the Reign of *Jehoiakim*. For it was about the End of the Year, that this was done, and therefore according to (*a*) the uſual Computation of the *Jews*, the fourth Year of *Jehoiakim* was the firſt Year of *Nebuchadnezzar*. But according to the *Babylonians*, his Reign was not reckon'd to begin till after his Father's Death, which happen'd two Years afterward. And this Computation even (*b*) *Daniel* himſelf reckons by, when he had been ſome Time in *Babylon*.

7. There are alſo two Difficulties in Explaining the (*c*) Account of the Prophet *Jeremiah*, who reckoning the Men that *Nebuchadnezzar* carry'd away Captive, ſaith, that in his ſeventh Year they were three thouſand and three and twenty *Jews*, and that in his eighteenth Year they were three thouſand and two and thirty carry'd away from *Jeruſalem*. For firſt, He never mentions in this Reckoning either the Captivity in the fourth Year of *Jehoiakim*, which was the firſt Captivity, nor the Captivity of *Jechoniah*, in which moſt of the People were carry'd away And ſecondly, There is no Mention elſewhere of *Nebuchadnezzar*'s Carrying away into Captivity from *Jeruſalem* either in

(*m*) 2 Chron. 28. 19. (*n*) 2 Kings 18. 1. (*o*) 2 Kings 17. 1. (*p*) 2 Kings 16. 2. (*q*) 2 Chron 28. 16, 17, 18, *and* 2 Chron. 29. 7, 8, 9. (*r*) 2 Kings 18. 9. (*s*) 2 Chron. 29. 3. (*t*) 2 Kings 18. 10. (*u*) Daniel 1. 1. (*x*) Jer. 25. 1. (*y*) Prideaux's Hiſtorical Connexion, *Anno* 607. (*z*) Daniel 1. 1. (*a*) Jer. 25. 1. 1 Kings 25. 8. Jer. 32. 1. Jer. 52. 30. (*b*) Dan. 2. 1. (*c*) Jer. 52. 28, 29.

his ſeventh Year, or in his eighteenth, but there is Mention made of (*d*) a Captivity in his eighth Year, and (*e*) in his nineteenth. In Anſwer to the firſt of theſe, The Prophet doth not ſpeak in general of all the Perſons, who were carry'd Captives, but particularly of ſuch as were both carry'd and put to Death; for this was the Deſign of his Diſcourſe in the Verſe immediately before. And for the Confirming of this Opinion, it is obſervable, that in theſe two Verſes he only mentions the Captives that were caus'd by the two open Rebellions of *Jehoiakim* and *Zedekiah*; and upon thoſe follow'd a Slaughter in cold Blood. But in the fourth Year of *Jehoiakim*, when *Daniel* and his Fellows were taken Captives, there was no ſuch Slaughter, becauſe there was no ſuch Rebellion. So that by this very Conſideration, we may perceive what was the End of *Jehoiakim*, *Jechoniah* or (*f*) *Coniah*, againſt whom the Prophet *Jeremiah* threatned, that *he* ſhould *be buried with the burial of an aſs*, which being an unclean Beaſt, *was drawn and caſt forth beyond the gates of Jeruſalem*, or that he ſhould be kill'd with the reſt of the Captives, and ſo carry'd off together, and bury'd in a Pit, without any farther Ceremony.

The ſecond Difficulty hath in Part been already anſwer'd: For *Nebuchadnezzar*'s firſt Year, in which he had the Command of the *Aſſyrian* Forces, was properly in *Jehoiakim*'s third, and *Daniel* being in *Babylon*, (*g*) reckons it accordingly, which Reckoning is (*h*) us'd in *Scripture* in ſome other Places. But beſide this (*i*) his firſt Year was counted with *Jehoiakim*'s fourth, becauſe this was the firſt Year, in which he had a Power over the *Jews*, and in which he had taken the Inhabitants of *Jeruſalem* Captives, and therefore it is thus taken Notice of, as the firſt over *Iſrael*, and the firſt of the Seventy, which is (*k*) a moſt remarkable *Epocha* in the ſacred *Scripture*.

Now *Jehoiakim*'s Captivity was in *Nebuchadnezzar*'s eighth, according to the firſt Date, but it is ſaid to be in his ſeventh, according to the ſecond Date; and the rather, becauſe *Jehoiakin* was carry'd Captive the ſame Year; and thus one was diſtinguiſh'd from the other. In the ſame Manner *Zedekiah*'s Captivity was in the nineteenth Year of *Nebuchadnezzar*'s Rule, according to the firſt Date, and in the eighteenth, according to the ſecond; which Year includes the Number of the Captives and Slain, whom *Nebuchadnezzar* caught of the *Jews* at the Siege of *Jeruſalem*, before (*l*) the King of *Egypt* rais'd it in the former Year; for we cannot imagine but that he caught ſome, and it is eaſy to ſuppoſe, how he would deal with them, becauſe they had been in an open Rebellion, and in Confederacy with the *Egyptians* againſt him.

8. The Particulars thus mention'd being duly obſerv'd, we may plainly find that the Captivity of *Jeruſalem*, which happen'd in the eleventh Year of *Zedekiah*, was three hundred and ninety Years after the Setting up of the golden Calves by *Jeroboam*, as it was (*m*) particularly foretold by the Prophet *Ezekiel*; which being thirty Years after the Dedication of the Temple, the whole Sum is 420. This Sum being ſubtracted from the Year 1007, leaves 587 for the Diſtance between this Captivity, to the Year of the Birth of CHRIST 00, or 588 for the Space of Time to the Year of CHRIST 1, or that the *Babyloniſh* Captivity was in the Year of the *Julian* Period 4126, according to the unanimous Concurrence of our *learned Primate*, Dr. *Prideaux*, and Mr. *Marſhall*.

9. This Space of Time of 420 Years, is alſo divided into two remarkable Parts. Firſt, From the Time of the Dedication of the Temple, to the Beginning of the famous *Aſtronomical* Account of Time, call'd *The Æra of Nabonaſſar*, when the *Aſſyrian* Empire was diſſolv'd into two at the Death of *Sardanapalus*; from whence *Ptolomy* began his Canon of the Emperors at *Babylon*, and from whence the learned Dr. *Prideaux* began his admirable *Connexion of the Hiſtory of the Old and New Teſtament*, which was 261 Years. And ſecondly, The Space of 149 Years from the *Æra* of *Nabonaſſar* to the *Babyloniſh* Captivity; the Hiſtory of which, and the ſucceeding Times, is moſt excellently given us by the ſame Author.

(*d*) 2 Kings 24. 12. (*e*) Jer. 25. 12. (*f*) Jer. 22. 18, 19. (*g*) Dan. 1. 1. (*h*) 2 Kings 25. 8. Jer. 52. 30. (*i*) Jer. 25. 1. Jer. 32. 1, *and* Jer. 52. 29. (*k*) Jer. 25. 11, 12, 13. Jer. 29, 10. 2 Chron. 36. 21, 22. Dan. 9. 2. (*l*) Jer. 37. 11. (*m*) Ezek. 4. 5, 6.

CHAP.

CHAP. II.

The History of the World, from the Dedication of Solomon's *Temple, to the famous* Æra *of* Nabonaſſar.

Anno ante CHRISTUM 1007.

AFTER *Solomon* had built and conſecrated the Temple, he proceeded to erect ſuch other ſtately Fabricks as were proper for the Grandeur and Conveniency of himſelf and his Family. He ſpent but (*a*) ſeven Years and an half in Building the Temple, and twelve Years and an half, or (*b*) thirteen Years current, in Building the reſt; ſo that the whole (*c*) took up twenty Years compleat, or the firſt half of his Reign. Now tho' we cannot ſuppoſe that all his other Buildings did equal that of the Temple, yet the Reaſon why they took up more Time was, becauſe there was not ſo great a Zeal for the Finiſhing theſe, as for the other. *David* had alſo provided a vaſt Store of Materials, and a vaſt Sum of Money for Building the Temple, in the thirty laſt Years of his Reign; all this, with whatever elſe *Solomon* could ſpare, was ſpent, according as it was intended, ſo that all freſh Materials muſt be provided, and the Workmen muſt be paid out of *Solomon*'s bare Revenue, which was increas'd by no Spoils or Conqueſts, and therefore many of the Workmen were diſmiſs'd, and ſo the Work went on the ſlower. In the Middle (as Father *Lamy* hath deſcrib'd it) there was the magnificent Palace call'd (*d*) *The houſe of the foreſt of Lebanon*, under which there was a large ſtately Hall an hundred Cubits long, and fifty Cubits broad, and thirty Cubits high, ſupported by threeſcore Pillars, (*e*) which ſtood in four Rows, fifteen in a Row; ſo that being tall and ſtraight, they look'd like the tall Cedars of the Foreſt of *Lebanon*, and gave Occaſion for the whole Fabrick to be call'd by this Name. Over this there is ſuppos'd to be another Fabrick of the ſame Nature, ſupported by three Rows of Pillars, and over this ſuch Rooms as were neceſſary for Servants and other Attendants. Before this Palace (*f*) there was a Porch ſupported by Pillars in the ſame Manner, lying in Length oppoſite to the other great Room, and advancing forward thirty Cubits more. This was the Room for his Guards, and (*g*) in this his Throne was plac'd, which was overlaid with pure Gold. On the right Side of this ſtately Building (*h*) his own Palace is ſuppos'd to ſtand, and on the left Side (*i*) the Palace which he built for *Pharaoh*'s Daughter, whom he took for his Queen ſoon after he came to the Throne. Round the whole Building there is ſuppos'd to be a large Court, encompaſs'd with a Row of ſuch other Buildings, as were neceſſary for all Sorts of Offices which belong'd to the King. The whole was ſuppos'd to be an Oblong of 540 Cubits long, and 360 Cubits broad; ſo that it contain'd (*k*) above a Quarter of the Quantity of Ground on which the Buildings of the Temple ſtood, but not (*l*) not ſo much as a third Part.

2. Among all the Works of Braſs, which the *Scripture* tells us were caſt for the Service and Ornament of the Temple, there are three, which deſerve to be particularly conſider'd, *viz.* the two Pillars, the Sea, and the Lavers. As for the Pillars, it is ſaid, that (*m*) they were ſet up in the Porch of the Temple, one on the right Side, and the other on the left. It is (*n*) ſuppos'd, that *Solomon* had Reſpect to the Pillar of the Cloud, and the Pillar of Fire, which went before the *Iſraelites*, and conducted them in the Wilderneſs, and was the Token of the divine Providence over them; and that he ſet them up, hoping and praying that the divine Light, and the Cloud of his Glory, would vouchſafe to enter in there. And that by them GOD and his Providence would dwell among them in this Houſe. The Pillar on the right Hand repreſented the Pillar of the Cloud, and the Pillar on the left Hand repreſented the Pillar of Fire. Their Names were *Jachin* and *Boaz*, which Words ſignify *Eſtabliſhment* and *Strength*. *Jachin* ſignifies *He will eſtabliſh*, from (*o*) GOD's Promiſe to eſtabliſh the Throne of *David*, and his People *Iſrael*: And *Boaz* ſignifies *Herein is Strength*, either alluding to GOD's Promiſe, in which was all their Strength and Settlement, or rather to the Ark which was within, and (*p*) was call'd *The Strength of the* LORD.

(*a*) 1 Kings 6. 37, 38. (*b*) 1 Kings 7. 1. (*c*) 1 Kings 9. 10. 2 Chron. 8. 1. (*d*) 1 Kings 7. 2. (*e*) 1 Kings 7. 2. (*f*) 1 Kings 7. 6. (*g*) 1 Kings 7. 7. 2 Chron. 9. 17, 18, 19. (*h*) 1 Kings 7. 8. (*i*) 1 Kings 7. 8. (*k*) *For the Area of the Top of the Mount on which the Temple was built being* 800 *Cubits Square, the whole Content is* 640000, *a Quarter Part whereof is* 160000; *but the Palace being* 540 *Cubits long, and* 360 *Cubits broad, the Total is* 194400 (*as appears by Multiplying the one into the other.*) (*l*) *For the third Part of* 640000 *is* 213333. (*m*) 1 Kings 7. 21. 2 Chron. 3. 17. (*n*) Abarbinel *on* 1 Kings 7. 21. (*o*) 2 Sam. 7. 12 *to* 18. Pſal. 89. 28 *to* 38. (*p*) 2 Chron. 6. 41. Pſal. 132. 8. Pſal. 80. 2, *and* 105. 4.

In

In Reckoning the Height of theſe two Pillars, there is ſome Difference and Difficulty; for (*q*) in ſome Places it is ſaid, that *the height of one pillar was eighteen cubits*, and (*r*) in another Place it is ſaid, *He made two pillars thirty five Cubits* high. The Meaning hereof in one Place is, *The height of each Pillar diſtinct was eighteen* Cubits. But the Book of *Chronicles* reckons the Meaſure of them both jointly together, and ſaith, that they were *five and thirty cubits long*, that is, both together were ſo long, and ſeverally they were ſeventeen Cubits and an half apiece. Now the half Cubit, that was reckon'd above, when it is ſaid, that they were eighteen Cubits high apiece, was taken up within the Chapiter. For the Chapiter being a long maſſy Piece of Braſs ſet upon the Head of the Pillar, the Pillar muſt needs be let ſomething into it, as a Tenon into a Mortiſe to make it faſt, which Tenon was half a Cubit; ſo that the Pillar was eighteen Cubits high, but there were only ſeventeen and an half appearing. Beſides, it is often ſaid of (*s*) theſe Pillars, that the Chapiter, which was upon the Top of them, was five Cubits; and in (*t*) one Place it is ſaid, that the Height of the Chapiter was three Cubits. But this Difference ariſeth from this, That the Chapiters themſelves were five Cubits high apiece, but there (*u*) was Network wrought about them at their Bottom, which ſtood as a Crown about them upon the Top of the Pillars two Cubits broad, ſo that only three Cubits of the Chapiter it ſelf could be ſeen. In (*x*) the Book of *Kings* it is ſaid, that *the Chapiters upon the two Pillars had alſo pomegranates above, and the pomegranates were two hundred in rows round about the other chapiter.* That is, the Pomegranates in all were two hundred, or an hundred upon each. The Prophet *Jeremiah* ſaith, (*y*) that *there were ninety and ſix pomegranates on a ſide, or* רוחה ſideways, *and all the pomegranates upon the network, were an hundred round about.* That is, (*z*) the Pomegranates were toward the four Quarters of the World, which they ſometimes call רוחות השמים, or the Winds of Heaven. They were twenty four parrellel to each Side of the Pillar, which made ninety ſix in all, and one at each Corner, to fill up thoſe Squares, ſo that there was an hundred to each Pillar, and two hundred in all.

3. The next that was caſt was (*a*) *the brazen Sea*, ſo call'd not only from the Water that was in the Top of it, but alſo from what was ſeen at the Bottom, where the Prieſts waſh'd themſelves, and from whence they took Water for all other Uſes. Its Form is generally repreſented to us as an Hemiſphere, like a round Cup or Goblet, becauſe the *Scripture* tells us, that *it was round about*, and that there were *ten cubits from the one brim to the other, and its height was five cubits. It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt, and the ſea was ſet above upon them, and all their hinder parts were inward.* *Joſephus* (*b*) adds, That *there was a twiſted Pillar of one Cubit thick under the Middle of it for a Supporter. And the Oxen were plac'd in a Poſition lower behind than before, which was both an Eaſing to the Weight, and kept it firm and ſteady.* We are alſo told, (*c*) that *it contained two thouſand Baths*, or about 250 Hogſheads of our common Meaſure. Now as a Cubit is (*d*) known to be 21.888 Inches; ſo the Diameter muſt be 218.88 Inches: And as the ſolid (*e*) Content of a *Bath* is 1747 Inches, or about 8 Gallons of our common Meaſure; ſo there is a great Difficulty to find Room to contain ſo much Water, or about (*f*) 3494000 *Cubical* Inches. To remove this Difficulty we may ſuppoſe, Firſt, that no Braſs in this Bulk might be above an Inch thick, and therefore tho' there was (*g*) an Hand Breadth, or 3.648 Inches for the Brim on the Top thereof, yet it was not ſo thick throughout; but this Brim might be deſign'd for Preventing the Water from Running over. This will enlarge the Sea, ſo that the Water ſhall be (*h*) 224.176 Inches from Side to Side, and make an Hemiſphere of that Bigneſs, which will accordingly contain (*i*) 1684 Baths, and no more.

(*q*) 2 Kings 25. 17. 2 Kings 7. 15. Jer. 52. 21. (*r*) 2 Chron. 3. 15. (*s*) 2 Chron. 3. 15. 1 Kings 7. 16. Jer. 52. 22. (*t*) 2 Kings 25. 17. (*u*) 1 Kings 7. 20. 2 Kings 25. 17. (*x*) 1 Kings 7. 20. (*y*) Jerem. 52. 23. (*z*) Jerem. 49. 32, 36. Ezek. 5. 10, 12, *and* 17. 21. Dan. 8. 8, *and* 11. 4. Zech. 2. 6. Matth. 24. 31. Mark 13. 27. (*a*) 1 Kings 7. 23 *to* 38. (*b*) *Jewiſh Antiquities, Book* 8. *Chap.* 2. (*c*) 1 Kings 7. 26. (*d*) *Biſhop* Cumberland *of Scripture Weights and Meaſures, Page* 34 *to* 57. (*e*) *Ibid. Page* 63 *to* 89, *and Page* 101. (*f*) *Which is the Sum ariſing from the Multiplying the ſolid Inches in a Bath, or* 1747 *by* 2000 *the Number of Baths.* (*g*) Cumberland's *Weights and Meaſures, Page* 57. (*h*) *For the Span, or* 3.648 *Inches, being doubled as on both Sides, and added to* 218.880, *makes* 226.176, *from which ſubſtract the two Inches for the Sides, and the Remainder will be* 224.176 *for the Diameter of the Water.* (*i*) *For as* 7 *is to* 22, *ſo is* 224.176 *the Diameter of the Water to* 704.553 *the Circumference at the Brim; the half of which, or* 352.276, *being multiply'd by half the Diameter, or* 112.088 *makes* 39485.912 *for the Area of the plain Circumference; this multiplied by* 4. *makes* 157543.648 *for the Surface of the whole Sphere, the third Part of which, or* 52514.549 *being multiplied by half the Diameter, or* 112.088, *gives* 5886250.767 *for the Inches in the whole Sphere, which being divided by* 1747, *the cubical Inches in a Bath, the Remainder is* 1684 *Baths in the whole. To make up this Deficiency of* 316 *Baths, let us ſuppoſe a Cavity in the Supporter mention'd by* Joſephus, *which might contain*

more. This may be the Reaſon, why the Contents of the *Sea* is not mention'd either in the Books of *Kings* or *Chronicles*, until after the Deſcription of the Oxen: And thus as the *brazen* Sea was of a prodigious Bigneſs; ſo might the brazen Oxen be of a proportionable Size.

4. And as there is a Difficulty to find, how this Sea could contain two thouſand Baths, ſo this Difficulty is increas'd in (*k*) the Book of *Chronicles*, where we are told, that *it received and held three thouſand baths*. In Anſwer to this it is agreed, that this whole Maſs conſiſted of two Parts, the (*l*) upper Part and the lower Part; the upper Part was the Sea it ſelf, and the lower Part was like a large round Baſon, into which the Water came by Cocks from the Sea. Thus it was in the Tabernacle in the Wilderneſs, (*m*) of which GOD ſpake to *Moſes*, *Thou ſhalt alſo make a laver of braſs, and his foot alſo of braſs to waſh withal. For Aaron and his ſons ſhall waſh their hands and their feet thereat, and it ſhall be a ſtatute for ever unto him, and to his ſeed throughout their generations.* As therefore the Utenſils in the Tabernacle reſembled thoſe in the Temple, and the ſame Ordinances were to continue; ſo there is no Doubt but *Solomon* had the ſame Conveniencies, only much larger, becauſe the Number of Prieſts to officiate therein was much greater. *Eupolemus* ſpeaks of it as (*n*) twenty Cubits broad every way; and perhaps his Meaning might be, That there was a ſolid Pavement within of ten Cubits, on which the Feet of the Oxen ſtood, and five Cubits of Water on each Side round about, ſo that it was twenty in all. And the Deſign being only for the Prieſts to waſh their Hands and Feet therein, it ought to be ſhallow to prevent any Miſchief, and broad, that many might come together to cleanſe themſelves. To theſe Waters (*o*) the Prophets and (*p*) St. *John* ſeem to allude. And *Maimonides* ſaith, that (*q*) Ben Catin *made twelve Cocks to the Sea, thro' which the Water did flow, whereas before there were but two, that the Prieſts might waſh together. And there was a Receptacle round the Sea, in which there was always Water, which was call'd Its Baſe.* And therefore, the (*r*) Author of the *Chronicles* ſpeaks both of the upper and lower Part together, and ſaith, that the brazen *Sea*, of which the Baſon was a Part, held three thouſand Baths, becauſe the Baſon held one; but the Author of the Book of *Kings* ſaith, that it held but two thouſand, becauſe he only ſpeaks of the upper Part, and takes no Notice of that which was below, which did not properly belong to the brazen Sea, but only to its *Baſon* or *Baſe*.

5. As to the *Lavers*, it is ſaid, that (*s*) *one laver contain'd forty baths, and every laver was four cubits.* Now if theſe were in the Form of an Hemiſphere, every Laver would contain (*t*) an hundred Baths; or if they were made in the Form of a Cylinder, whoſe Height is not mention'd, forty Baths would (*u*) fill about twelve Inches in Height in each of theſe. And theſe different Shapes might be the Reaſon of the different Expreſſions, in which it is ſaid, that *the molten ſea was round all about*, and (*x*) only that *every laver was four cubits*, but not that it was round all about.

6. There is another Difficulty concerning the molten Sea. It is ſaid (*y*) to be *ten cubits from the one brim to the other*, and *round all about*, and that *a line of thirty cubits did compaſs it round about*. Now if it was but a bare ten Cubits, the Line which compaſs'd it about (*z*) ought to be 31 $\frac{1}{7}$ Cubits. And as it was (*a*) an hand Breadth, or the ſixth Part of a Cubit thick; ſo the outer Part of the Brim muſt be 10 Cubits and about ſeven Inches, and conſequently the Line which did compaſs it about muſt be ſo much the longer. In Anſwer to this, it is not ſaid, that a Line of thirty Cubits did compaſs it round at the Brim; but that there was a particular Place in the Outſide of this Sea, where a Ring of Braſs of thirty Cubits round being caſt with this Sea did encompaſs it. There was without Doubt round the Brim ſome curious Work to ſet it off. Under this there (*b*) were

contain 4 Baths or 32 Gallons, and a Cavity in each of the twelve Oxen ſufficient to contain 26 Baths, or 3 Hogſheads and two Baths, and then the whole would contain 2000, according as it is mention'd; and ſo there might be Conveyances with Pipes from the Feet of the Oxen, and the Bottom of the Supporter, to ſuch Cocks, which would let out the Water, as Occaſion ſhould require. (*k*) 2 Chron. 4. 5. (*l*) Lamy *de* Tabernaculo & Templo, *lib. 6. cap. 5. ſect. 3. pag. 984, &c.* (*m*) Exod. 30. 18, 19, 20, 21. (*n*) *This Father* Lamy *corrects as an Error, but perhaps without ſufficient Ground, and would have him to mean but ten Cubits.* (*o*) Ezek. 47. 1 *to* 13. Zech. 14. 8. (*p*) Rev. 22. 1. (*q*) Maimonides *in* Miſhnam *de die expiationis, cap. 3. n. 10.* (*r*) Lamy, *pag. 987.* (*s*) 1 Kings 7. 38. (*t*) *For four Cubits containing 87.552 Inches, as 7 is to 22, ſo is the Diameter 87.552 to the Circumference 275.163; the half of which being multiplied by the half of the Diameter, the Total is 6024.1516, the Content of the Area within the Circle, which being multiplied by 4, the Total is 24096.6066 for the Circumference of the Sphere, the third Part whereof being multiplied by 43.786 the Semidiameter, the Total is 351698, the half of which is 175849, or the cubical Inches contain'd in ſuch a Laver, which being divided by 1747, the Inches in a Bath, the Remainder is 100 Baths, which the Laver would contain.* (*u*) *For as there are 1747 cubical Inches in a Bath, ſo 40 Baths would contain 69880 Inches: And there being 6024 cubical Inches in the Area of ſuch a Cylinder, ſo the ſaid Sum being multiplied by 12, produces 72288, which is ſomething more than the Inches in 40 Baths, and argues the Lavers to be of ſuch a Shape.* (*x*) 1 Kings 7. 38. (*y*) 1 Kings 7. 23. (*z*) *For as 7 is to 22, ſo is 10 to 31 $\frac{1}{7}$.* (*a*) 1 Kings 7. 26. (*b*) 1 Kings 7. 24.

Knops compaſſing it ten in a Cubit, ſo that there were three hundred of them in a Row. Theſe were in the Shape of an Egg, ſo that they might ſomething reſemble the Back of an Ox, and at the lower Part of theſe there was the Figure of an Ox Head, from whoſe Mouth the Water is ſuppos'd to have guſh'd out, and therefore it is (*c*) ſaid to be the Similitude of Oxen, which did compaſs it round about. Of theſe there were two Rows, or ſix hundred of them in all, which were caſt at firſt with the Sea, and under this we may ſuppoſe that there was a Ring, whoſe round was three hundred Cubits, caſt in the ſame Manner, dividing the wrought from the plain Work. And as the Diameter of this Veſſel was ten Cubits and two Spans, or about ſeven Inches; ſo (*d*) a Line of thirty Cubits to compaſs the whole would be plac'd at ſuch a Diſtance from the Top, that if a Line from the Brim to the loweſt Point was divided into four Parts, one of theſe Parts would be above it, and three Parts below it.

7. *Solomon* being intent upon his ſtately Buildings, and having married ſeveral ſtrange Wives, ſeems by little and little to neglect the publick Worſhip of GOD, and therefore, as GOD had (*e*) appear'd to him when he was firſt entring upon his Kingdom, and had (*f*) anſwer'd his Prayer by the Fire and a Cloud; ſo now (*g*) he appears to him again to call back his wandering Thoughts to the Service of the Temple, that he being now come to the Height of Settlement and Security in his Kingdom, might not diſregard his divine and chief Benefactor. Accordingly GOD puts him in Mind of his former Prayer, at the Dedication of the Temple, and tells him, that it ſhould be the conſtant Place for religious Worſhip, with Promiſes of Bleſſings to him, as long as he continu'd in his Duty, and ſevere Threatnings both againſt him and the whole Nation, whenever they fell off to Idolatry.

Anno ante CHRISTUM 994.

8. *Solomon* having finiſh'd his Buildings, (*h*) reſolves to ſhew himſelf grateful to *Hiram* King of *Tyre*, and therefore he offers him twenty Cities in the Land of *Galilee*, adjoining to his own Country. Theſe were no Part of the Land of *Canaan*, as it was divided among the *Iſraelites*. For that being GOD's Heritage, could not be alienated, but ſeem to be Cities which had been conquer'd by *David*, and had not been as yet inhabited by the *Iſraelites*, but had been only Tributaries to them. However, ſome think that *Solomon* never intended to give *Hiram* a perpetual Right and Propriety in theſe Cities; but only the Poſſeſſion and Enjoyment of them, till the Debt was ſatisfy'd, which *Solomon* had contracted, by the Aſſiſtance, which *Hiram* afforded him in Building the Temple and his Palaces. *Hiram* coming to ſee theſe Cities, found them not to be ſuch as were agreeable to his Purpoſe and the Genius of his People. For the *Tyrians* were almoſt wholly addicted to Merchandize, being moſt commodiouſly ſituated for that Purpoſe, and therefore they would not remove from the Sea Coaſts to live in a Soil, which was very fat and deep, and requir'd a great deal of Labour to manure it, which they had not been accuſtom'd to. For this Reaſon he calls it *The Land of Cabul*, (*i*) that is, *Diſpleaſing* or *Dirty*, as (*k*) the *Jews* expound it. *Hiram* therefore returns them to *Solomon* again, but did not break off Friendſhip with him, and *Solomon* made him ſome other Recompence, which gave him much better Satisfaction. However *Solomon* coming thither, and finding that the (*l*) *Syrians* of *Zobah* in the Land of *Hamath* having been formerly conquer'd by *David*, had revolted from him, he (*m*) reduces them again to his Obedience. And the better to ſecure them, he builds Store Cities in the Country, in which he laid up Proviſions for War, and repairs the Cities which *Hiram* refus'd, placing the *Iſraelites* in them, and then he proceeds to repair all the other Cities, which were in the Land of *Canaan*, (*n*) employing thoſe Inhabitants which were not of the Children of *Iſrael*, in all the ſervile Labours, and placing the *Iſraelites* to be Surveyors of the Work, to attend upon his Perſon, to command in his Armies, and to carry on a Trade of Merchandize, that ſo he might make his Nation as famous, as rich and as flouriſhing, as was poſſible to be effected by human Policy. He alſo fits out a Fleet at *Ezion-geber* for *Ophir*, which return'd at certain Times with great Quantities of Gold, and Silver, and other very valuable Commodities.

9. Among all the Towns, which *Solomon* rebuilt, that of *Gezer* is the moſt remarkable, as (*o*) being firſt rebuilt by him; and the Story ſeems to be thus. *Gezer* was an antient Town in *Canaan*, ſo that (*p*) there was a King thereof when *Joſhua* conquer'd the Country. In the Diviſion of the Land it (*q*) fell to the Tribe of *Ephraim*, bordering upon the northern Part of the Country of the *Philiſtines*, and not far from the *Mediterranean* Shore. It was one of the (*r*) eight and forty Cities, which with their Suburbs were given to the *Levites*, and

(*c*) 2 Chron. 4. 3. (*d*) 1 Kings 7. 23. (*e*) 1 Kings 3. 5 *to* 16. 2 Chron. 1. 7 *to* 13. (*f*) 1 Kings 8. 10, 11. (*g*) 1 Kings 9. 2 *to* 10. 2 Chron. 7. 12 *to the End*. (*h*) 1 Kings 9. 10, 11, 12, 13. 2 Chron. 8. 1, 2, 3, 4, 5, 6. (*i*) 2 Chron. 8. 1, 2. 1 Kings 9. 10 *to* 15. (*k*) Joſephus *Jewiſh Ant. Book* 8. *Chap.* 2. *Rabbi* Solomon Jarhi *on* 1 Kings 9. 13. (*l*) Pſal. 60 *Title*. 2 Sam. 8. 3, 13. 1 Chron. 18. 3. (*m*) 2 Chron. 8. 3, 4. (*n*) 2 Chron. 8. 2 *to* 11. (*o*) 1 Kings 9. 17. (*p*) Joſh. 10, 33, *and* 12. 12. (*q*) Joſh. 16. 3. (*r*) Joſh. 21. 20, 21.

(*s*) call'd

(*s*) call'd *Gazara* both by *Joſephus* and in the *Maccabees*, and is mention'd as not far from *Joppa*, *Azotus* and *Jamnia*. When the *Ephraimites* took Poſſeſſion of it, they ſuffer'd the (*t*) *Canaanites* to live there among them, who ſeem to have diſturb'd their Peace, and there was (*u*) a Battle near it in the Time of *David*; and it ſeems to have been taken from the *Iſraelites* at the End of his Reign. When *Solomon* came to the Throne, he did not ſeem inclinable to go to War (it being foretold, that he ſhould be a peaceable King) but to ſet himſelf about the Building the Temple, that being the Work to which he was more particularly call'd. When the Match was propos'd between *Solomon* and *Pharaoh*'s Daughter the King of *Egypt*, who was the laſt of the twentieth *Dynaſty*, whoſe other Name is not known, he thought he could not do a more acceptable Service, or ſhew how uſeful his Alliance might be, better than by the Retaking of *Gezer*. For this Purpoſe he ſets out a large Fleet of Ships (for he could not come at them any other Way) and the Soldiers being (*x*) enrag'd at their obſtinate Defence burnt the City to the Ground, and ſlew all the *Canaanites*, that were in it. This is (*y*) ſuppos'd to be the firſt Expedition, that the *Egyptians* made out of their own Country from the Time of *Seſoſtris*'s, or of *Joſhua*'s Government, till this Time. However, *Pharaoh* after that begins to rebuild the Town, and when *Solomon* married his Daughter, he gave it to him as a Part of her Portion. And therefore out of Reſpect to her, when he began to repair and build the Cities in his Kingdom, this was the firſt.

10. The Warning which GOD had given to *Solomon* this ſecond Time, had a very good Effect upon him, and makes him zealous in his Service. The firſt Inſtance, which he ſhew'd of this Nature was (*z*) the Removal of his Queen out of the City of *David*, where ſhe firſt dwelt, to the ſtately Palace which he had prepar'd for her. And tho' other Reaſons might be given for this Action; yet *Solomon* (*a*) declares that he did it upon a religious Account. The Ark had been ſettled long in *David*'s Houſe, and had a Tabernacle made for it, ſo that there ought to be a ſpecial Regard to the Place, where it had made its Abode. And *Solomon* would no longer ſuffer a Stranger (for ſo his Wife was, tho' proſelyted) to keep her Court there. For tho' ſhe had renounc'd Idolatry; yet it is not likely, that ſhe and all her Servants had embrac'd the Law of *Moſes*, and ſo they might many Ways defile a Place, which had been made ſacred by the divine Preſence. However to gratify his Queen, he (*b*) after that built *Millo*, in Honour to her, and for her Pleaſure and Conveniency, becauſe he had remov'd her to an Houſe near it. Upon this he (*c*) ſettl'd the daily Sacrifice of the Temple, and took Care, that the Law of *Moſes* ſhould be ſtrictly obſerv'd, which preſcrib'd, (*d*) what Offerings ſhould be offer'd up every Day, and (*e*) at the three ſolemn Feaſts, and he ſettl'd the Courſes of the Prieſts, the *Levites*, the Porters, Singers and others, in the ſame Method, which *David* had appointed.

11. Upon *Solomon*'s bringing up his Queen to the Houſe that he had prepar'd for her, he is thought to compoſe the Book, which goes under the Name of the *Canticles*, or the Song of *Solomon*. He ſeems to have plac'd her firſt in the middle Building, call'd *The houſe of the foreſt of Lebanon*; and then to have remov'd her to her own Apartments, and therefore he ſaith, (*f*) *Come with me from Lebanon, my Spouſe, with me from Lebanon*, and (*g*) *Thy noſe is as the tower of Lebanon*. It is certain, that the beſt and moſt proper Aim of this Book was at a higher Matter than an earthly Marriage; however, he makes his Marriage with *Pharaoh*'s Daughter a Type of that ſublime and ſpiritual Marriage between CHRIST and his Church, eſpecially the Gentiles. Thus (*h*) *the Tower of Lebanon look'd toward Damaſcus*, the Place where the great Apoſtle of the Gentiles (*i*) was converted, and began to *preach* CHRIST JESUS, *that he was the ſon of* GOD. *Pharaoh*'s Daughter was an Heathen, and originally a Stranger to the Church of *Iſrael*; ſhe was alſo an *African* born, and ſo a (*k*) Blackmore, as ſhe ſpeaks of her ſelf in that Dialogue, and ſo ſhe was the fitter Type of what *Solomon* intended in every particular.

12. The *Iſraelites* being now buſy in Inriching themſelves by Merchandiſe abroad, *Solomon* employs himſelf at home in Compoſing of ſeveral Pieces both divine and human, which made him very famous for his Wiſdom, inſomuch that it is ſaid of him, (*l*) that *he ſpake three thouſand proverbs, and his ſongs were a thouſand and five. And he ſpake of trees; from the cedar that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes. And there came all people to hear the wiſdom of Solomon, from all kings of the earth, who had heard of his wiſdom.* All his Philoſophical Treatiſes are loſt, but what he wrote at this Time by divine Inſpiration is contain'd

(*s*) Caſaubon *in* Strabonis, *lib.* 16. *pag.* 261, 262. 1 Mac. 4. 15, *and* 14. 7, *and* 15. 28, 35. (*t*) Joſh. 16. 10. Judg. 1. 29. (*u*) 1 Chron. 20. 4. (*x*) 1 Kings 9. 16. (*y*) Marſham *Canon Chronic. ſect.* 14. (*z*) 1 Kings 9. 24. (*a*) 2 Chron. 8. 11. (*b*) 1 Kings 9. 24. (*c*) 1 Kings 9. 25. (*d*) Exod. 29. 38 *to the End.* (*e*) Levit. 23. 1 *to* 22. (*f*) Cant. 4. 8. (*g*) Cant. 7. 4. (*h*) Cant. 7. 4. (*i*) Acts 9. 1 *to* 23. (*k*) Cant. 1. 5. (*l*) 1 Kings 4. 32, 33, 34.

in

in the Book of *Proverbs*, which may be divided, as it lies, into ſeveral Parts. Thus, from the Beginning of the firſt Chapter to the End of the ninth ſeems to have been compil'd by him for the Inſtruction of his Son *Reboboam*, who being born in the laſt Year of *David*'s Reign muſt now be at leaſt one and twenty Years of Age, and therefore capable to receive it, and it had been happy for him, if he had obſerv'd it. From the Beginning of the tenth Chapter to the latter End of the four and twentieth are Leſſons fram'd for the Inſtruction of others. From the Beginning of the five and twentieth Chapter, to the End of the nine and twentieth are Proverbs found in ſome antient Copy of his in the Time of *Hezekiah*, as *Moſes* his Copy of the Law was found in the Days of *Joſiah*. The thirtieth Chapter was written by *Agur* the Son of *Jakeh*, of whom there is no particular Account who he was, or when he liv'd, and therefore the Chapter may very properly be taken in, where it is plac'd, becauſe it is not poſſible to find a fitter Place for it. The laſt Chapter is ſome Part of it *Bath-ſheba*'s Advice to *Solomon*, and ſome Part of it the Words of *Solomon* in her Commendation; for ſhe was a tender Mother to him, and we find nothing to beſpot her Character after his Birth. Her Words might (*m*) have been laid in her Story, and in *Solomon*'s Minority; however they may properly be plac'd here; becauſe the Words of *Solomon* in Commendation of virtuous Women, as ſhe then appear'd to be, were written at the ſame Time with his other *Proverbs*, and ſo the Occaſion of the Words may be fitly join'd to the Words themſelves. *Solomon* is call'd *Lemuel* by his Mother, as alluding to *Shemuel* or *Samuel* a Son of his Mother's Vows, as (*n*) *Solomon* is here alſo affirm'd to be. She gives him many excellent Leſſons in his tender Years, proper to make him a good Man and a good King, which he tranſcribes, and in Return highly commends a virtuous Woman in an *Acroſtick* or an *Alphabetical* Oration, which concludes the Book.

13. Among the Foreigners, who came to hear the Wiſdom of *Solomon*, the Queen of *Sheba* is particularly mention'd, both in the (*o*) Old and (*p*) New Teſtament. She liv'd in the ſouthern Parts of *Arabia Fœlix*, near the *Red Sea*, which was therefore call'd *the uttermoſt parts of the earth*, becauſe there was no Travelling any farther that way by Land. It is ſuppos'd, that ſhe had ſome Tincture of reveal'd Religion from her pious Anceſtors, as deſcended from *Abraham* by *Keturah*, one of whoſe Sons begat (*q*) *Sheba* the firſt Planter of that Country. It is probable, that ſhe came to hear of *Solomon*'s Character by the Ships that went to *Ophir*. For they ſail'd by her Coaſt, and ſpread his Fame there, as they did in all other Places where they touch'd, proclaiming his Magnificence, and eſpecially his Wiſdom, and the glorious Temple which he had built for the Worſhip of GOD. The Time of this Journey cannot poſſibly be fix'd any nearer, than by Suppoſing it to be about the Middle Time between the Finiſhing of his Buildings and the End of his Life. The Queſtions which ſhe ask'd ſeem'd to be about things pertaining to Piety and the Service of GOD. For our Saviour ſaith, that ſhe came to hear *the wiſdom of Solomon*, and ſhould therefore riſe up in Judgment againſt that Generation, who would not learn of him. And it is ſaid, (*r*) that the particular Fame, which ſhe had heard of *Solomon*, was concerning the Name of the LORD; and this moſt probably was the Occaſion of her Journey. She came to *Jeruſalem* with a very great Retinue, and with Camels, which brought Silver and Gold, and precious Stones in Abundance. *Solomon* anſwer'd all her Queſtions, and ſhew'd her the Temple, the Palace, and the Manner of his Attendance; upon which ſhe confeſs'd, that every thing was beyond what ſhe had heard, or could have been imagin'd; and after ſhe had given him very great and noble Preſents, and receiv'd others from him, which were not inconſiderable, ſhe return'd into her own Country with the utmoſt Satisfaction.

Anno ante CHRISTUM 988.

14. But *Solomon* in his latter Years not regarding the Law of *Moſes* as he did at firſt, brought himſelf, his Poſterity and Nation into all Manner of Miſchiefs. It was againſt the Law for (*s*) Kings to multiply Wives to themſelves, and eſpecially thoſe of ſtrange Nations; but *Solomon* now giving up himſelf to Pleaſure, and not obſerving this Law ſoon grew regardleſs of all the reſt, inſomuch that he not only tolerated their Idolatry, but even (*t*) he built an high Place for that Purpoſe. Indeed it is never ſaid of *Pharaoh*'s Daughter that ſhe turn'd his Heart from the LORD, as the reſt did (for if ſhe had ſhe could not have been a Type of CHRIST) or that he ſet up Altars for her: which is an Argument that ſhe was proſelyted to the *Jewiſh* Religion, and continu'd in it. *Solomon* being drawn away, his Proſperity and Happineſs ſoon begin to change. *Hadad* being (*u*) return'd out of *Egypt* into *Edom*, recovers his own Country, denies to pay Tribute any longer, and ſets up for himſelf. *Rezon* the Son of *Eliadah* having liv'd hitherto by Plunder and Robbery, after the Manner of the *Arabians*, now (*x*) ſeizes upon *Damaſcus*, and makes

(*m*) *After* 2 Sam. 12. 25. (*n*) Prov. 31. 1, 2. (*o*) 1 Kings 10. 1 *to* 14. 2 Chron. 9. 1 *to* 13. (*p*) Matth. 12. 42. Luke 11. 31. (*q*) Gen. 25. 1, 3. (*r*) 1 Chron 1. 32. (*s*) Deut. 17. 14, 15, 16, 17. (*t*) 1 Kings 11. 7. (*u*) 1 Kings 11. 21, 22. (*x*) 1 Kings 11. 23, 24, 25.

himſelf

himſelf King of all the Country thereabout, and theſe two confederating together, diſtreſs *Solomon* both in the North and South at the ſame Time. And now GOD vouchſafing no more to appear unto him, ſends a Prophet to him to tell him of his Sins, and to pronounce this heavy Judgment againſt him, that he would tear his Kingdom to Pieces, and give the greateſt Part of it to one of his own Servants. And as *Nathan* had before brought *David* to a Senſe of his Sin; ſo it is ſuppos'd, that this Prophet did the ſame by *Solomon*, ſo that his ſerious Reflexion on his paſt Life at this Time mov'd him to write the Book of *Eccleſiaſtes*, in the Beginning of which he (*y*) declares, that all the Things in which he delighted, were nothing but Vanity and Vexation; and at laſt he concludes with (*z*) this Obſervation, That the Fear of GOD, and the Keeping of his Commandments, is the Duty of all Men, Kings not excepted. *For* GOD *ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.*

15. In the latter End of the Reign of *Solomon*, *Zadok* the High Prieſt died, being about eighty Years of Age, and was ſucceeded by his Son *Ahimaaz*, who was a (*a*) ſwift Runner, when *Joab* obtain'd the Victory over *Abſalom*, and over-ran *Cuſhi* to carry the firſt Intelligence. When the Conſpiracy was ſtrong, *David* depended (*b*) on his Fidelity to bring him the News of all that was tranſacted at *Jeruſalem*, which (*c*) he did with the Hazard of his own Life, and had no Way to eſcape but by Hiding in a Well, until they were gone by, who purſu'd him; ſo that *David* could ſay of him by Experience, that he was (*d*) *a good man*, and always faithful to his Intereſt. From this Circumſtance it may be ſuppos'd, that he was about fifty Years of Age when he was made *High Prieſt*, and continu'd in it about two and thirty Years.

Anno ante CHRISTUM 994.

16. In the laſt Year of *Solomon*'s Reign, *Semendis* the King of *Egypt* dies, and was ſucceded by his Son *Pſeuſennes*, as *Euſebius*, or *Shiſhak*, as the *Scripture* calls him. He was a warlike Prince, and ſeems to have a particular Hatred againſt the Kings of the Houſe of *David*, ſo that he harbour'd all thoſe who might be inſtrumental to do them a Miſchief. Among the reſt of the Malecontents, the Principal was *Jeroboam* the Son of *Nebat*, who afterward procur'd a Revolt of the ten Tribes, and was made their King. In *Solomon*'s Time he was the Overſeer of his Buildings, and the chief (*e*) Ruler of the Tribe of *Joſeph*, ſo that he was well known among them, and always look'd upon as a very active Man, and fit for Buſineſs. After GOD had told *Solomon* by the Prophet *Ahijah*, that he would rend the Kingdom from his Son, the ſame Prophet meets *Jeroboam* in the Field, and tells him, that theſe Kingdoms ſhould be given to him. Upon this *Solomon* deſign'd to kill *Jeroboam*, who to avoid his Fury flees into *Egypt*. There he tells *Shiſhak* the Uneaſineſs of the People, the Negligence of *Solomon*, and the Propheſy of *Ahijah*, and ſo they conſult together how to effect it, and enter into a mutual Confederacy for this Purpoſe.

17. It may ſeem ſtrange, that *Solomon* having marry'd the Daughter of *Pharaoh* King of *Egypt*, had not a ſufficient Intereſt in that Court to prevent ſuch Practices as theſe. But the Caſe was this, *Hadad* the King's Son of *Edom* was brought into *Egypt* at the Time of (*f*) the Conqueſt of that Country, which was ſome Years before (*g*) *Solomon* was born; ſo that in all Probability he was marry'd to the Siſter-in-Law of *Pharaoh* before *Solomon* came to the Crown, and therefore (*h*) living in the Family, and his Son being bred up with *Pharaoh*'s Children, occaſion'd a greater Intimacy; ſo that it was not proper for *Solomon* to attempt a Miſunderſtanding between them. Beſides, when *Hadad* return'd into *Edom*, he might have had no other Deſign but the Living a private Life in his own Country, or if he had, *Pharaoh* might know nothing of it. As for the Caſe of *Jeroboam*, it was far different. *Solomon* had marry'd one of the *Dynaſty* of the *Dioſpolites*, whoſe Anceſtors liv'd at *Thebes*. But the Year in which *Solomon* finiſh'd the Temple there was a Revolution in *Egypt*, this *Dynaſty* or Succeſſion of Kings loſt the Throne, and was ſucceeded by that of the *Taanites*, of whom *Semendis* the Father of *Shiſhak* was the firſt King. Theſe kept their Court at *Zoan*, (*i*) an antient Town not far from the Borders of *Canaan*, ſo that it lay convenient to receive any who would come from thence. And therefore as it was the Intereſt of the former Kings to keep up a good Underſtanding with the Houſe of *David*; ſo now it was as much their Intereſt to embarraſs them, leſt their Joining with the depos'd Family in *Egypt* might occaſion another Revolution.

Anno ante CHRISTUM 1008.

18. *Jeroboam* had not been long in *Egypt* but *Solomon* died, leaving his Son *Rehoboam* to ſucceed him in the Throne. Upon this, fearing leſt the *Iſraelites* ſhould revolt, he goes to *Shechem* to be acknowledg'd their King, which was a Town in the Tribe of *Ephraim*, and thought to be the moſt con-

(*y*) Eccleſ. *Chap.* 1. *and Chap.* 2. 1 *to* 18. (*z*) Eccleſ. 12. 13, 14. (*a*) 2 Sam. 18. 19 *to* 30.
(*b*) 2 Sam. 15. 36. (*c*) 2 Sam. 17. 17 *to* 23. (*d*) 2 Sam. 18. 27. (*e*) 1 Kings 11. 26 *to* 41.
(*f*) 2 Sam. 8. 14. (*g*) 2 Sam. 12. 24, 25. (*h*) 1 Kings 11. 14 *to* 23. (*i*) Num. 13. 22.

venient Place for ſuch a Purpoſe, as being in the Middle of the Kingdom. Here he ſeems to fix, to prevent an Inſurrection, tho' by this Method he gave the Malecontents a greater Opportunity of Carrying on a treaſonable Correſpondence in *Egypt*. This looks as if he had very little Zeal for the Temple at *Jeruſalem*, and the Service of GOD there. And as (*k*) his Mother was an *Ammoniteſs*, and theſe (*l*) Women had turn'd *Solomon*'s Heart to have an Affection to the Idols of that Country; ſo it could not be expected, but that ſhe would breed up her own Son in the ſame Principles, or at leaſt make him look on all Religions as alike, and to be tolerated without Diſtinction. *Jeroboam* (*m*) hearing that *Rehoboam* was made King, and gone to live at *Shechem*, ſends to his Friends to offer them his Aſſiſtance at this Juncture. They ſend for him, and deſire him to act for them. Upon this (*n*) he comes into *Canaan*, where they meet with him, and concert Meaſures how to carry on their Deſigns in ſuch a Manner as might not be ſuſpected. Accordingly in the Spring of the following Year, *Jeroboam* and the chief of the Princes come to *Shechem*, where they deſire to be eas'd of the Taxes and Labours, which *Solomon* his Father had put upon them, and promiſe, that in ſuch a Caſe they would be his faithful Subjects. *Rehoboam* adviſes with the Counſellors of his Father, who perſuade him to give them good Words, and ſo to appeaſe the Tumult, and claim their Promiſe. After this he conſults others of his old Acquaintance, who perſuade him, that ſuch an Anſwer would look as if he was afraid of them, and that hard Words would frighten them to their Obedience. This Counſel *Rehoboam* follow'd, which ſo diſguſted the People, that they throw off all Allegiance, and declare for another King. *Rehoboam* ſends *Adoram*, who was over the Tribute, to appeaſe them, and probably to aſſure them, that their Taxes ſhould be leſſen'd. But it was now too late, for the People were ſo exaſperated, that they ſton'd him to Death without hearing what he had to ſay. *Rehoboam* finding by this Action, that they were in good Earneſt, and thinking himſelf no longer ſafe out of his own Tribe, he flees with the utmoſt Precipitation to *Jeruſalem*, by which Means he ſecures the Tribes of *Judah* and *Benjamin*, and the reſt of the *Iſraelites* ſet up *Jeroboam* to be their King. This ſeems to have been immediately before the Summer Solſtice, and therefore in Commemoration hereof, the *Jews* obſerve the three and twentieth Day of the third Month (reckoning from the *Vernal Equinox*) for an annual Feaſt. Upon this *Rehoboam* finding the Tribes of *Judah* and *Benjamin* to be faithful to him, as they had always been to the Houſe of *David*, he raiſes an Army of an hundred and fourſcore thouſand Men to fall upon the *Iſraelites*, and bring them back to his Allegiance, before their new King was fully ſettl'd upon the Throne. When they were ready to march, the Prophet *Shemaiah*, by the Direction of GOD, adviſeth them to deſiſt, and to return to their own Houſes, for he ſhould not bleſs their Endeavours with Succeſs. The People having a Senſe of Religion, perſuade *Rehoboam* not to engage any farther in ſuch a War, in which they could not but expect, that GOD would appear againſt them, and diſappoint all their Deſigns. *Rehoboam* hearkens to their Advice, and (*o*) is now intent only to ſecure himſelf in his preſent Poſſeſſions. For this Purpoſe he repairs and fortifies fifteen frontier Towns, that they might be a Security againſt thoſe who had revolted from him. He alſo builds ſeveral ſtrong Holds in the Heart of his Country, and furniſhes them with good Gariſons and Proviſions, that they might maintain a Siege. He alſo erected *Magazines* in ſeveral Cities, out of which the Soldiers on all Occaſions might be furniſh'd with Arms; and thus he took the utmoſt Precaution for the Security of the remaining Part of his Kingdom. And in this Manner his Subjects were employ'd during the following Winter.

Anno ante CHRISTUM 978.

19. Beſide this, he knew that many of the *Iſraelites* had a Zeal for their antient Religion, and the Worſhip of GOD in *Jeruſalem*, and therefore to encourage all ſuch to come and dwell in his Kingdom, he (*p*) keeps up the publick Worſhip, which occaſions many of them, and eſpecially the Prieſts and *Levites*, to quit their Habitations, and to fix in the Tribes of *Judah* and *Benjamin*, under *Rehoboam*.

20. In the mean Time *Jeroboam* was not idle, but he enlarg'd and beautified *Shechem*, where he was firſt made King, and made it his royal Seat for ſome Time; and after that he went to the other Side of *Jordan*, and repair'd *Penuel*, which (*q*) was antiently a fortify'd Place, and there he reſided for ſome Time, that he might the better gain the Affections of thoſe two Tribes and an half, or at leaſt (if Occaſion requir'd) he might force them to Subjection. And finding that ſome of the *Iſraelites* forſook him for the Sake of the Worſhip of GOD, he fear'd a total Revolt, when they went up to *Jeruſalem*, as all were oblig'd to do at the Feaſt of the Paſſover. To prevent this, he contrives an Alteration in Religion, and inſtead

(*k*) 1 Kings 14. 21. 2 Chron. 12. 13. (*l*) 1 Kings 11. 1, 7. (*m*) 1 Kings 12. 1, 2. 2 Chron. 10. 1, 2. (*n*) 1 Kings 12. 3 *to* 25. 2 Chron. 10. 3 *to the End, and* 11. 1 *to* 5. (*o*) 2 Chron. 11. 5 *to* 13. (*p*) 2 Chron. 11. 13 *to* 18. (*q*) 1 Kings 12. 25. Gen. 32. 30, 31. Judg. 8. 8, 9, 17.

ſtead of Conſulting GOD, and Committing himſelf to him, who could and would have preſerv'd him in the Kingdom according to his Promiſe, he (*r*) took Counſel of ſuch as were govern'd only by Reaſons of State, and deſir'd to eſtabliſh themſelves by any wicked Inventions. The Alteration agreed upon was, that their Religion ſhould be according to the *Egyptian* Cuſtom, among whom *Jeroboam* had liv'd for ſome Time, the better to gain the Favour and Aſſiſtance of that People in Caſe of Need. And as the *Egyptians* had a couple of *Oxen*, which they worſhipp'd, *viz.* one call'd *Apis* at *Memphis*, the *Metropolis* of the upper *Egypt*, and another call'd *Mnevis* at *Hierapolis*, a principal Town of the lower; ſo he made two Calves of Gold, and plac'd one of them in *Bethel*, which was in the ſouth, and the other in *Dan*, which was in the north Part of the Country of *Iſrael*. And as (*s*) *Bethel* was in every Man's Opinion a ſacred Place, the Name it ſelf ſignifying *The Houſe of* GOD, and it having been conſecrated by *Jacob*, where GOD appear'd to him more than once; ſo *Dan* had been famous for (*t*) the *Teraphim* of *Micah*, unto which there had been a great Reſort for ſome Ages. For ſuch Reaſons as theſe he wav'd his royal City, which was *Shechem*, and choſe theſe two Places for the Reſidence of the divine Majeſty, whom he pretended that he did not forſake, but worſhipp'd in theſe Symbols of his Preſence. However this led them into ſoul Idolatry, it was the Sin, which *Jeroboam* is ſo often accus'd of in Scripture, and it began in the Year, from whence the Prophet *Ezekiel* dates the (*u*) *Iniquity of the houſe of Iſrael*, and reckons three hundred and ninety Years to the laſt *Babyloniſh* Captivity.

Anno ante CHRISTUM 977.

21. And as it is natural for People to fall from one Wickedneſs to another, ſo (*x*) when the Prieſts and *Levites* refus'd to offer Sacrifices before his Calves in *Dan* and *Bethel*, and had remov'd with their Effects into the Tribe of *Judah*, he caſt them out of their Offices and Poſſeſſions, and ſeiz'd upon the whole; and that he might ingratiate himſelf with his Subjects, he applies the Money to pleaſe his Favourites, and eaſe the reſt of their Taxes; and in their Places he officiated (*y*) ſometimes himſelf without any Call to it, and at other Times (*z*) he plac'd in other People without Diſtinction. And as at *Jeruſalem* the Prieſts and *Levites* were cloth'd in White, ſo here in Oppoſition many of them were cloth'd in Black, and from hence they were call'd (*a*) *Chemarim* or *Blacks*. And as the *Jews* had their Feaſt of *Tabernacles* on the fifteenth Day of the ſeventh Month; ſo he had a Feaſt on the fifteenth Day of the eighth, which he inſtituted of his own Accord. It is ſuppos'd, that this Feaſt being inſtituted by GOD after the Gathering in of the Fruits, which might be ſooner ripe in *Jeruſalem* than in the northern Parts of the Country, he pretended, that the eighth Month would be a better Time for it than the ſeventh, becauſe then they would be every where gather'd. However it is certain, that his chief Intention was to alienate the People from the Service at *Jeruſalem*. There are three Times mention'd, in which he perſonally attempted to offer upon the Altar: Firſt, At (*b*) *Dan*, where all *Iſrael* went to worſhip. Secondly, At (*c*) *Bethel*, when he offer'd a Sacrifice; and Thirdly, At the (*d*) ſame Place, where he attempted to offer Incenſe, but was prevented.

22. For when (*e*) he ſtood by the Altar for this Purpoſe, and probably at the Time of this laſt Feaſt, which he invented, there came a Prophet out of *Judah*, and propheſies againſt the Altar, that *Joſiah*, who was hereafter to reign in *Judah*, ſhould pollute it, and burn Mens Bones upon it; and as a Sign thereof, the Altar ſhould be rent, and the Aſhes pour'd out before it by a miraculous Power. *Jeroboam* being angry, ſtretch'd out his Hand, giving Directions to ſeize the Prophet, and his Hand was made ſo ſtiff, that he could not bring it back again; and the other Signs, which he had mention'd, were immediately fulfill'd. Upon this *Jeroboam* deſires the Aſſiſtance of the Prophet, by whoſe Prayer to GOD his Hand was reſtor'd again, and became as it was before. Here were Miracles upon Miracles, but nothing would convince one who was obſtiſtinately ſet to do evil. However it had ſuch an Effect upon him, that he (*f*) offer'd neither Incenſe nor Sacrifices any more, but yet (which was as bad) he deputed others to this Office. This Revolt of the ten Tribes, and their Setting up of Idolatry, and being reſtrain'd from Going to worſhip GOD at *Jeruſalem*, ſo ſenſibly afflicted (*g*) *Heman* the *Ezrahite*, one of the chief Singers in the Temple, that he ſeems to have had a very grievous Plunge of Melancholy, and therefore he pens the eighty eighth *Pſalm*, in which he complains moſt grievouſly of his pitiful Caſe, and at laſt concludes with (*h*) ſuch Words as ſeem to ſhew the Reaſon of it, *My lovers and friends haſt thou put away from me, and hid my acquaintance out of my ſight.*

(*r*) 1 Kings 12. 26 *to the End.* (*s*) Gen. 28. 16 *to the End.* (*t*) Judges *Chap.* 17 *and* 18. (*u*) Ezek. 4. 4, 5. (*x*) 2 Chron. 11. 14, 15. (*y*) 1 Kings 12. 33, *and* 13. 1. (*z*) 1 Kings 12. 31. (*a*) Zeph. 1. 4. (*b*) 1 Kings 12. 31, 32. (*c*) 1 Kings 12. 33. (*d*) 1 Kings 13. 1. (*e*) 1 Kings 13. 1 *to* 33. (*f*) 1 Kings 13. 33, 34. (*g*) 1 Chron. 6. 33. 1 Chron. 15. 17, 19, *and* 16. 41, 42, *and* 25. 1, 4, 5, 6. 2 Chron. 5. 12, *and* 35. 15. (*h*) Pſal. 88. 18.

23. Soon

23. Soon after (*g*) *Abijah* the Son of *Jeroboam* fell ſick, and *Jeroboam* perſuades his Queen to diſguiſe herſelf, and go to *Ahijah* the Prophet, who told him that he ſhould be King, that ſo they might know, what ſhould become of the Child. *Ahijah* was now blind, and therefore they thought he might eaſily be impos'd upon. But GOD diſcovers the whole to him, and he delivers the Meſſage as ſoon as he heard her coming, and before ſhe had diſcover'd herſelf, which was, That the Child ſhould die, as ſoon as ſhe came to the Gate of the City, that GOD would ſeverely puniſh the Family of *Jeroboam*, deſtroy them all by the Sword without Exception, inſomuch that none of them ſhould be buried; and this ſhould be done by a King of *Iſrael*, as ſoon as ever he came to the Throne. All which was fulfill'd by *Baaſha* the King of *Iſrael*, in the Year that *Jeroboam* died, as will be mention'd in its proper Place.

24. *Rehoboam* King of *Iſrael* in the mean Time (*h*) keeps up the publick Worſhip at *Jeruſalem*, more out of a Principle of State Policy, than of true Religion; ſo that it continu'd three Years. He ſaw, that by this Method many of *Jeroboam*'s Subjects came over to him with all their Wealth. But when at the End of three Years he found it did not anſwer his Deſign, either becauſe all who had any Zeal for GOD had came already, or becauſe *Jeroboam* had ſo guarded all the Paſſes, that none could come, in the fourth Year of his Reign he throws off the Mask, and his evil Inclinations eſpecially (*i*) to Idolatry began to appear, having been educated that Way by his Mother, who was (*k*) an *Ammoniteſs*, and his (*l*) Example was ſoon follow'd by all his Subjects. The *Scripture* mentions it thus, that (*m*) when he thought himſelf ſafe and out of all Danger, *he forſook the law of the* LORD, *and all* his Subjects *with him*, For even (*n*) *Judah did evil in the ſight of the* LORD, *and they provoked him to jealouſy with all their ſins, which they had commited, above all that their fathers had done. For they alſo built them high places, and images, and groves on every high hill, and under every green tree. And there were alſo Sodomites in the land, and they did according to all the abominations of the nations whom the* LORD *caſt out before the children of Iſrael.* Such flagrant Impieties could not be long unpuniſh'd. For the next Year *Shiſhak* King of *Egypt* made an Expedition againſt *Jeruſalem*, being tempted thereto by the great Treaſures which *David* and *Solomon* had heap'd together. For this Expedition he gather'd together a very large Army not only out of *Egypt*, but alſo from the adjoining Country of *Libya*, from whence the whole Country of *Africa* took its Name. To theſe he added the *Sukkyms*, or a Nation who liv'd near the *Red-Sea*, and were call'd ſo, becauſe they liv'd in Caves and Dens of the Earth, which ſometimes in *Hebrew* are call'd סכות *Succoth*, and hence they were (*o*) call'd by the *Greeks*, *Troglodytæ* for the ſame Reaſon. There is no Doubt but this Matter had been concerted before between *Shiſhak* and *Jeroboam*, when he was in *Egypt*, and that *Jeroboam* had promis'd, that whenever *Shiſhak* would invade the Kingdom of *Judah* in the South, he would make a Diverſion in the North; but their Sins were not ſo ripe for Judgment, and therefore GOD's Providence diverted it till now. But now he comes with a vaſt Army, conſiſting of twelve hundred Chariots, and threeſcore thouſand Horſemen, and a proportionable Number of Footmen. Upon his entring into the Country he took the fenced Cities, which lay in his Way, and the Army being in no Condition to oppoſe his Progreſs, he marches directly to *Jeruſalem*, where the King and the Princes were gather'd together, as to a Place of greater Safety than the open Country. Upon this *Shemaiah* the Prophet acquaints them from the Mouth of GOD, that as they had forſaken him, ſo he would forſake them, and deliver them into the Hand of *Shiſhak*. The King and the Princes hearing this, humble themſelves, and ſorrowfully confeſs, that GOD had juſtly puniſh'd them for their Sins; and their Humiliation ſo far prevail'd with GOD, that he moderated his Anger, and reſpited the Deſtruction, which was coming upon them, and promis'd by his Prophet, that he would not ſuffer *Shiſhak* to do ſo much Miſchief as he intended. However he reſolv'd to let them feel the Difference between him and all other Lords and Maſters, and how much more happy they were, whilſt they continu'd to worſhip and ſerve him, than when they fell under a foreign Yoak. *Shiſhak* coming with ſo great an Army before *Jeruſalem*, the King yielded up the City (*p*) without Striking a Stroke. The Reaſon whereof may be this, *Shiſhak* ſeeing a large well fortify'd Town, could not but be willing to agree upon Articles. On the other hand, the *Jews* being firſt told by a Prophet, that they ſhould be deliver'd into his Hands, and that GOD would deliver them again, thought it would be in vain to reſiſt, and ſo made the beſt Terms for themſelves. The Terms ſeem to be, that they ſhould all have their Lives, and *Shiſhak* ſhould be content with the Plunder of the City and Country.

Anno ante CHRISTUM 975.

Anno ante CHRISTUM 974.

(*g*) 1 Kings 14. (*h*) 2 Chron. 11. 17. (*i*) 2 Chron. 12. 1. (*k*) 1 Kings 14. 21. 2 Chron. 12. 13. (*l*) Regis ad exemplum totus componitur orbis. (*m*) 2 Chron. 12. 1. (*n*) 1 Kings 14. 21, 22, 23, 24. (*o*) *From* τρώγλη a Cave, *and* δύμι to enter. (*p*) 1 Kings 15. 25 *to* 29. 2 Chron. 12. 2 *to* 13.

So

So that *Shiſhak* (*q*) *took away all the treaſures of the houſe of the* LORD, *and all the treaſures of the kings houſe, and he carried away alſo the ſhields of gold, which Solomon had made. Inſtead of which King Rehoboam made ſhields of braſs, and committed them to the hands of the chief of the guard, that kept the entrance of the kings houſe. And when the king enter'd into the houſe of the* LORD, *the guard came and fetched them, and brought them again into the guard chamber.* This ſhews into what a poor Condition the Kingdom of *Judah* was reduc'd. Theſe Shields were a Matter of State and Grandeur, and therefore it concern'd them, if they were able, to have them as grand as they were before; and as they were carry'd before the King to the Houſe of the LORD, it ſeem'd alſo to be a Matter of Religion, that the Value ſhould not be diminiſh'd. We are told, (*r*) that *in Judah things went well.* A Reformation was made in the whole Kingdom, and many good things were found among them in the midſt of their Corruption. We are told, that (*s*) *Solomon made ſilver and gold at Jeruſalem as plenteous as ſtones*; that (*t*) *all his drinking veſſels were of gold, and all the veſſels of the houſe of the foreſt of Lebanon were of pure gold,* and that *none were of ſilver,* becauſe *it was nothing accounted of in the days of Solomon.* Now (*u*) *Solomon made three hundred ſhields of beaten gold, and three pound of gold went to one ſhield.* This at four Pounds an Ounce, or forty eight Pounds *Sterling* to the Pound, amounts to no more than 43200; and therefore it was a miſerable Caſe, that they were reduc'd from ſo much Wealth to ſo much Poverty, that neither Reaſons of State nor Religion could raiſe ſo ſmall a Sum on ſo great an Occaſion At this Time (*x*) *Ethan* the *Ezrahite* (who was appointed by *David* with *Heman*, another of the ſame Family, to be two of the chief Singers in the Temple, and conſequently they muſt be of a (*y*) very great Age) compos'd the eighty ninth *Pſalm*, in which having ſpoken of (*z*) GOD's wonderful Care of his Church, and (*a*) his gracious and ſolemn Promiſes to the Houſe of *David* and his Poſterity, he complains (*b*) of contrary Events. *Thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed. Thou haſt made void the covenant of thy ſervant; thou haſt profaned his crown by caſting it to the ground. Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruin. All that paſs by the way ſpoil him; he is a reproach to his neighbours. Thou haſt ſet up the right hand of his adverſaries; thou haſt made all his enemies to rejoice. Thou haſt alſo turned the edge of his ſword; thou haſt not made him to ſtand in the battle. Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.* And at laſt he (*c*) expoſtulateth with GOD, and prayeth for Deliverance. LORD, *where are thy former loving kindneſſes, which thou* (*d*) *ſweareſt unto David in thy truth? Remember,* LORD, *the reproach of thy ſervants; wherewith thine enemies have reproached,* O LORD, *wherewith they have reproached the footſteps of thine anointed.* So that tho' *Jeruſalem* might be taken without Striking a Stroke; yet there ſeems to be a ſet Battle before *Shiſhak* came thither, in which the Subjects of *Rehoboam* were totally routed.

25. Tho' *Shiſhak* conquer'd the Kingdom of *Judah*; yet he did not meddle with the leaſt Part of the Kingdom of *Iſrael*, of which the *Scripture* Silence alone is a ſufficient Proof. Where the *Scripture* mentions the Sins of that Nation, it always mentions the Judgments which follow'd them, of which we need no farther Evidence than the Book of *Judges*. Now the *Scripture* fully tells us in many Places the Wickedneſs of *Jeroboam, who made Iſrael to ſin*; and therefore if the Country had been ravag'd by the Army, it would, no Doubt, have been mention'd as a Judgment for the ſame Reaſon. So that *Shiſhak*'s Sparing *Jeroboam*'s Kingdom (*e*) is an Argument, that he came againſt *Judah* by *Jeroboam*'s Knowledge and Conſent, and probably by his Invitation, and that Matters might have been concerted long before for this Purpoſe. And that he did not abſolutely poſſeſs himſelf of the whole Country, and make it a Province tributary and ſubject to the King of *Egypt*, could be aſcrib'd only to the great Goodneſs of GOD. For unleſs GOD had diverted him, it was then in his Power to have extirpated the whole Nation. What diverted him is not ſaid. It might be ſome Diviſions and Inſurrections in *Egypt*; but as his Army conſiſted of ſeveral Nations, ſo it is moſt probable, that they differ'd among themſelves about the Dividing of ſo prodigious a Booty, and this made it neceſſary to withdraw out of an Enemy's Country, who could not but be expected to take the Advantage.

26. But as *Solomon* had a great Number of Wives and Concubines, who were the

(*q*) 2 Chron. 12. 9. 1 Kings 14. 26. (*r*) 2 Chron. 12. 12. (*s*) 2 Chron. 9. 27. 1 Kings. 10. 27. (*t*) 2 Chron. 9. 20. 1 Kings 10. 21. (*u*) 1 Kings 10. 17. (*x*) 1 Chron. 6. 44, *and* 1 Chron. 15. 17, 19. (*y*) *For it was above five and forty Years before this, when they were appointed Singers in the Temple, ſo that they were grown to their full Stature at that Time.* (*z*) Pſal. 89. 15 *to* 19. (*a*) Pſal. 89. 19 *to* 38. (*b*) Pſal. 89. 38 *to* 46. (*c*) Pſal. 89. 49, 50, 51. (*d*) 2 Sam. 7. 12, 13, 14, 15, 16. (*e*) 1 Kings 11. 40.

Cauſe of his Revolting from GOD, and of all his Misfortunes; ſo *Rehoboam* follow'd the ſame Example. He had *(f)* eighteen Wives and threeſcore Concubines, and by them he had eight and twenty Sons, and threeſcore Daughters. Many of theſe he had in the Life of *Solomon*, being *(g)* one and forty Years old at his Death; ſome of which Sons were ſo old in his Life-time, that *(h)* he made them Governors in chief of the fenced Cities in his Kingdom, and provided amply for them, that they might not be diſcontented, but live at Eaſe. However, he pitches upon his Son *Abijah*, being the eldeſt by his beloved Wife *Maacah*, to ſucceed him in the Throne, and thinking *(i)* ſeriouſly of this Matter, he diſperſes the reſt of his Sons into all Parts of the Country, that they might not be capable to raiſe a Rebellion, and the Kingdom might be confirm'd as he intended; which ſucceeded ſo well, that after *(k)* he had reign'd ſeventeen Years he died, and left his Son *Abijah* in the Poſſeſſion of the Throne.

Anno ante CHRISTUM 962.

27. *Abijah* exactly imitated his Father's Example. His Father had eighteen Wives, and *(l)* he had fourteen. His Father did not diſcountenance any Sort of Idolatry, neither did he. His Father after the Retreat of *Shiſhak* *(m)* reſtor'd the Service of the Temple, and *(n)* he continu'd the ſame. But becauſe this was not ſufficient *(o)* without Deſtroying the other, he is ſaid, *(p)* to have *walked in all the ſins of his father, which he had done before him; and his heart was not preſent with the* LORD *his* GOD *as the heart of his father* David. He conſidering, that *(q)* there had been *wars between Jeroboam* and *Rehoboam* his Father *all the days of his life*, reſolves *(r)* to put the Iſſue of all upon one deciſive Battle. For this Purpoſe he raiſes an Army of four hundred thouſand Men, ſo that according to *(s)* *Joab*'s Computation moſt of the Men of his Kingdom were then preſent. With theſe he invaded the Kingdom of *Iſrael*, and march'd as far as the Hill *Zemaraim* in the Tribe of *Ephraim*, which was afterward call'd *Samaria*. *Jeroboam* finding Matters reduc'd to this Extremity, brings together all the Men in his Kingdom, being eight hundred thouſand Men, as they had been number'd in *David*'s Time; ſo that here were the greateſt Armies which ever were brought into the Field. *Abijah* ſeeing them advancing toward him, and finding their Numbers to exceed what he could have imagin'd, and having the Advantage of the Ground, that he thought he could not be forc'd to fight, makes a long Speech, to ſee if Matters could be accommodated without Bloodſhed. *Jeroboam* little regarding his Speech, caus'd a ſtrong Detachment to march round, and intercept his Retreat, ſo that there was a Neceſſity of Fighting. Upon this all of *Abijah*'s Army, who had any Senſe of Religion left, cried to GOD for his Aſſiſtance, and the Prieſts blew with the Trumpets, according as they had *(t)* been commanded, as a Sign, that they ſhould *be remembred before the* LORD *their* GOD, *and ſaved from their enemies*. The People hearing this Sound, and knowing the Meaning of it, gave a great Shout, as an aſſur'd Hope of Succeſs, which accordingly anſwer'd their Expectations; for in the Battle, which immediately follow'd, they kill'd five hundred thouſand of their Enemies, which was the greateſt Slaughter that was ever heard of, and a fifth Part more than they had in their own Army. *Abijah* purſues the Victory, and takes ſeveral Towns from *Jeroboam*, and particularly *(u)* *Bethel*, where he had lately ſet up one of the Calves. What he did by the Calf is not particularly mention'd, and therefore it is probable, that he left it ſtanding, that the People might worſhip it. The *Scripture* never fails to mention the good Deeds of the Kings of *Judah*, and particularly their Zeal againſt the Idolatry of the Houſe of *Iſrael*. The Book of *Chronicles*, which alone mentions the Taking of *Bethel*, is very favourable in the Character of the Kings of *Judah*. It ſaith nothing of *David*'s Adultery with *Bathſheba*, or of *Solomon*'s many Wives, or being ſeduc'd to *Idolatry*, and makes *Abijah* ſpeak *(x)* very much in his own Commendation, and wholly omits all his Failings, which may be the Reaſon, that he is there call'd *Abijah*, where the ſacred Name JAH is mention'd. But the Book of *Kings* ſaith, that in his Father *Rehoboam*'s Time *(y)* *Judah did evil in the ſight of the* LORD, *and they provoked him to jealouſy, with the ſins which they had committed, above all that their fathers had done. For they alſo built them high places and images and groves on every high hill, and under every green tree*, and alſo *(z)* that this King *walked in all the ſins of his father; and his heart was not perfect with the* LORD *his* GOD, *as the heart of Da-*

Anno ante CHRISTUM 961.

Anno ante CHRISTUM 959.

(f) 2 Chron. 11. 18 *to the End.* *(g)* 1 Kings 14. 21. 2 Chron. 12. 13. *(h)* 2 Chron. 11. 22, 23. *(i)* 2 Chron. 11. 23. *(k)* 1 Kings 14. 21. 2 Chron. 12. 13. *(l)* 2 Chron. 13. 21. *(m)* 1 Kings 14. 27, 28. 2 Chron. 12. 10, 11, 12. *(n)* 2 Chron. 13. 10, 11. *(o)* Exod. 23. 24, 25. Exod. 34. 12 *to* 18. Num. 33. 52, 53. Deut. 7. 4, 5, 6. *(p)* 1 Kings 15. 3. *(q)* 2 Chron. 12. 13. 1 Kings 14. 30. *(r)* 2 Chron. 13. 1 *to* 20. *(s)* 2 Sam. 24. 9. 1 Chron. 21. 5. *(t)* Num. 10. 9. *(u)* 2 Chron. 13. 19. *(x)* 2 Chron. 13. 9, 10, 11. *(y)* 1 Kings 14. 22, 23. *(z)* 1 Kings 15. 3.

vid

vid his father. And therefore in this Book the ſacred Word JAH is left out, and he is call'd *Abijam.* His not deſtroying Idolatry there is (*a*) ſuppos'd to be the Cauſe, that GOD ſhorten'd his Reign and Days; ſo that he liv'd not long to enjoy the Benefit of his Victory, but died (*b*) in the third Year of his Reign, leaving his Son *Aſa* to ſucceed him in the Kingdom. At this Time the Religion both of *Iſrael* and *Judah* ſeems to be State Policy. *Rehoboam* and *Abijah* (*c*) keep up the Worſhip of GOD at *Jeruſalem* to keep the Tribe of *Judah* to their Intereſt, and for the ſame Reaſon they (*d*) tolerate all Idolatry. *Jeroboam* ſets up the Golden Calves, for no other Reaſon but (*e*) to ſecure himſelf in the Kingdom; ſo that *Abijah* might keep up the ſame Worſhip upon the Frontiers of *Iſrael*, to bring their Hearts back again if they had any Zeal for this Idolatry, and therefore *Jeroboam* was now careful to prevent all Going up thither, by Fortifying the neighbouring Towns, ſo that his Subjects were oblig'd, if they would worſhip either of them, to (*f*) go as far as *Dan*, which was the remoteſt Part of his Kingdom. The Keeping up of the Calf in *Bethel* may be the Reaſon, that the Prophet *Amos*, upbraiding the People for Idolatry, ſaith, (*g*) *Come to Bethel and tranſgreſs*; and (*h*) GOD threatens by him to *viſit the altars of Bethel*, where *Amaziah* (*i*) was the Prieſt, and the *Jews* were forbidden (*k*) to *ſeek to Bethel*, becauſe when (*l*) *Joſiah* ſhould be King of *Iſrael* theſe Altars and Worſhip ſhould be deſtroy'd. And the Retaining this Worſhip ſeems to be the Reaſon, that (*m*) the Prophet *Hoſea* ſometimes inſtead of Calling it *Bethel*, or *The Houſe of* GOD, calls it *Bethaven*, or *The Houſe of Iniquity.*

28. In the twenty firſt Year of *Jeroboam*'s Reign, GOD was pleas'd to viſit him (*n*) with ſome ſore and languiſhing Diſeaſe, that he could not manage the Concerns of the Kingdom, and therefore he was oblig'd to ſubſtitute his Son *Nadab* to reign with him in his Life-time, of whom we have only this Account, that (*o*) *Nadab the ſon of Jeroboam began to reign over Iſrael in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years. And he did evil in the ſight of the* LORD, *and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin. And Baaſha the ſon of Ahijah of the houſe of Iſſachar conſpired againſt him; and Baaſha ſmote him at Gibbethon, which belongeth to the Philiſtines (for Nadab and all Iſrael had laid ſiege to Gibbethon) Even in the third year of Aſa king of Judah did Baaſha ſlay him, and reigned in his ſtead.* *Gibbethon* (*p*) was a City in the Tribe of *Dan*, and (*q*) given to the *Levites*, who quitted it, as they did the reſt of their Cities, when *Jeroboam* would not ſuffer them (*r*) to execute their Office, and the *Philiſtines* had ſeiz'd upon it, being adjoining to their Country. But *Nadab* now endeavour'd to recover it out of their Hands, as of Right belonging to him. However it is plain, that *Jeroboam* the Father and *Nadab* the Son died in one Year. And therefore the Propheſy of *Ahijah*, (*s*) that all *Jeroboam*'s Poſterity ſhould be deſtroy'd without Diſtinction, and none ſhould be buried, may give ſome light to the Hiſtory. He doth not ſay, that *Jeroboam* ſhould not be buried; and the *Scripture* ſaying, that (*t*) *he ſlept*, or as it is in *Hebrew*, he lay down with his Fathers, plainly ſhews, that he was buried among them. It is therefore probable, that *Baaſha* conſpir'd againſt *Jeroboam*, and ſlew him at *Tirzah*, where (*u*) he liv'd. This being done, he takes all his Friends with him, and goes to the Army before *Gibbethon*, and the Friends and Relations of *Jeroboam* bury him with his Anceſtors. *Baaſha* being at *Gibbethon*, and having a ſtrong Party in the Army kills *Nadab*, and ſets up himſelf to govern. And then *Baaſha* to ſecure himſelf in the Throne, (*x*) *ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, until he had deſtroyed him according to the word of the* LORD, *which he ſpake by his ſervant Ahijah the Shilonite; Becauſe of the ſins of Jeroboam, which he ſinned, and which he made Iſrael to ſin, by his provocation whereby he provoked the* LORD GOD *of Iſrael to anger.*

Anno ante CHRISTUM 958.

29. But tho' *Baaſha* had ſufficiently ſhewn his Hatred to *Jeroboam* and all his Family; yet he follow'd their Practices in Worſhipping (*y*) the Golden Calves, and Provoking of GOD to Anger, who (*z*) ſent the Prophet *Jehu* the Son of *Hanani* to propheſy againſt him in the ſame Manner, and almoſt in the ſame Words, as *Ahijah* had before propheſy'd againſt *Jeroboam.*

30. In the Midſt of theſe Provocations, which the *Iſraelites* were guilty of, there now begins a Reformation in the Tribe of

(*a*) Lightfoot, *Book* 1. *Page* 79. (*b*) 1 Kings 15. 2. (*c*) 1 Kings 14. 28. 2 Chron. 14. 10, 11. (*d*) 1 Kings 14. 22, 23. 1 Kings 15. 3. (*e*) 1 Kings 12. 26, 27, 28. (*f*) 1 Kings 12. 28, 29, 30. (*g*) Amos 4. 4. (*h*) Amos 3. 14. (*i*) Amos 7. 10. (*k*) Amos 5. 5. (*l*) 1 Kings 13. 2, *and* 2 Kings 23. 15. (*m*) Hoſ. 4. 15, *and* 5. 8, *and* 10. 5. (*n*) 2 Chron. 13. 20. (*o*) 1 Kings 15. 25, 26. (*p*) Joſh. 19. 40, 4. (*q*) Joſh. 21. 20, 21, 23. (*r*) 2 Chron. 11. 14. (*s*) 1 Kings 14. 10 *to* 14. (*t*) 1 Kings 14. 20. (*u*) 1 Kings 14. 17. (*x*) 1 Kings 15. 28, 29. (*y*) 1 Kings 16. 6, 7. (*z*) 1 Kngs 16. 7.

of

of *Judah*. *Asa*, who (*i*) ſucceeded his Father and Grandfather, two wicked Kings, in the twentieth Year of *Jeroboam*, was of a different Temper. He made *David* his Pattern, and worſhipp'd GOD alone. In the Beginning of his Reign he ſeem'd (*k*) to have a firm and ſettl'd Peace, and made a good Uſe of it; for he built Cities of Defence in all the frontier Parts of his Kingdom, and train'd up all his Subjects in the Art of War, ſome with Targets and Spears, and ſome with Shields and Bows, to the Number of five hundred and fourſcore thouſand in all, that they might defend their own Neighbourhood, if it ſhould be invaded, and out of them there might an Army be rais'd, as Occaſion ſhould require. When he had put himſelf in the beſt Poſture of Defence, he ſeems now to be attack'd by *Piritiades*, who was then Emperor of the *Aſſyrian* Monarchy, who ſent *Zerah* the General of his Army with a prodigious Number of Forces. Our Tranſlation calls them (*l*) *a thouſand thouſand*, where perhaps a large certain Number may be put for one that is very great but uncertain. The *Hebrew* Phraſe may be tranſlated thus, (*m*) *He came with a force*, as *of a thouſand thouſand men*, or an irreſiſtible Force, ſo that what was wanting in Number was made up in Courage, Strength and Conduct. The *Hebrew* Text calls them (*n*) *Cuſhites*, and their General (*o*) a *Cuſhite*. Now it is certain, that neither the *Cuſhites* who are ſuppos'd to be in *Æthiopia*, nor the *Cuſhites* near the *Red-Sea* could bring ſuch an Army into the Field, and therefore it muſt mean the *Aſſyrian* Monarchy, which was firſt eſtabliſh'd by *Nimrod* the Son of *Cuſh*, and by his Offspring. Beſides, *Zerah* the Name of their General ſignifies (*p*) *The Eaſt* or *Sunriſing*, and therefore plainly intimates, that he came from thoſe Countries, or from *Babylon*, and not from the other *Cuſhites*, which lay ſouthward from the Land of *Canaan*. When his Army march'd, he could not invade the Kingdom of *Judah* from the North, becauſe the Tribes of *Iſrael* lay in his Way, and therefore he came from the ſouthern Parts, that ſo he might be reinforc'd with the *Idumæans*, *Moabites*, *Egyptians*, *Philiſtines*, and even (*q*) the *Libyans*, which lay more remote, and ſo ſwallow up all at once. With this Army he marches to (*r*) *Mareſhah* a City in (*s*) the ſouth Borders of the Tribe of *Judah*. *Aſa* hearing of this would not ſtay till they had enter'd his Country very far, but goes out to fight them, and ſeeing their Multitudes, put up a very earneſt Petition to GOD, who heard his Prayers and gave him ſuch a ſignal Victory, that he took all the Plunder of the Field, purſu'd them to *Gezer* a City of the *Philiſtines*, and took and ſpoil'd the Cities, that were round about it. They alſo took their Tents, their Cattle, their Sheep, and particularly their Camels, which join'd *Zerah* in his March from *Babylon* thro' *Arabia*, and ſo return'd in Triumph to *Jeruſalem*. This was (*t*) in the tenth Year of the Reign of *Aſa*, and after this he enjoy'd a Peace for five Years longer.

Anno ante CHRISTUM 959.

Anno ante CHRISTUM 949.

Anno Ante CHRISTUM 946.

31. At this Time *Azariah* the Son of *Oded* a Prophet probably foreſeeing the Calamities, which were coming on that Kingdom by a War with the *Iſraelites*, encourages (*u*) *Aſa* to go on in the Worſhip and Service of GOD, with a Promiſe of Deliverance out of all their Troubles according to the Examples of former Ages. *Aſa* upon this takes Courage, and deſtroys all that (*x*) could be convicted of *Sodomy* (a Vice which begun in his Grandfather's Days) and brake all the Idols to Pieces which he could diſcover, and enters into a ſolemn Covenant with GOD to the great Satisfaction of his Subjects, that they ſhould all ſerve him in Truth and with perfect Hearts. And to ſhew his Impartiality, he (*y*) remov'd his own Mother *Maacah* from the Court, and forbad her coming near to his Queen, that ſhe might not be infected with her Idolatry; and underſtanding that his Mother had ſet up an Idol in a Grove, he cut it down, and ſtamp'd upon it, and having burnt it, he threw the Aſhes of it into the Brook *Kidron*, (*z*) as *Moſes* did by the molten Calf. He did all that he could; but he could not do all that he would. He took away all the High Places, in which they ſacrific'd to ſtrange Gods, but he could not take away thoſe in which the true GOD was worſhipp'd, the People having ſo univerſally and ſo long taken this Licenſe, that the Reſtraining of them to the Temple at *Jeruſalem* could not be attempted until the Days of *Hezekiah*. And having found that (*a*) his Father *Abijah* had by a Vow dedicated unto the LORD a Part of the Spoils, which he took in the War with *Jeroboam*, but did not live long enough to make it good, he fully perform'd the ſame; and having gotten a great Spoil in his War with the *Ethiopians*, he alſo devoted a conſiderable Part of it for

(*i*) 1 Kings 15. 9. (*k*) 2 Chron. 14. 1 *to* 9. (*l*) 2 Chron. 14. 9. (*m*) *The* Hebrew *Word* חיל *ſignifies* Strength, Force *or* Power, *and with the uſual Addition of the Particle* as, *may be thus tranſlated*, He came with the Strength as of a thouſand thouſand Men. (*n*) 2 Chron. 14. 12, *and* 16. 8. (*o*) 2 Chron. 14. 9. (*p*) *From the Verb* זרח, *which ſignifies* to riſe, *as the Sun, Moon and Stars do in the Eaſt.* (*q*) 2 Chron. 16. 8. (*r*) 2 Chron. 14. 10. (*s*) Joſh. 15. 21, 44. (*t*) 1 Chron. 14. 1. (*u*) 2 Chron 15. *throughout.* (*x*) 1 Kings 15. 11, 12. (*y*) מגבירה 1 Kings 15. 13. *and* 2 Chron. 15. 16. *ſignifies only* from the Queen, *and the Word* being *in our Tranſlation is not in the Original.* (*z*) Exod. 32. 20. (*a*) 1 Kings 15. 15.

the

the ſame Purpoſe, ſo that the ſacred Treaſury began to be augmented.

32. However at the End of this Year, being (*b*) the fifteenth Year of *Aſa*'s Reign, or (*c*) the five and thirtieth Year from the Reign of *Rehoboam*, freſh Storms began to ariſe. *Baaſha* King of *Iſrael* now prepares to make War, and *Aſa* prepares to defend himſelf. The Occaſion of the Quarrel was *Baaſha*'s Obſerving (*d*) that his Subjects revolted to *Aſa* in great Numbers, when they obſerv'd that GOD bleſs'd him with Succeſs upon his Advancement. This he was reſolv'd to endure no longer, and therefore early in the next Spring (*e*) he fortifies *Ramah*, a Town in the Tribe of *Benjamin*, not far from *Bethel*, which ſeems to have gone off together with the reſt of the *Iſraelites* to *Jeroboam*, the golden Calf being nearer to them than *Jeruſalem*. Thus he reſolves to cut off all Communication between his People and the People of *Judah*, the Place lying in ſuch a Strait, that a Fortification made there would hinder all Paſſing to and fro without Leave. His Deſign was to prevent the *Iſraelites* from Going to worſhip the golden Calf in *Bethel*, which he had firſt plac'd there, and that the curſed Stratagem he had firſt began, might not be turn'd to his Diſadvantage, and ſo alienate his Subjects from him. *Aſa* hearing of this, and Fearing worſe Conſequences, reſolves to give him a Diverſion, if poſſible, on the other Side. For this Purpoſe he ſends all the Silver and Gold, which he could ſpare of his own, and which he had devoted to pious Uſes, to *Ben-hadad* the King of *Syria*, who dwelt at *Damaſcus*, that ſo he might engage him in a new War with the King of *Iſrael*. *Benhadad* knowing that *Baaſha*'s Forces were in the ſouthern Parts, falls immediately upon the northern, which lay neareſt to his own Dominions, and takes a great Part of the Tribe of *Naphthali* with the adjacent Countries. By this Method *Aſa* compaſs'd his Ends, it being not ſafe for *Baaſha* to let his Men continue in thoſe Parts, leſt he ſhould pay dear for it in another Place. Upon this *Aſa* ſummons all the People of the Country, who come and demoliſh all the Works, which were made at *Ramah*, a Town which he could not well keep, unleſs he had taken ſome other neighbouring Places, which he was not willing to do, leſt it might occaſion a long War, and he being much more deſirous to live in Peace. However he carried off the Timber, and what was fit for Uſe, and with thoſe Materials he fortify'd his frontier Towns in the Tribe of *Benjamin* to prevent a Surprize.

Anno ante CHTISTUM 943.

33. But *Aſa*'s Sending to *Ben-hadad* the King of *Syria* for Succour was not to be excus'd at that Time. It was a Diſtruſt of the Goodneſs of GOD for Help, when he lately had ſuch an Experiment of his Aſſiſtance in Conquering that vaſt Army which came againſt him; and inſtead hereof he calls to his Aid an infidel and an impious King. GOD (*f*) ſends *Hanani* the Prophet to reprove him for this, and to tell him, that becauſe he relied on the Creature more than on the Creator, therefore the Remainder of his Life ſhould be ſpent in Wars and Troubles, and he ſhould not have that Succeſs which he expected. *Aſa* inſtead of Thanking or Rewarding the Prophet was angry at him, and put him in Priſon, which made his Caſe much worſe. And in the latter Part of his Reign being full of Pride and Paſſion, he (*g*) grew tyrannical over his own Subjects, which alienated their Affections from him, and ſo was the viſible Cauſe of his Troubles. What theſe Wars were, we are not particularly told, tho' without Doubt they (*h*) were between the Houſe of *Iſrael* and *Judah*, which at laſt ended without any famous Actions done on either ſide.

34. But to return to the Hiſtory of *Baaſha*. If we may ſuppoſe, that the (*i*) four and twenty Years of his Reign were complete Years, then as (*k*) he began to reign in the third Year of *Aſa*'s Reign, ſo he died in the twenty ſeventh, which was the (*l*) very Year, that *Elah* his Son was ſlain; and then his Hiſtory, and that of *Jeroboam* his Predeceſſor, are ſo like, that it needs little more than the Alteration of Names to make the one ſerve for the other. *Jeroboam* made *Iſrael* to ſin; and *Baaſha* (*m*) walk'd in the Way of *Jeroboam*. *Abijah* (*n*) propheſied againſt *Jeroboam*, and *Jehu* the Son of *Hanani* (*o*) propheſies the very ſame Words againſt *Baaſha*. *Nadab* the Son of *Jeroboam* (*p*) reign'd two Years, and *Elah* the Son of *Baaſha* (*q*) did the ſame. Both the Fathers, and both their Sons, died in the ſame Year, after each of them had been their Father's Viceroys. And they were all ſlain by the Conſpiracy of him, who immediately ſeiz'd the Kingdom, and ſlew all their Poſterity, from the ſame Principle of human Policy, and in ſuch a Manner, that they had not the Favour of a decent Funeral. And more particularly, both (*r*) *Nadab* the Son of *Je-*

Anno ante CHRISTUM 932.

(*b*) 2 Chron. 15. 10, *and* 19. (*c*) 2 Chron. 15. 19. *The Word* מלכות *ought not to be tranſlated* the Reign, *but* the Kingdom *of* Aſa, *or from the Kingdom of* Judah *in the firſt Year of* Rehoboam *as diſtinct from* Iſrael. (*d*) 2 Chron. 15. 9. (*e*) 1 Kings 15. 17 *to* 22. 2 Chron. 16. 1 *to* 7. (*f*) 2 Chron. 16. 7, 8, 9, 10. (*g*) 2 Chron. 16. 10. (*h*) 2 Chron. 16. 9. 1 Kings 15. 16, 32. (*i*) 1 Kings 15. 33. (*k*) *Ibid.* (*l*) 1 Kings 16. 10. (*m*) 1Kings 15. 34. (*n*) 1 Kings 14. 11, 12. (*o*) 1 Kings 16. 3, 4. (*p*) 1 Kings 15. 25. (*q*) 1 Kings 16. 8. (*r*) 1Kings15. 27, *and* 1 Kings 16. 15, 16.

roboam, and *Elah* the Son of *Baaſha* were ſlain, tho' at twenty four Years Diſtance, when the whole Army of the *Iſraelites* were encamp'd againſt *Gibbethon*, to take it from the *Philiſtines*. The Story is thus: *Elah* the Son of *Baaſha*, when he was deputed by his Father to reign under him, was a very unactive Prince, and wholly given to his Pleaſure. For this Reaſon there is no Mention made (*r*) of his Might, as (*s*) there was of his Father's. When the Army was at *Gibbethon*, he was not at the Head of them, (as (*t*) *Nadab* the Son of *Jeroboam* was) but *(u)* at *Tirzah* his Palace; and inſtead of Conſulting there what to do for the Carrying on the War, he ſeems to take no Care of any thing. So that on a particular Day (*x*) drinking himſelf drunk, he gave an Opportunity to *Zimri*, a conſiderable Commander in his Army, to conſpire againſt him and kill him, and by the Help of ſome Friends at *Tirzah* to uſurp the Throne. Immediately upon this he *(y) ſlew all the houſe of Baaſha*, (having probably ſlain both Father and Son together at that drunken Entertainment) and *left* them *not any of their kinsfolks, nor of their friends. Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the* LORD, *which he ſpake againſt Baaſha by Jehu the prophet. For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the* LORD GOD *of Iſrael to anger with their* vanities.

35. Whilſt *Zimri* was ſecuring his Intereſt at *Tirzah*, he took no Care to bring the Army at *Gibbethon* to declare for him; ſo that (*z*) when they heard the News, they declare *Omri* their General to be their King, who immediately raiſeth the Siege of *Gibbethon*, and came to beſiege *Zimri* in *Tirzah*, and having taken the City, *Zimri* finding no Hope goes into the Palace, burns it to the Ground, and periſhes in it. So that his Reign was but ſeven Days, and ſo many Days of Trouble and Vexation; which made *Jezebel* ſay to *Jehu* after the Murder of *Ahab* (*a*), *Had Zimri peace, who ſlew his maſter?* However (*b*) *Omri* found it not ſo eaſy to get to the Throne, as he expected, for half of the *Iſraelites* declar'd for *Tibni* the Son of *Ginah* to make him King, which occaſion'd a civil War for four Years, and makes a very different Computation of his Reign. In one Place it is ſaid, *(c)* that he was made King over *Iſrael* in the twenty and ſeventh Year of *Aſa* King of *Judah*, becauſe he was then declar'd King by the Army, and from hence his (*d*) twelve Years Reign is dated. In another Place it is ſaid, (*e*) that he began to reign over *Iſrael* in the thirty and firſt Year of *Aſa*, becauſe about the latter End of that Year he had ſlain *Tibni*, and ſo he reign'd without a Competitor. In this Year coming to *Tirzah*, which ſeems to have taken the Part of *Tibni*, and to have held out againſt him till that Time, and finding the royal Palace burnt, he, to ſhew his Reſentments, reſolv'd not to live among them, and accordingly *(f)* two Years after this he buys a Hill of *Shemer*, and there he builds a Palace where he liv'd, which was ſoon increas'd to a City, and made ever after the Reſidence of the King of *Iſrael*, and *(g)* the Place where he and his Succeſſors were afterward buried. And the Name of the Owner of it before he bought it being *Shemer*, he call'd it in *Hebrew Shomeron*, and from thence it was call'd *Samaria* by the *Greeks*, and in our Tranſlation. There is nothing more recorded of him, but that he was a wicked King, and *(h) did worſe than all before him*. For he not only walk'd in the Way of *Jeroboam*, but it is likely that he began to introduce other Idolatries, which are therefore call'd *(i) the Works of the houſe of Ahab*, and that he alſo compell'd the People to worſhip the Calves, and reſtrain'd them by ſevere Laws from Going up to *Jeruſalem*, which may be meant by (*k*) *the ſtatutes of Omri*. He died in (*l*) the thirty eighth Year of *Aſa* King of *Judah*, and was Succeeded by his Son *Ahab*. Anno ante CHRISTUM 928.

Anno ante CHRISTUM 921.

36. There is nothing more recorded of *Aſa* until (*m*) the thirty ninth Year of his Reign, when he was ſeiz'd with a violent Diſeaſe in his Feet. He is ſuppos'd to have put the Prophet's Feet in the Stocks; and by this he might know, that (*n*) in the ſame Manner that a Man ſins, he ſhall alſo be puniſh'd. If this might be his Opinion, then he could not but look upon GOD as his Enemy, and this might be the Reaſon, that in his *Diſeaſe he ſought not to the* LORD *but to the Phyſicians*, which he could not but think of, and perhaps too much, becauſe his own Name in the *Chaldee* Language ſignifies a *Phyſician*. Thus he ſtill put his Confidence in Man more than in GOD, which was the Cauſe that he died of that Diſtemper at two Years End, and was honourably buried by his Subjects, as a grateful Acknowledgment of the many Deliverances from their Enemies, which the *Iſraelites* obtain'd during his Reign. Anno ante CHRISTUM 920.

Anno ante CHRISTUM 918.

(*r*) 1 Kings 16. 14. (*s*) 1 Kings 16. 5. (*t*) 1 Kings 15. 27. (*u*) 1 Kings 16. 9. (*x*) *Ibid.* (*y*) 1 Kings 16. 11, 12, 13. (*z*) 1 Kings 16. 16, 17, 18, 19. (*a*) 2 Kings 9. 31. (*b*) 1 Kings 16. 21, 22. (*c*) 1 Kings 16. 15. (*d*) 1 Kings 16. 23. (*e*) *Ibid.* (*f*) 1 Kings 16. 23, 24. (*g*) 1 Kings 16. 28. 1 Kings 22. 37. 2 Kings 10. 35. 2 Kings 13. 9, 13. 2 Kings 14. 16. (*h*) 1 Kings 16. 25, 26. (*i*) Micah 6. 16. (*k*) *Ibid.* (*l*) 1 Kings 16. 29. (*m*) 2 Chron. 16. 12, 13, 14. (*n*) Wiſd. 11. 16.

37. *Jehoſhaphat*,

37. *Jehoſhaphat*, who ſucceeded his Father *Aſa* in *Judah*, was a good King, and (*o*) reign'd five and twenty Years; ſo that during the Reign of both, here was a conſiderable Space of Time to carry on a Reformation. He had a very generous Reſolution to promote the Worſhip of GOD, and all Goodneſs, and GOD bleſs'd him accordingly in all his Undertakings. He (*p*) put his Kingdom into a good Poſture of Defence againſt the King and People of *Iſrael*, who had given his Father ſo great a Diſturbance. In (*q*) the third Year of his Reign he ſent *Prieſts* and *Levites* to read and expound the Law of GOD to the People, and thereby to inſtruct them in the Knowledge and Practice of their Duty; and after this he (*r*) diſciplin'd all that were capable of Bearing Arms, and made them expert in the Art of War. Their Number in all is reckon'd (*s*) to be eleven hundred and ſixty thouſand Men, whereas (*t*) in *David*'s Time the Men of *Judah* were but five hundred thouſand. But tho' it is not impoſſible, that in an hundred Years Time the Number of Inhabitants may be double to what they were before; yet there may be other Reaſons for their Increaſe. The Tribe of *Benjamin* is (*u*) reckon'd in the Number, becauſe they kept to the Houſe of *David*, and (*x*) Part of the Tribe of *Ephraim*, and (*y*) probably the Tribe of *Simeon* alſo, who were not (*z*) diſpers'd in other Parts of *Iſrael*, but lay in their own Country on the South of *Judah*, and at a very great Diſtance from thoſe which were under the Kings of *Iſrael*. And beſide this, when *Jeroboam* thruſt out (*a*) the Prieſts and *Levites* from Officiating in the Service of the LORD, they left his Country, and came to live under the Government of the Kings of *Judah*, as did all (*b*) others who were piouſly diſpos'd, when they found that they might be encourag'd in Worſhipping of GOD at *Jeruſalem*. Neither was the Providence of GOD wanting to provide for them; for the *Philiſtines* his Neighbours purchas'd their Peace by bringing him Preſents, and voluntarily paid their Tribute, which it is ſuppos'd that they had neglected in the Time of his Predeceſſors. And the *Arabians*, (*c*) whoſe Riches conſiſted in Cattle, put themſelves under his Protection, and brought him ſeven thouſand and ſeven hundred Rams, and as many He-goats every Year for a Preſent, beſides what he bought of them with his Money. About four Years after, *Jehoſhaphat*'s Proſperity made him forget his Duty, for he marry'd his (*d*) Son *Jehoram* to *Athaliah* the Daughter of *Ahab* King of *Iſrael*, having a Conceit (as it is ſuppos'd) that by this Marriage he might again unite the two Kingdoms of *Iſrael* and *Judah*, tho' the Effect was only the Involving of him in Wars, and very great Troubles to his Family and his Kingdom, That this Marriage was ſolemniz'd about this Time is evident, becauſe the Year following *Jehoram* had a Son, who (*e*) at two and twenty Years of Age ſucceeded him in the Kingdom, as will appear in its proper Place.

Anno ante CHRISTUM 916.

Anno ante CHRISTUM 911.

Anno ante CHRISTUM 910.

38. This *Ahab*, whoſe Daughter the Son of *Jehoſhaphat* married, was a very wicked King, and a more abominable Idolater than his Father *Omri*. He (*f*) married *Jezebel*, the Daughter of *Ethbaal* King of the *Zidonians*. He is call'd by profane Writers (*g*) *Ithobalus*, both which Names ſignify *The Strength of Baal*, and is the eighth King in (*h*) the Catalogue of the Kings of *Tyre*. It is certain, that (*i*) from the Beginning *Tyre* and *Sidon* were ſubject to the ſame King, and it is probable, that both of them being famous Cities, and not far diſtant, he might ſometimes reſide at each. He was the Prieſt of *Aſtarte*, or *Aſhtaroth*, the Wife of *Ham*, and (*k*) the Goddeſs of the *Zidonians*. And as (*l*) *Ham* himſelf was by the *Phænicians* call'd *Baal* or *Lord*, becauſe he had reſided ſometimes among them as their King, ſo he was alſo worſhipp'd among them by the Name of *Baal*, and was the very ſame with the *European Jupiter*: And as *Sidon* was ſituated on the Sea, ſo this *Baal* was call'd by the *Greeks*, (*m*) *The marine Jupiter*. *Jezebel* being zealous this Way, ſeduces her Husband *Ahab* into the ſame Idolatry; and tho' he might think it a Diſhonour to worſhip a Woman, yet he made no Scruple to worſhip *Baal*, as being of his own Sex. For (*n*) he built a Temple for this *God* in *Samaria*, and ſet up an Altar, where he ſacrific'd to him. This was a much more direct Worſhipping and Serving other Gods, than any Idolatry which the Children of *Iſrael* had practis'd before him.

(*o*) 1 Kings 22. 41, 42. 2 Chron. 20. 31. (*p*) 2 Chron. 17. 1 *to* 7, *and Verſe* 12 *to the End.* (*q*) 2 Chron. 17. 7 *to* 12. (*r*) 2 Chron. 17. 14, 15, 16, 17, 18. (*s*) *Ibid.* (*t*) 2 Sam. 24. 9. (*u*) 2 Chron. 17. 17, 18. (*x*) 2 Chron. 17. 1, 2. (*y*) *See Biſhop* Patrick *on* 2 Chron. 15. 9. (*z*) *See the ſame Author on* Gen. 49. 7. (*a*) 2 Chron. 11. 14, 15. (*b*) 2 Chron. 15. 9. (*c*) 2 Chron. 17. 11. Iſa. 60. 7. Ezek. 27. 21. Fuller's *Miſcellanies*, *Book* 3. *Chap.* 16. *where he quotes* Pliny *and* Strabo *for this Purpoſe.* (*d*) 2 Chron. 18. 1. 2 Kings 8. 25, 26. 2 Chron. 22. 1, 2. (*e*) 2 Kings 8. 26. (*f*) 1 Kings 16. 31. (*g*) Theophylact. Georgius Syncellus. Joſephus *againſt* Apion, *Book* 1. *where he ſaith, that it appears from the* Tyrian *Records, that* this King lived ſixty eight Years, and reigned two and thirty. (*h*) *Ibid.* (*i*) 1 Kings 5. 1, 6, (*k*) Joſephus *as before.* (*l*) 1 Kings 11. 23. (*m*) *The ſame Reaſon that made the* Aſſyrians *call* Cuſh *and* Nimrod Belus *the firſt, and* Belus *the ſecond, made the* Phœnicians *call* Ham, Belus *or* Baal, *viz. becauſe he reign'd among them.* (*n*) Heſychius Θαλάσσιος Ζεὺς ἐν Σιδῶνι τιμᾶται.

him. Beſides, *Ahab* (*n*) made a Grove, and this was another Abomination, that (*o*) GOD had commanded to be aboliſh'd. In ſuch Places all Manner of Impurities were acted, the more effectually to bring over all vile and debauch'd Perſons to ſuch a Religion as was agreeable to their Luſts. And the Encouragement of this was the Cauſe of all thoſe filthy Stories, which were recorded of their Gods in the heathen Poets. (*p*) In his Time *Hiel*, who liv'd at *Bethel* the very Seat of Idolatry, and one who is ſuppos'd to be deeply infected with it, built *Jericho*, notwithſtanding that *Joſhua* had (*q*) curs'd that Man who ſhould be guilty of it, it being devoted to GOD as the firſt Fruits of the Conqueſts of the Land of *Canaan*. It is probable, that *Jezebel* ſtirr'd him up to this in Contempt of the true GOD, and to let the World ſee, that all was as nothing which was mention'd in his Name. *Hiel* undertakes the Work, believing no other GOD but *Baal*, or at leaſt believing him to be ſuperior to all others. But he found to his Sorrow, that the Sentence which *Joſhua* had pronounc'd prov'd true, and that it was not in the Power of *Baal* to prevent it. For his eldeſt Son died when he laid the firſt Stone, and all the reſt of his Children one after another as the Building advanc'd, and at laſt his youngeſt Son died, when it was finiſh'd.

39. In the Midſt of this deplorable State, GOD was pleas'd to ſend them a Prophet call'd *Elijah*. The Prophet *Malachi* tells us, that (*r*) *He* (that is one like him) ſhould be the Forerunner of CHRIST, and prepare the Way before him. Our SAVIOUR himſelf ſaith, that (*s*) this was fulfill'd by *John* the *Baptiſt*, of whom an Angel ſaid to his Father, (*t*) that *he ſhould go before him in the ſpirit and power of Elias*. There is not the leaſt Mention of his Parents in *Scripture*; but as he was a Type of *John* the Baptiſt; ſo we may conclude, that *(u) they were both righteous before* GOD, *walking in all the commandments and ordinances of the* LORD *blameleſs*, and (*x*) that he might be of the Race of the Prieſts. They took care to breed him up in the true Religion, of which his Name *Elijahu* in *Hebrew* is a ſufficient Demonſtration in thoſe terrible Times, which is compounded of three (*y*) Words, and ſignifies *The* LORD *is my* GOD. He being griev'd to ſee ſuch a general Apoſtaſy from the true Religion (*z*) *prayed earneſtly* to GOD to ſhew ſome viſible Token of his Diſpleaſure, and particularly that there might be a general Drought, which continued (*a*) *for three years and ſix months*, and he was ſo fully aſſur'd that GOD had heard his Prayer, that he (*b*) told *Ahab*, that all his falſe Prieſts and Prophets ſhould not be able to bring Rain, until he pray'd to GOD to ſend it. For the better Computing of this Time we muſt conſider, that as *Egypt* had uſually no Rain but was water'd by the River *Nile*; ſo the Land of *Canaan* had uſually no Rain, except twice a Year, which they call'd (*c*) *the early and the latter rain*. The firſt of theſe was in the Month *Niſan*, which anſwers to our *March*, and the other in the Month *Marheſhvan*, which anſwers to our *October*. Now this Drought began in the Beginning of *October*, and ended in the following *April* after three Years Diſtance, becauſe at that Time (*d*) *Ahab* and *Obadiah* went into all *the land, unto all fountains of water and unto all brooks*, to *find graſs to ſave the horſes and mules alive*, which they might better expect to find in the Spring than in the Fall of the Year. It is ſuppos'd, that *Ahab* imputed the Want of Rain at the firſt to a natural Cauſe which *Elijah* knew, but they did not, and therefore he did not ſeek to kill him. But before the Seaſon for the Rain in the Spring (*e*) *Elijah* thought it not ſafe to ſtay there any longer, and ſo by GOD's particular Direction he goes to the Brook *Cherith*, which is (*f*) ſuppos'd to be the River *Kana* (*g*) mention'd in *Joſhua*, on the eaſt Side of *Jordan*, above the Lake of *Geneſareth*, and ſo call'd from the Multitude of the Reeds, where *Eliſha* lay hid for ſome Time. At the Fall of the Leaf this Drought did not only affect the Land of *Canaan* but alſo the Kingdom of *Tyre* and *Sidon*, and therefore (*h*) *Joſephus* ſaith, that *Menander* ſpeaks of it in the Hiſtory of *Ithobaal* a King of the *Tyrians*, That *in his Time there was an extream Drought for Want of Rain, that laſted from* (*i*) *the Month* Hyperberetæus *till the ſame Month again in the next Year*, and that *there were Prayers put up for the Averting of the Judgment, which were follow'd with mighty Claps of Thunder*. During this Time *Elijah* was miraculouſly fed by the Ravens, who brought him both Bread and Meat twice a Day. After *Elijah* had (*k*) been there a full Year the Brook dried up, ſo that *Elijah* was forc'd to go to drink at the River *Jordan*, and he could no longer be hid in the Reeds. Upon

Anno ante CHRISTUM 910.

Anno Ante CHRISTUM 909.

Anno ante CHRISTUM 908.

(*n*) 1 Kings 16. 32. (*o*) Exod. 34. 13. Deut. 7. 5, *and* Deut. 12. 3. (*p*) 1 Kings 16. 34. (*q*) Joſh. 6. 26. (*r*) Mal. 4. 5. 6. (*s*) Matth. 11. 11, 12, 13, 14. Matth. 17. 10, 11, 12. (*t*) Luke 1. 17. (*u*) Luke 1. 6. (*x*) Luke 1. 5. (*y*) אלי יה הוא. (*z*) James 5. 17. (*a*) *Ibid.* *and* Luke 4. 25. (*b*) 1 Kings 17. 1. (*c*) Deut. 11. 14. Jer. 3. 3. Hoſ. 6. 3. Joel 2. 23. Zech. 10. 1. (*d*) 1 Kings 18. 5, 6. (*e*) 1 Kings 17. 2 *to* 11. (*f*) Bocharti Hierozoicon, *part* 2. *lib.* 2. *cap.* 13. (*g*) Joſh. 16. 8, *and* 17. 9. (*h*) *Jewiſh Ant. Book* 8. *Chap.* 7. (*i*) In anno Macedonum Juliano Menſis Ὑπερβερεταῖος eſt October. Beverigii Chronol. *lib.* 1. *cap.* 16. *ſect.* 11 & 12. *pag.* 52. (*k*) *This is the uſual Meaning of the* Hebrew *Phraſe* מקץ ימים From the End of Days.

this

this GOD (*l*) directs him to go to *Zarephath* or (*m*) *Sarepta* a City of *Sidon*, where he had order'd a widow Woman to entertain him. *Elijah* goes thither, and begs of her both Bread and Water. She complains of the Drought and of her Poverty, that ſhe had only a little Oil, and a ſmall Quantity of Meal. *Elijah* aſſures her that it ſhould be ſufficient until GOD ſhould ſend Rain, which happen'd accordingly, for both the Meal and the Oil, with which they made their Bread, were miraculouſly preſerv'd, until the following Autumn, when GOD for the ſake of the Prophet *Elijah* ſupplied that Country with Rain, tho' the Drought continu'd in the Land of *Canaan*. *Elijah* ſtays with this Widow two full Years, during which Time he (*n*) raiſeth her Son to Life as a grateful Reward for her Kindneſs. And (*o*) in the Beginning of the third Year, he goes from thence into the Land of *Iſrael*. There were five Months between the latter Rain in *October* and the early Rain in *March*. When this Time came there was no Rain in its uſual Seaſon. This increaſes the Conſternation of the *Iſraelites*, and now *Ahab* (*p*) gives Directions to *Obadiah*, and probably to many more of his Servants, to ſearch for Graſs near to all the Rivers and Springs, to ſupply their preſent Neceſſities; and to ſee that his Orders might be fully executed, he goes himſelf with ſome of them, particularly with *Obadiah*. It happen'd, that they parted at a particular Place, when *Elijah* meets *Obadiah*, and asks of him, that he might be admitted to ſpeak with *Ahab*; which being obtain'd, he deſires that there might be a Meeting of the principal People of *Iſrael*, and all the Prophets of *Baal*, and he would come to them at the ſame Time. *Elijah* had told them before, that there ſhould (*q*) be no Rain until he did particularly ſpeak of it. There had now been three full Years and above five Months ſince the Time that the Heavens had been ſhut up at the uſual Time of Rain, and all that *Baal*'s Prieſts could do to obtain it was to no Purpoſe; ſo that in this Neceſſity all were willing to come, in Expectation of being reliev'd by ſome Method which *Elijah* ſhould propoſe. It was now near a Month before they could all be brought together, which made three Years and ſix Months in the whole. *Elijah* now propoſes an Experiment, by which they ſhould know who was the true GOD, either the LORD JEHOVAH or *Baal*, which was to prepare two Sacrifices, one for the Prieſts of *Baal*, and another for him; and when they had laid them upon the Wood, the true GOD ſhould be known by ſending Fire from Heaven to conſume it. The whole Multitude agree to this Propoſal, and the Prieſts of *Baal* begin to cry to him without any Succeſs. But upon *Elijah*'s Prayer, all was conſum'd by Fire from Heaven. The People convinc'd by this Miracle, cry out unanimouſly, *The* LORD *he is the* GOD, *The* LORD *he is the* GOD. This happen'd to be near Mount *Carmel*, a Place bordering on the *Mediterranean* Sea, in the Tribe of *Zebulun*, to the north of the River *Kiſhon*. *Elijah* upon this orders all the People to ſeize the Prophets of *Baal*, which they did, as Cheats and Impoſtors, and brought them down to the River *Kiſhon*, where they were all ſlain; and it is probable, that their Bodies were thrown into the River, and *Ahab* could make no Oppoſition, being himſelf aſtoniſh'd at the Miracle. Upon this *Elijah* propheſies to *Ahab*, that there ſhould be Rain, and to obtain it he goes himſelf to the Top of *Carmel*, and tho' it was a Month beyond the uſual Seaſon of the former Rain, ſo that it could be the leſs expected, yet (*r*) *he prayed again, and the heavens gave rain, and the earth brought forth her fruit*, and they had in due Time as great a Plenty as they had before.

Anno ante CHRISTUM 906.

39. When *Ahab* had (*s*) told *Jezebel* by what Method *Elijah* had ſlain the Prophets, ſhe was in a Rage, and ſent him Word, that he had not above a Day to live, but his Life ſhould pay for theirs. Upon this he went to to the ſouthern Part of *Judah* to a Town call'd *Beerſheba*, but not thinking himſelf ſafe there, becauſe *Jehoſhaphat* the King of that Country had married his Son to a Daughter of *Ahab*, he goes from thence into the Wilderneſs, where he is directed by an Angel to go to *Horeb* the Mount of GOD, or the Place where GOD at firſt deliver'd his Law to *Moſes*. Here he comes to a Cave, and intending to ſpend the reſt of his Days there in a retir'd Life, he had a Viſion, which aſſur'd him, that the Number of the true Worſhippers of GOD were much greater than he imagin'd, and that GOD would take Vengeance on the Houſe of *Ahab* for their abominable Idolatry. For this End he is directed to return into *Iſrael* by the Way of *Damaſcus*, which was far round about, and there to declare *Hazael* to be King of *Syria*, and alſo *Jehu* to be King of *Iſrael*, and *Eliſha* to ſucceed him as a Prophet. Upon this *Elijah* fetches a Compaſs round the Dead Sea, and paſſing over *Jordan* about *Bethabarah* he goes to *Abelmelolah*, where *Eliſha* liv'd, which lay weſt from the Sea of *Galilee* in the Tribe of *Zebulun*. Here he finds *Eliſha*, who liv'd in that Town, at Plough, and caſts his Mantle upon him, which was a Sign that he ſhould be his Companion, and ſucceed

(*l*) 1 Kings 17. 8 *to* 17. (*m*) Luke 4. 25, 26. (*n*) 1 Kings 17. 17 *to the End.* (*o*) 1 Kings 18. 1. (*p*) 1 Kings 18. 2 *to the End.* (*q*) 1 Kings 17. 1. (*r*) 1 Kings 18. 42, 45. James 5. 18. (*s*) 1 Kings *Chap.* 19.

him in the Prophetick Office. *Eliſha* knew the Meaning of this, and as ſoon as he could ſettle his Concerns, he goes with *Elijah*, and was his Servant as long as he liv'd, ſo that *Elijah* did not think it neceſſary to go to *Damaſcus* upon the Account of *Hazael*, or to ſpeak with *Jehu* in *Iſrael*, but he left thoſe Concerns to be tranſacted by *Eliſha*, when a fit Opportunity ſhould preſent. And as the Text ſaith, that (*t*) *Eliſha miniſtred unto Elijah*; ſo it is not improbable, but that he (*u*) maintain'd him at his Houſe, until he was call'd forth by GOD to a more publick Office.

40. In the eighteenth Year of *Ahab*'s Reign *Ben-hadad* (*x*) the King of *Syria* raiſes a great Army with a Deſign to make War againſt *Ahab*. As his Name ſignifies *The Son of Hadad*; ſo ſome have ſuppos'd, that he was of the Family of *Hadad* the *Edomite*, who came (*y*) from *Egypt* in the End of *Solomon*'s Reign to recover his own Country, but failing in that Deſign, he ſeiz'd upon *Damaſcus*, and was made King there. But as there is not the leaſt Proof hereof, and there was another (*z*) King of *Edom* at this Time; ſo we may rather ſuppoſe, that this King was of the Poſterity of *Hadad* the *Edomite*, and that the King of *Damaſcus* was of another Family. In the latter End of *Solomon*'s Reign (*a*) *Rezon* the Son of *Eliadah* reign'd over *Syria* in *Damaſcus*, and as both he and *Hadad* were utter Enemies to *Solomon*, ſo we may ſuppoſe that there was an intire Friendſhip and a League between them. This might be the Cauſe, that a (*b*) Son in the Family of *Rezon* might be call'd *Hadad*, and one of his Children *Ben-hadad*. Or however, his Genealogy may be thus computed. This *Ben-hadad* was (*c*) the Son of *Ben-hadad*, another of the ſame Name, he was the Son of *Tabrimon*, the Son of *Hezion*, who is (*d*) ſuppos'd to be (*e*) *Rezon* the firſt King of *Syria*, who dwelt at *Damaſcus*. His Father had (*f*) taken ſeveral Cities from the *Iſraelites*, and had made them Tributaries to the *Syrians*. This Tribute it is probable *Ahab* refus'd to pay, and ſo *Ben-hadad* made War againſt him to force him to it. That he might make ſure Work at once, he marches with his Army to beſiege *Samaria* the capital City. In his March he ſends a haughty Meſſage to *Ahab* to demand all that belong'd to him for Satisfaction. *Ahab* being in no Condition to oppoſe him ſubmits to his Demand. This Submiſſion makes *Ben-hadad* more inſolent, and then he ſends another Meſſage to demand all that belong'd to his Subjects. *Ahab* before he would conſent to this, calls a general Council of the great Men of the Kingdom to adviſe what to do. He tells them how far he had complied, and he found, that nothing which he granted did give Satisfaction. His Subjects unanimouſly promiſe to ſtand by him to the laſt Extremity. Upon this *Ben-hadad* in a Rage threatens their utter Ruin, and orders his Soldiers to beſiege *Samaria*. A Prophet is ſent to *Ahab* from GOD, to aſſure him of a Victory, and by what Methods, which ſucceeded accordingly, and *Ben-hadad* himſelf was forc'd to flee to ſave his own Life. The Prophet comes again to the King, and adviſeth him to recruit his Army with the utmoſt Diligence becauſe the *Syrians* would make another Attempt in the Beginning of the next Year. The next Year *Ahab*, by the Prophet's Encouragement, obtains a ſecond Victory, and kill'd an hundred thouſand Footmen in one Day, in the Tribe of *Aſher*, not far from *Tyre*, where GOD, to ſhew that his Providence was engag'd againſt them, caus'd a Wall to fall down, and kill ſeven and twenty thouſand more of their Soldiers at one Time, which ſo frighten'd *Ben-hadad*, that he fled into a ſecret Place, where he thought he could not eaſily be found. *Ben-hadad* ſends Embaſſadors in the moſt humble Manner, to deſire a Peace, and offers to reſtore all the Country, which his Father *Ben-hadad* had (*g*) taken from *Baaſha* King of *Iſrael*, in the Tribe of *Naphtali* and the adjacent Country, and that he ſhould have ſeveral Privileges in *Damaſcus* their capital City, as a Token of their Homage and Subjection, and a Security of their good Behaviour. *Ahab* very raſhly makes a League with him, and ſends him home. Upon this a Prophet (*h*) reproves him, and tells him, that the Victory was GOD's, and the Spoil and Priſoners were his, and therefore he ought to have done nothing farther in this Matter without Conſulting of GOD; that if *Ahab* had conſulted him, the Anſwer would have been, that *Ben-hadad* ſhould have been kill'd, and his Dominions annex'd to the Kingdom of *Iſrael*. But becauſe he had acted otherwiſe, therefore his Life ſhould pay for the Life of *Ben-hadad*, for he ſhould be ſlain in a Battle with the *Syrians*, and inſtead of the *Iſraelites* being Maſters of the *Syrians*, when *Hazael* came to be their King, he ſhould take their Towns from them, and make Ravages in their Country.

Anno ante CHRISTUM 904.

Anno ante CHRISTUM 903.

(*t*) 1 Kings 19. 21. (*u*) Matth. 4. 11. Luke 8. 4. Acts 20. 34. Phil. 2. 25. (*x*) 1 Kings 20, *throughout*. (*y*) 1 Kings 11. 14 *to* 23. (*z*) 2 Kings 3. 9. (*a*) 1 Kings 11. 23, 24, 25. (*b*) *Thus* Jehoram *the Son of* Jehoſhaphat, *and* Jehoram *the Son of* Ahab, *might be call'd by the ſame Name becauſe of the Affinity between them*, 2 Chron. 18. 1. (*c*) *Compare* 1 Kings 20. 34, *with* 1 Kings 15. 18, 19, 20. (*d*) Junius *on* 1 Kings 15. 18. (*e*) 1 Kings 11. 23, 24, 25. (*f*) 1 Kings 15. 20. (*g*) 1 Kings 20. 42, 43. (*h*) 2 Kings 10. 32, 33.

41. The

41. The next Year after this (*h*) *Ahab* covets *Naboth*'s Vineyard, and proposes to buy it of him. This *Naboth* refuses, because (*i*) the Law of *Moses* was against it. *Jezebel* contrives to have *Naboth* ston'd as a Traitor by a false Accusation, and so *Ahab* goes to take Possession. GOD sends *Elijah* to meet him there, whom *Ahab*, conscious of his Guilt, now looks upon to be his Enemy. *Elijah* declares himself an Enemy not to *Ahab*'s Person but to his Vices, against which he declares this heavy Sentence, that (*k*) *in the place where dogs licked up the blood of Naboth they should lick his blood*; that all his Posterity should die by the Sword, and lie expos'd without the Honour of a decent Funeral, and that (*l*) the *Dogs should eat Jezebel by the wall of Jezreel*, where *Naboth* was judg'd and unjustly condemn'd. *Ahab* upon this shews great Tokens of Sorrow and Humiliation, insomuch that the Prophet *Elijah* was told by GOD, that the Sentence pronounc'd should not be executed in his Days, but in the (*m*) Days of his Son *Jehoram*, who was kill'd by *Jehu*, as it follows in the Course of the History; tho' (*n*) at the Death of *Ahab* there were sufficient Tokens to shew, that these Prophesies were not in vain.

Anno ante CHRISTUM 902.

42. In the next Year, which was (*o*) the third Year inclusive, after the Treaty of *Ben-hadad*, *Jehoshaphat* having an Affinity with *Ahab*, comes to *Samaria* to pay him a Visit. *Ahab* complains that *Ben-hadad* had not perform'd his Part of the Contract, and particularly, that *Ramoth-gilead* in the Tribe of *Gad* had not been surrender'd, and therefore since they had it not by fair Means, thay ought to take it by Force. *Jehoshaphat* declares, that he would go with him in Person to the Battle, and assist him with all his Army both Horse and Foot. They do nothing that Year, except the Raising of Forces for the next.

Anno ante CHRISTUM 900.

The next Year, being (*p*) three Years after the Treaty, and about the same Time of the Year, when Kings go out to Battle, or in the Spring, they take the Field. *Jehoshaphat* being willing to know the Event of this War, desires *Ahab* to enquire of the Prophets concerning it. Now there were (*q*) four hundred Prophets of the Groves, which did eat at *Jezebel*'s Table, and were not destroy'd when *Elijah* slew the Prophets of *Baal*. These *Ahab* calls together, and asks of them, If he should go against *Ramoth-gilead*, or not? They all being (*r*) deluded by a lying Spirit, encourage him to go on, with a Promise of Success. *Jehoshaphat*'s Design being to inquire of the Prophets of the LORD, not of *Baal*, asks, if there was not one of those to inquire of. *Ahab* tells him of *Micaiah*, but was with Difficulty persuaded to send for him, who speaks of *Ahab*'s Death, and a succeeding Peace. *Ahab* to prevent this disguiseth himself, and places *Jehoshaphat* in his Room. The King of *Syria* had given a particular Command to his Generals to single out *Ahab*, and if possible to kill him, as the Author of the War. They mistake *Jehoshaphat* for the King of *Israel*, and all resolve to fall upon him. *Jehoshaphat* being in Danger cried to GOD, who (*s*) assisted him in his Need, and so order'd it, that when the Generals found, that he was not the King of *Israel*, they went from him in Pursuit of *Ahab*, and probably with an Agreement, that all Hostilities should cease on both Sides. However *Ahab* was wounded by a chance Arrow, so that the Blood ran into the Chariot, and he died in it. As soon as *Jehoshaphat* had receiv'd Advice thereof, he orders all the Army to retreat; and as soon as the *Syrians* heard of it, they also retreated, and so a Peace soon follow'd. The Guider of the Chariot brings the dead Body to *Samaria*, and washes the Chariot in (*t*) a Pool, which was near the Vineyard of *Naboth* the *Jezreelite*, where the Dogs lick'd up the Blood, which was mix'd with the Water, according as (*u*) *Elijah* had foretold.

Anno ante CHRISTUM 901.

43. It was a full Year before *Ahab*'s Death, or (*x*) the seventeenth Year of *Jehoshaphat* King of *Judah*, when *Ahab* deputed his Son *Ahaziah* to rule as his Viceroy, from which Time his Reign is dated in *Scripture*. He reign'd but (*y*) two Years current; so that (*z*) his Brother *Jehoram* began to reign in the eighteenth Year of *Jehoshaphat*, which was the Year that his Father *Ahab* died, and probably very soon after his Death, if not before, and therefore this Year was reckon'd his first. This *Ahaziah* was a very wicked King, so addicted to *Idolatry*, that *he* (*a*) *walked in the ways of his father Ahab, and of his mother Jezebel, and also in the way of Jeroboam the son of Nebat, and he served Baal and worshipped him, and provoked to anger the* LORD GOD *of Israel, according to all that his father had done.* Whilst *Ahab* and *Jehoshaphat* were at the Battle of *Ramoth-gilead*, he had (*b*) a Fall from an upper Chamber in *Samaria*, and was

(*h*) 1 Kings *Chap.* 21. (*i*) Levit. 25. 13, 14. (*k*) 1 Kings 21. 19. (*l*) 1 Kings 21. 23. (*m*) 2 Kings 9. 24, 25, 26. (*n*) 1 Kings 22. 37, 38. (*o*) 1 Kings 22. 2, *&c.* (*p*) 1 Kings 22. 1. (*q*) *Compare* 1 Kings 18. 19, 22, *and* 40, *and Chap.* 22. 6. (*r*) 1 Kings 22. 5, 6, 13, *and Verse* 19 *to* 25. (*s*) 1 Kings 22. 32, 33, *and* 2 Chron. 18. 30, 31. (*t*) 1 Kings 22. 37, 38, *compar'd with* 1 Kings 21. (*u*) 1 Kings 21. 18, 19. (*x*) 1 Kings 22. 51. (*y*) *Ibid.* (*z*) 2 Kings 3. 1. (*a*) 1 Kings 22. 51. 52, 53. (*b*) 2 Kings *Cap.* 1.

1,

in

in a dangerous Condition. It is probable, that he conſulted the Prieſts of all the Gods, which he had worſhipp'd, but they not knowing what would happen were afraid to give their Opinion, leſt the Event ſhould not be according to their Expectation. Upon this he ſends to *Baalzebub* the God of *Ekron*, a City in the Country of the *Philiſtines* and fifty Miles diſtant from *Samaria*, to know if he ſhould recover. This is he who in the New Teſtament is call'd (*c*) *Beelzebub* the Prince of the Devils. His Name ſignifies *The Lord of a Fly*, and the moſt probable Conjecture is, that he was ſo call'd from the (*d*) Cure of a contagious Diſtemper. For *Pliny* tells us, that (*e*) there being a great Peſtilence in *Africa*, which was brought among them by a Multitude of Flies, it was extinguiſh'd by the Killing of them all, after they had ſacrific'd to the God *Achore*, a corrupted Word plainly deriv'd from *Ekron*. And if this was the Original of the Name, it is no Wonder, that *Ahaziah* ſent to enquire of him about his Sickneſs, ſince he was thought ſo powerful as to cure the Peſtilence. *Elijah* by the Appointment of GOD meets the Meſſengers, and turns them back with this Anſwer, that the King ſhould certainly die. The Meſſengers coming back much ſooner than it was expected, told the King upon Inquiry the Reaſon of it, and he knowing by their Deſcription that it was *Elijah*, who ſent this Meſſage, order'd a Captain and fifty Soldiers to apprehend him. Upon their approach *Elijah* commanded Fire to come down from Heaven and conſume them. This he did alſo by another Captain and his Company, but a third coming with more Humility, and begging his Life, *Elijah* went with him to *Ahaziah* the King, and told him from his own Mouth what he had before told the Meſſengers, and he died ſoon after, according as it had been foretold.

44. As *Jehoram* the Son of *Ahab* is (*f*) expreſly ſaid to begin his Reign in the eighteenth Year of *Jehoſhaphat* King of *Judah*, which was the Year before his Father died; ſo it appears from hence, that it was not long after *Ahaziah* was made Viceroy, that he receiv'd this Fall, which made him uncapable of Managing the Affairs of the Kingdom, and then his Brother *Jehoram* reign'd as another Deputy; ſo that there were three Kings in *Iſrael* at the ſame Time, namely, *Ahab* in the Field, *Ahaziah* in the Bed, an *Jehoram* in the Affairs of State; and there was another *Jehoram*, who was at the ſame Time deputed by *Jehoſhaphat* King of *Judah* to be his Deputy, and who alſo reign'd after his Deceaſe, and theſe two muſt be carefully diſtinguiſh'd from each other to avoid a Confuſion in the Hiſtory.

45. But to return to the Hiſtory of the Life of *Jehoram* the Son of *Jehoſhaphat* King of *Judah*. There are two remarkable Difficulties in Fixing the Occurrences of his Reign. The firſt is concerning the Letter, which (*g*) *Elijah* ſent him, which was after he had ſlain his Brethren, and had *built high Places* for the Worſhip of Idols. This is mention'd in the Book of *Chronicles* among the Occurrences of his Reign; and as his Life is mention'd in the (*h*) Book of *Kings* after the (*i*) Tranſlation of *Elijah* into Heaven; ſo the *Jews* do not ſcruple to affirm, that he ſent this Letter from Heaven. But this is to make ſuch a Miracle, the like whereof was never known before nor ſince; eſpecially ſince GOD might have deliver'd this Meſſage by his Prophet *Eliſha*, who was then alive. And therefore the Fixing of this, if poſſible, in the Time of *Elijah*'s Life muſt be much better, as it will appear from the following Hiſtory. The other Difficulty is concerning the Time when (*k*) he ſlew his Brethren. For the Settling of this, it muſt be obſerv'd, that (*l*) the *Shunammite*, whoſe (*m*) Son *Eliſha* had reſtor'd to Life, was commanded by him to ſojourn in a ſtrange Country ſeven Years, and at the End thereof ſhe came back to King *Jehoram*, who order'd her Land, and the Profits thereof, to be reſtor'd to her. Now we are plainly told, that theſe inhuman Murders (*n*) were ſome of the firſt Acts which *Jehoram* did, when he *was riſen up to the kingdom of his father*. There are other ſubſequent Acts, which cannot take up leſs than twelve Years, and the Methodizing of them will ſet the whole Hiſtory in a due Light. In the firſt Year, he (*o*) kills all his Brethren, and (*p*) receives a terrible Letter from *Elijah*, who is ſoon after (*q*) tranſlated into Heaven, and (*r*) *Eliſha* ſucceeds him, who (*s*) promiſeth a Son to the *Shunammite*. In the next Year (*t*) the *Shunammite* hath a Son, according to the Promiſe of the Prophet. In the fifth Year, when this Son was able (*u*) to tell where his Pain was, and conſequently muſt be about three Years old, he went out to the Reapers, was taken ſick, and died, and was raiſed to Life again by the Prophet. Let us then ſuppoſe, that in the ſame Year the Prophet (*x*) advis'd her to go into a foreign Country, and ſtay there ſeven Years, yet it muſt be twelve Years in all at leaſt between *Jehoram*'s Slaying his Brethren and his Death. Now the Reign of *Jehoram* the Son of *Jehoſhaphat* hath three Dates. The (*y*) laſt was at his Father's Death, who

(*c*) Matth. 9. 34, *and* 12. 24. Mark 3. 22. Luke 11. 15. (*d*) *Thus* Jupiter *and* Hercules *were call'd* μυιώδης, μάγερος *and* ἀπόμυιος. (*e*) Plinii *Nat. Hiſt. lib.* 10. *cap.* 27. (*f*) 2 Kings 3. 1. (*g*) 2 Chron. 22. 12 *to* 16. (*h*) 2 Kings *Chap.* 3. (*i*) *Ibid. Chap.* 2. (*k*) 2 Chron. 21. 4. (*l*) 2 Kings 8. 1 *to* 7. (*m*) 2 Kings 4. 32 *to* 38. (*n*) 2 Chron. 21. 4. (*o*) 2 Chron. 21. 4. (*p*) 2 Chron. 21. 12 *to* 16. (*q*) 2 Kings *Chap.* 2. (*r*) 2 Kings 2. 12, 13, 14, 15. (*s*) 2 Kings 4. 8 *to* 18. (*t*) 2 Kings 4. 17. (*u*) 2 Kings 4. 18, 19. (*x*) 2 Kings 8. 1, 2, 3. (*y*) 2 Chron. 21. 1.

reign'd

reign'd (*z*) five and twenty Years. But this could not be the true Time, becauſe *Jehoram* himſelf reign'd but five Years after. The ſecond Time was (*a*) in the fifth Year of *Jehoram* the Son of *Ahab* King of *Iſrael*, and this was in the two and twentieth Year of his Father *Jehoſhaphat*, when he (*b*) went upon the Expedition with *Jehoram* King of *Iſrael* againſt *Moab*. From this Time the (*c*) ſacred Text doth date the Beginning of his Reign. But this could not be the Time, becauſe according to this Computation, (*d*) he reign'd but eight Years. The firſt Date of his Reign was (*e*) when his Father *Jehoſhaphat*, in the ſeventeenth Year of his Reign, agreed with *Ahab* to raiſe Forces and join them together to go to Battle againſt the *Syrians* for the Recovery of *Ramoth-gilead*. At this Time (*f*) *Ahab* deputed his Son *Ahaziah* to reign over *Iſrael* under him in *Samaria*, and *Jehoſhaphat* deputed his Son *Jehoram* to reign over *Judah* under him in *Jeruſalem*. From this Time, to the Time of his Death, there were twelve Years, and this gives us but Time ſufficient for the Occurrences of his Reign, which have been already mention'd.

47. *Jehoſhaphat* had before this Time, for Reaſons of State without Regarding the Intereſt of Religion, (*g*) contracted an Affinity with *Ahab* King of *Iſrael*, and caus'd his Son *Jehoram* to marry *Athaliah*, *Ahab*'s Daughter. She was of a proud and bloody Temper, and wholly addicted to Idolatry; ſo that ſhe was the very Picture of her Mother *Jezebel*. However, ſhe had Cunning enough to conceal it until an Opportunity preſented to ſhew it moſt effectually. After the Death of her Husband *Jehoram*, and (*h*) her Son *Ahaziah*, ſhe deſtroy'd all thoſe which he had left behind, and therefore may well be thought, like (*i*) *Jezebel* her ſelf, to *ſtir up* her Husband to commit thoſe Crimes of which he was guilty. Accordingly when *Jehoſhaphat* was gone from *Jeruſalem* to join the Army of *Ahab*, and had left his Son *Jehoram* to govern under him, ſo that (*k*) he *was riſen up to the kingdom of his father, he ſtrengthned himſelf*; that is, he got together a ſufficient Number of his Party, and then the firſt Act that he did was the Murder of all his Brethren, that none of them might diſturb him in the Poſſeſſion of the Throne, or give him the leaſt Oppoſition, when he intended to deſtroy the true Religion, and eſtabliſh Idolatry. He ſeems to have ſome Remorſe in Sparing their Children, as being too young to make the leaſt Oppoſition. He ſlew alſo ſeveral of the moſt eminent Perſons in the Country, ſuch as the Judges which were eſtabliſh'd by *Jehoſhaphat*, and other Officers, leſt they ſhould join with his Father and avenge the Death of his Brethren. Immediately upon this it is ſaid, that (*l*) *he walked in the way of the kings of Iſrael, like as did the houſe of Ahab, for he had the daughter of Ahab to wife, and he did that which was evil in the ſight of the* LORD. (*m*) *Moreover he made high places in the mountains of Judah*, for the Worſhip of ſtrange Gods, *and cauſed the inhabitants of Jeruſalem to commit fornication.* Some he intic'd by Promiſes and Encouragements, and others he prevail'd upon by Threatnings and Compulſions, to follow his Example. Upon this the Prophet *Elijah* (*m*) ſends him a Letter in theſe Words: *Thus ſaith the* LORD GOD *of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah, but haſt walked in the ways of the kings of Iſrael, and haſt made Judah and Jeruſalem go a whoring like to the whoredoms of the houſe of Ahab; and haſt alſo ſlain thy brethren of thy fathers houſe, which were better than thy ſelf. Behold, with a great plague will the* LORD *ſmite thy people, and thy children, and thy wives, and all thy goods: And thou ſhalt have great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out by reaſon of the ſickneſs day by day.* What a great Grief muſt this be to *Jehoſhaphat* the King of *Judah*, to hear that all his Children, and his beſt Friends were ſlain, and that the Religion, which he had been zealous to eſtabliſh, was overturn'd at once, and that all this was occaſion'd by a Match of his own Making. And it muſt add to this Trouble, that at his Return from the Battle at *Ramoth-gilead*, *Jehu* the Son of *Hanani* the Prophet (*n*) *came out to meet him*, and imputes the Whole to his own Miſconduct in theſe Words, *Shouldeſt thou help the ungodly, and love them that hate the* LORD? *therefore is* this *wrath upon thee from the* LORD. However, to prevent an utter Deſpair, the Prophet thought fit to comfort him in the following Words, *Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land, and prepared thine heart to ſeek* GOD; ſo that the Troubles of this Life being ended, he might be happy in the other. For this Reaſon he is alſo call'd (*o*) the *king of Iſrael*, becauſe his Affinity and Society with *Ahab* the King of *Iſrael* had undone him, and he not only took more Care of that Kingdom than of his own, but

Anno ante CHRISTUM 900.

(*z*) 2 Kings 22. 42. 2 Chron. 20. 31. (*a*) 2 Kings 8. 16. (*b*) 2 Kings *Chap.* 3. (*c*) 2 Kings 8. 16, 17. 2 Chron. 21. 5, 20. (*d*) *Ibid.* (*e*) *Compare* 1 Kings 22. 51, *and* 2 Kings 1. 17, *and* 2 Kings 3. 1. (*f*) 1 Kings 22. 51. (*g*) 2 Chron. 18. 1. 2 Chron. 22. 5, 6. 2 Kings 8. 24. 2 Kings 11. 1. (*h*) 2 Kings 11. 1, 2. (*i*) 2 Kings 21. 25, 26. (*k*) 2 Chron. 21. 4. (*l*) 2 Chron. 21. 5, 6, 11. (*m*) 2 Chron. 21. 12, 13, 14, 15. (*n*) 2 Chron. 19. 1, 2, 3. (*o*) 2 Chron. 21. 2.

he alſo loſt his own by it. Thus the Letter of *Elijah* the Prophet might come to *Jeroboam* King of *Judah*, about the ſame Time with the Death of *Ahaziah* the King of *Iſrael*, which he had foretold, and might be written from *Samaria*, as the fitteſt Place from whence it might be ſpeedily and ſafely convey'd to him, and ſo near the Taking up of *Elijah* into Heaven, that he knew there would not be Time enough to apprehend him for it. So that the Story (*p*) of *Elijah*'s Aſcenſion into Heaven, is fitly plac'd (*q*) immediately after the Death of *Ahaziah*, becauſe it immediately ſucceeded it in Order of Time; and the Story of (*r*) *Jehoram* King of *Iſrael* immediately follows, that the HOLY GHOST in the Book of *Kings* might afterward mention the Acts of that King, and of *Eliſha* the Prophet, without any Interruption, and in the ſame Order of Time in which they happen'd.

48. As ſoon therefore as *Elijah* had propheſied againſt *Ahaziah* King of *Iſrael*, and ſent the Letter to *Jehoram* King of *Judah*, he departed from *Samaria*, and (*s*) went with *Elijah* to *Gilgal*, a Place near *Jordan* about five and twenty Miles from *Samaria*. *Eliſha* had (*t*) ſome Knowledge that *Elijah* would be miraculouſly taken from him, and therefore reſolves not to leave him. *Elijah* to try his Conſtancy propoſes to go back again to *Bethel*, a Journey of about twenty Miles, not far from the Road to *Samaria*; when they had been there they return again to *Jericho*, and ſo to *Jordan*. *Elijah* miraculouſly parts the Waters with his mantle about him, and ſo they go over; and ſeeing *Eliſha*'s Conſtancy asks of him, what ſhould be done for him at their Parting, who immediately prays, *Let a double portion of thy ſpirit be upon me*. He was not ſo arrogant as to ask for twice as much as *Elijah* had, but for ſuch Portion of it as (*u*) the firſt-born in a Family had of a Father's Eſtate, or as much more as the reſt of the Sons of the Prophets, ſo as to be diſtinguiſh'd from them, as *Elijah* was. *Elijah* puts it upon this Teſt, *If thou ſee me, when I am taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be ſo.* *Eliſha* ſaw him, takes up the Mantle that fell from him, and parts the Waters of *Jordan*, as *Elijah* had done before, which made thoſe who ſaw it to ſay, *The ſpirit of Elijah doth reſt upon Eliſha*, and reſpect him accordingly. When he came to *Jericho*, they (*x*) complain'd to him, that the Water was unpleaſant, and the Ground was barren, which might probably be the Effect of (*y*) the Curſe, with which *Joſhua* had curſed it, and had happen'd to the Country (*z*) ever ſince *Hiel* the *Bethelite* had rebuilt that City. *Eliſha* heals the Waters and makes the Ground fruitful only by Pouring of Salt into the Spring, by which he farther manifeſted his Power of Working Miracles. After this he went to *Bethel*, where (*a*) the Prieſts of the golden Calf are ſuppos'd to ſtir up the Rabble, and to mock both at him as an Impoſtor, and at the Miracle of *Elijah*'s Aſcenſion as a Fiction. So that the Idolaters laugh'd at him, call'd him *Baldhead*, as (*b*) a Character of Reproach, and bad him go up to Heaven, as *Elijah* was reported to do, that they might ſee it, and believe it, and be troubl'd with him no longer. This he look'd upon as a Contempt of GOD, whoſe Prophet he was, and therefore he *curſed them in the name of the* LORD, which had ſuch an Effect, that there came two She-bears out of the Wood, who had probably (*c*) been robb'd of their Whelps, and were therefore more fierce and outragious, and kill'd two and forty Perſons, who had no Power to withſtand them. From thence he went to Mount *Carmel*, where *Elijah* obtain'd the Rain, and where, it is probable, that he had many Diſciples. In his Way thither he paſs'd thro' (*d*) *Shunem*, where there was a rich Woman, who entertain'd him with the utmoſt Civility, and deſir'd him, that as often as he came that Way, he would take her Houſe for his Home. When he came to *Carmel*, he (*e*) multiplies the poor Widow's Oil, and enables her thereby to pay her Debts. In his Return from *Carmel* toward *Samaria*, he calls on this *Shunammite*, who had (*f*) provided for him a Room with all other Conveniencies for his Reception; and hearing that ſhe had no Son, and that her Husband was old, he promis'd her, that in a proper Time ſhe ſhould have a Son, which ſo tranſported her with Joy, that ſhe could hardly believe it.

49. However at the appointed Time, according to the Courſe of Nature, ſhe (*g*) had a Son, to her great Joy and Surprize. And *Eliſha* (*h*) travelling thro' *Samaria*, (*i*) comes again to *Gilgal*, where (*k*) he had been before. Here as they were (*l*) making Pottage in a Time of great Scarcity, one of the Company, inſtead of the Leaves of a wild Vine, which would have been pleaſant and wholeſome, brings in a Lapful of *Coloquintida*, which hath an offenſive Taſte, and a very purging Quality, and by Miſtake having cut them ſmall, throws

Anno ante CHRISTUM 899.

(*p*) 2 Kings *Chap.* 2. (*q*) 2 Kings *Chap.* 1. (*r*) 2 Kings *Chap.* 3. (*s*) 2 Kings 2. 1. (*t*) 2 Kings 2. 3, 5. (*u*) Deut. 21. 17. (*x*) 2 Kings 2. 18 *to* 23. (*y*) Joſh. 6. 26. (*z*) 1 Kings 16. 34. (*a*) 2 Kings 2. 23, 24. (*b*) Jer. 16. 6, *and* 48. 37. Ezek. 27. 31, *and* 29. 18. Micah 1. 16. 2 Sam. 10. 3, 4, 5, 6. (*c*) Prov. 17. 12. (*d*) 2 Kings 4. 8, 9, 10. (*e*) 2 Kings 2. 25. (*f*) 2 Kings 4. 8 *to* 17. (*g*) 2 Kings 4. 17. (*h*) 2 Kings 2. 25. (*i*) 2 Kings 4. 38. (*k*) 2 Kings 2. 1. (*l*) 2 Kings 4. 38, 39, 40, 41.

them

them into the Pot. This made it ſo offenſive that they could not eat of it, and alſo they were apprehenſive of a Deſign to poiſon them; but mentioning it to *Eliſha*, he miraculouſly reſtores it to an inoffenſive Taſte and Quality, by the Adding of a ſmall Quantity of Meal to it. After this a Perſon (*m*) brings him a ſmall Preſent of Bread and firſt Fruits of the Corn. *Eliſha* like our SAVIOUR (*n*) orders the Loaves to be ſet before the Company for their Entertainment. His Servant, like the *Apoſtles*, cries out, *What are they among ſo many*. He tells them, that it ſhould be more than they could eat, and ſo it prov'd accordingly.

50. Whilſt *Eliſha* tarried at *Gilgal*, the King of *Syria* ſends (*o*) *Naaman* the General of his Army, being a Leper, with a Letter to him to cure him of his Diſtemper. *Jehoram* the King of *Iſrael* looks upon this to be the Seeking an Occaſion for a new War. *Eliſha* hearing of it undertakes the Cure, and directs him for this Purpoſe to waſh himſelf in the River *Jordan*. *Naaman* with ſome Difficulty was prevail'd upon to conſent to it, which he did, and was heal'd. He being ſenſible of the Miracle, offers a Preſent to *Eliſha*, which he generouſly refus'd, and upon this *Naaman* teſtifies his Reſolution for the Time to come, and his Concern for what was paſt. He ſeems to have gone into the *Jewiſh* Opinion, that (*p*) the Land of *Iſrael* was more holy than other Countries, and therefore (*q*) he deſires as much Earth as two Mules could draw, that he might build an Altar with it to the GOD of *Iſrael*, whom alone he ſhould worſhip for the Time to come. And as to the Time paſt he craves Pardon for that which he now owns to be a Fault, that his Maſter hath formerly gone into the Houſe of *Rimmon* to worſhip there and hath lean'd upon his Hand, (*r*) *and I* (*ſaith he*) *have bowed my ſelf in the houſe of Rimmon*; *becauſe I have bowed my ſelf in the houſe of Rimmon, the* LORD *pardon thy ſervant in this thing*. So that the Acknowledging of his paſt Fault was a ſufficient Promiſe that he would do ſo no more. Upon this *Eliſha* diſmiſs'd him. But *Gehazi* reſolving to make an Advantage to himſelf, follows after *Naaman*, and invents a Lye for this Purpoſe. *Naaman* gives him very generouſly two Talents of Silver, worth ſeven hundred and fifty Pounds *Sterling* of our *Engliſh* Mony, and two Suits of Apparel; and *Gehazi* denying this before *Eliſha*, the Leproſy of *Naaman* was inflicted on him for a Judgment.

Anno ante CHRISTUM 899.

51. The Fame of this Miracle (*s*) caus'd a greater Concourſe of People than the Place would hold, and the School of the Prophets increaſing under his Inſtructions, they deſire to build a more convenient Place, and whilſt they were about it, the Head of an Ax fell into the Water, which by *Eliſha*'s Means was made to ſwim toward the Shore, and ſo it was recover'd again.

52. When *Naaman* was return'd home, and had refus'd to worſhip *Rimmon*, he was diſmiſs'd from being General of the Army, and therefore the King of *Syria* commanded it in Perſon, and being not us'd to ſuch Exerciſes, he (*t*) conſulted on all Occaſions with his General Officers; and going againſt the *Iſraelites* they concerted ſeveral Stratagems of War and Ambuſcades, from whence they hop'd to reap great Advantages, but to no Purpoſe. The King in the next Council of War is inform'd, that it muſt be *Eliſha* who diſcover'd all theſe Secrets, and that he was in *Dothan*, a City in the half Tribe of *Manaſſeh*, not far from *Shechem* and *Samaria*. Accordingly he ſends a great Army to take him there, who beſieg'd the City by Night, and the next Morning upon *Eliſha*'s Prayer, were ſmitten with Blindneſs, that they could ſee but a very little Way before them. *Eliſha* tells them, that they were wrong, and he would lead them right. He leads them to *Samaria*; the Inhabitants open the Gates, and let them in, ſo that they were now incloſ'd in a wall'd Town, and wholly at the Mercy of the King of *Iſrael*, who could have deſtroy'd them all with Arrows from the Windows. *Eliſha* prays to GOD to reſtore their Sight again, by which Means they knew their Danger. The King of *Iſrael* ask'd Leave of *Eliſha* (*u*) with ſome Earneſtneſs to kill them. *Eliſha* refuſes it, and tells him, He would not be ſo cruel as to kill thoſe, whom he himſelf had taken Priſoners; and therefore much more were they to be ſpar'd, who were not his Priſoners, but GOD's, and were brought to him without Striking a Stroke. On the contrary, he adviſes him to entertain them with the utmoſt Civility, and ſend them back. They reporting what had happen'd, put the Army into ſo great a Conſternation, that they look'd upon all their Deſigns as impracticable Upon this they decamp'd, and went into their own Country, and the *Syrian army came not* (*x*) again, or return'd not for that Year *into the land of Iſrael*.

Anno ante CHRISTUM 899.

53. This ſignal Miracle ſo far convinc'd *Jehoram* the King of *Iſrael*, that the LORD, whom *Eliſha* worſhipp'd, was the true GOD,

(*m*) 2 Kings 4. 42, 43, 44. (*n*) Matth. 14. 15 *to* 22, *and* 15. 32 *to the End*. (*o*) 2 Kings *Chap.* 5. (*p*) Kelem, *per.* 1. Maimonides *in Beth-habbechirah*, *per.* 1. (*q*) 2 Kings 5. 17, 18. (*r*) *The* Hebrew *Verb* השתחויתי *is both Times us'd in the Text in the Præterperfect Tenſe*, I have bowed. (*s*) 2 Kings 6. 1 *to* 8. (*t*) 2 Kings 6. 8 *to* 24. (*u*) 2 Kings 6. 21, 22. (*x*) *This is the Meaning of the* Hebrew *Word* עור *in the Text*, 2 Kings 6. 23.

that

that he ſeems for ſome Time to ſerve him only, in Hope of future Succeſs by this Method. However GOD was willing to try him, and to ſhew, that temporal Proſperity was not always annex'd to his Service, eſpecially when his Service was perform'd for no other End; or that if he permitted grievous temporal Calamities to befal them for ſome Time, yet he would deliver thoſe who waited on him. For theſe Reaſons (*y*) he ſuffer'd *Ben-hadad* the King of *Syria*, to raiſe a very large Army, and to invade the Kingdom of *Iſrael* again the next Year. *Ben hadad* grew leſs ſenſible of thoſe Miracles, which ſo lately happen'd, and well knowing that the King of *Iſrael* was in no Condition to oppoſe him, he reſolves to put the Iſſue of all upon one deciſive Action, which was the Beſieging of *Samaria* their capital City. Here they carry on a deſperate Siege, and the King being there with the Inhabitants, and knowing that all was now at Stake, makes as deſperate a Defence, until Proviſions were ſo ſcarce, that (*z*) *an aſſes head*, which was an unclean Creature, and not to be eaten at all, had (*a*) they obſerv'd the *Levitical* Law, and was but coarſe Food at beſt, was ſold for as much Silver, as amounts to ten of our *Engliſh* Pounds; and the (*b*) *fourth part of a cab of* Fitches, which was no more than ſix Egg-ſhels could contain, and was but mean Fare, was ſold for as much Silver as would now amount to fifteen Shillings, and the Prophecy of *Moſes*, (*c*) that they ſhould *eat the fleſh of their own children*, began now to be fulfill'd, as (*d*) it was afterward in the laſt Siege of *Jeruſalem*. Upon this *Jehoram* the King of *Iſrael* was in (*) a Rage, and vows the Death of *Eliſha* the Prophet. When the Army was brought into *Samaria*, the King calls him (*e*) *My Father*; but now he calls him in Deriſion, *Eliſha the ſon of Shaphat*, or *A mean Man of mean Parentage*. This Deſign was reveal'd to *Eliſha*, and that the King would follow the Meſſengers to ſee it executed, and therefore he orders all the Doors to be ſhut, and an effectual Care to be taken to prevent it. The Reaſon of this furious Reſolution was, either becauſe *Eliſha* had hinder'd him from Smiting the great Army of the *Syrians*, when they were inclos'd in *Samaria*, which might have diſabled them from Bringing him into thoſe Straits, or becauſe *Eliſha* did not employ his Intereſt in GOD, as he expected, to bring them a Deliverance. But when he ſaw that he was diſappointed in his Deſign, then he look'd upon the GOD of *Eliſha* to be his Enemy, and that all theſe Misfortunes were owing to him. (*f*) *And he ſaid, Behold, this evil is from the* LORD. *Why ſhould I wait on the* LORD *any longer?* He thought it would be in vain to worſhip the LORD, as he had done for ſome Time, and therefore he would now worſhip the Idols of his Father, and ſee if they could deliver him in this great Neceſſity. Upon this *Eliſha* (*g*) propheſies to the King, that if he would have Patience for four and twenty Hours he ſhould ſee ſo great an alteration in *Samaria*, that the Quantity of about a Peck of fine Flower ſhould be ſold for half a Crown, and half a Buſhel of Barley for the ſame Price. A great Favourite, who ſtood by the King told him, that this was impoſſible; and *Eliſha* anſwer'd, that he ſhould ſee it, but he ſhould not eat of it. This Prophecy ſo alter'd the King's Temper, that he return'd back without attempting what he intended, and ſo waited for the Event.

Anno ante CHRISTUM 898.

54. In this great Famine, the Beſieged put out of the City all uſeleſs Perſons, that they might not eat up the Proviſion; and among them there were (*h*) four Lepers, who lay under the Walls, until they were ready to be ſtarv'd. Theſe reſolve at Midnight to go to the Camp of the *Syrians*. When they came thither, they find all the Tents ſtanding, and all their Proviſions and Riches in them; the *Syrians* having been affrighted with a Noiſe in the Air, as of an Army in full March, ready to fall upon them. Theſe Lepers bring the Account to the City. The Inhabitants go out in great Numbers, and bring in the Proviſion, ſo that it was ſold at the Price which *Elijah* mention'd, and at the Time foretold; and the Favourite, who did not believe it, was appointed to keep the Gate, which did lead from the City to the Camp, and prevent all Diſorders; but being not able at ſuch a Time to reſtrain an unruly Mob, they trampled upon him, and kill'd him, before he had an Opportunity to eat any Part of what he ſaw brought to the Market.

55. *Eliſha* now goes from *Samaria* to *Carmel*, not thinking it ſafe to ſtay any longer near *Jehoram* King of *Iſrael*, leſt he ſhould execute at another Time what he had now threatned. And the next Year, the Son of the *Shunammite*, whom *Eliſha* promis'd her, and who was now almoſt three Years old, was (*i*) carried out among the Reapers in the Time of Wheat-Harveſt, to divert both his Father and himſelf. When

Anno ante CHRISTUM 897.

(*y*) 2 Kings 6. 24 *to the End.* (*z*) 2 Kings 6. 25. (*a*) Levit. 11. 3, 4. Deut. 14. 6, 7. (*b*) Bochart *hath taken a great deal of Pains*, *Hierozoicon*, *part* 1. *lib.* 2. *cap.* 13. *to prove, that what in our* Tranſlation *we call* Dove's Dung, *was* Pulſe *or* Fitches, *call'd in Latin* Cicer. (*c*) Levit. 26. 27, 28, 29. Deut. 28. 49 *to* 58. (*d*) Joſephus *Jewiſh Ant. Book* 7. *Chap.* 7, 8. (*) 2 Kings 6. 31. (*e*) 2 Kings 6. 21. (*f*) 2 Kings 6. 33. (*g*) 2 Kings 7. 1, 2. (*h*) 2 Kings 7. 3 *to the End.* (*i*) 2 Kings 4. 18 *to* 38.

he

he was in the Field, he was taken with a violent Pain, and cried out to his Father, as a Child would in ſuch a Caſe, *My head, my head.* His Father orders him to be carried home to his Mother, where *he ſat upon her knees until noon, and then he died.* His Mother goes in all Haſte to *Eliſha* to *Carmel*, who returns with her, and upon his earneſt Prayer to GOD reſtor'd the Child to Life again. And he who views (*k*) the Text, may find Reaſon to believe, that the Harveſt proving very bad at that Time, he then ſpake to this Woman to ſojourn in a ſtrange Country, becauſe there would be a Famine for ſeven Years: and in Obedience to his Directions, the whole Family remov'd, and dwelt among the *Philiſtines*, till the Time was expir'd.

56. It may well be ſuppos'd that *Jehoſhaphat* the King of *Judah* was under a great deal of Trouble, having loſt all his Children except one; and his moſt faithful Friends and Counſellers, who were ſlain whilſt he was at the Battle at *Ramoth-gilead.* So that we hear no more of him till now, and upon the following Occaſion. *David* having (*l*) conquer'd the *Moabites* and the *Edomites*, and made them Tributaries, upon the Diviſion of the Kingdom, the Kings of *Iſrael* kept their Right over the *Moabites*, as neareſt to them, and the Kings of *Judah* kept their Right over the *Edomites*, as neareſt to them: and thoſe who govern'd them, tho' (*m*) they were call'd Kings, yet they (*n*) were in Reality only ſuch Deputies, as the Kings of *Judah* from Time to Time had plac'd over them. When *Ahab* was ſlain, *Meſha* the King of *Moab* took this Opportunity to rebel againſt *Jehoram* King of *Iſrael*, and (*o*) refus'd to pay a great Tribute of Sheep and Wool, which had formerly been punctually paid. *Jehoram* the Son of *Ahab* was now but in an ill State to oppoſe them, having been all this Time ſorely oppreſs'd by the *Syrians.* But the *Syrians* being miraculouſly defeated in theſe two laſt Attempts, ſeem to lay aſide all Thoughts of Invading *Iſrael* any more; ſo that *Jehoram* having now a fair Opportunity, is reſolv'd to regain the Conqueſts, which he had loſt. Accordingly he ſends to *Jehoſhaphat* to know whether he would aſſiſt him on this Occaſion, who return'd him the ſame Anſwer, that (*p*) he had before return'd to *Ahab*, *viz.* that both himſelf and all his Forces were ready to join him. Upon a deep Conſultation, they reſolve to march thro' the Wilderneſs of *Edom* for two Reaſons: Firſt Becauſe the *Moabites* were but weakly fortify'd on that Side, expecting to be attack'd on the Weſt or North by the King of *Iſrael*, and ſo preparing for it; but little expecting to be attack'd on the South or Eaſt by the King of *Judah*; and ſecondly, That *Jehoſhaphat* might take the King, or his Deputy, in *Edom* with him, together with all the Forces of that Country. This was in (*q*) the fifth Year of the Reign of *Jehoram* King of *Iſrael*, and conſequently the two and twentieth Year of *Jehoſhaphat*, when he makes his Son *Jehoram* King of *Judah* the ſecond Time to act in his Abſence, and from hence (*r*) the *Scripture* dates the eight Years of his Reign in *Jeruſalem.* When Matters were thus concerted, they begin their March, and reſolve to fetch a Compaſs of ſeven Days Journey, that they might come upon the Backs of the *Moabites* on the eaſt Side, where they could not expect them. But here their Politicks fail'd them. They went into *Arabia deſerta* in a Time of great Drought, ſo that they were all ready to periſh for Thirſt, whilſt the *Moabites* gave them no Diſturbance in their March, expecting what would be the Conſequence. In this Diſtreſs they knew not what to do. *Jehoſhaphat* being a good Man inquires for a Prophet of the LORD, that he might be conſulted. *Eliſha* happen'd to be among them, who had accompany'd the Army in their March from *Samaria.* He with Difficulty, and only for the Sake of *Jehoſhaphat*, was prevail'd upon to propheſy, commanding them to make the Valley full of Ditches, and aſſuring them, that tho' there ſhould be no Storms nor Rain, yet they ſhould have Plenty of Water in a miraculous Manner, which ſhould be follow'd with a glorious Victory. When the *Moabites* (*s*) knew that they were in thoſe Difficulties, which they expected, they advanc'd with their whole Army to take the Advantage, reſolving to attack them early in the Morning. Their Enemies being (*t*) in a Valley, and themſelves on an advanc'd Ground, when the Sun was riſen in the Eaſt, on which Side their Enemies were, the Angle of *Incidence* with the Rays upon the Water coming directly into their Faces, made it look red like Blood. They knowing that there was no Water in thoſe Parts, and that there had been no Rain, concluded that it was Blood indeed, and that their Enemies had quarrell'd among themſelves, and deſtroy'd one another, ſo that there was nothing to do but to take the Plunder. This made them run thither without any military Order, expecting that they who came firſt ſhould inrich themſelves moſt, and ſo they tir'd themſelves before they came to the Camp. Their Enemies ſeeing them come on in ſuch a wild Manner, lay down in their Ranks, that they might not be perceiv'd; and when they were

Anno ante CHRISTUM 897.

(*k*) 2 Kings 8. 1, 2. (*l*) 2 Sam. 8. 11, 12, 13, 14. (*m*) 2 Kings 3. 9, 10, 12, 26. (*n*) 1 Kings 22. 47. (*o*) 2 Kings 3. 4 *to the End.* (*p*) 2 Kings 22. 4. (*q*) 2 Kings 8. 16. 2 Chron. 21. 5. (*r*) 2 Kings 8. 17. 2 Chron. 21. 5. (*s*) 2 Kings 3. 21, 22, 23. (*t*) 2 Kings 3. 16.

near to one another, they (*u*) roſe up, and attack'd them in this Confuſion, and gain'd ſuch an intire Victory, that they purſu'd them into their own Country, and there they made a greater Havock of them, Plunpering their Cities, Deſtroying their Fields, Stopping up their Wells, and Cutting down their Trees.

57. In this Manner they advance to the Capital City of the Country, ſometimes (*x*) call'd *Kir of Moab*, ſometimes (*y*) *Kir-hereſh*, and (*z*) ſometimes *Kir-hareſheth*, and (*a*) *Kirioth*. This was a large City, and (*b*) ſtrongly fortify'd. However they raiſe ſuch Batteries againſt it, that they drove them that defended it from the Wall, and made great Breaches in it. The King of *Moab* (*c*) finding Matters reduc'd to the laſt Extremity, being beſieg'd in his own City, and knowing that a deſperate Diſeaſe muſt have a deſperate Cure, takes ſeven hundred of his choiceſt Men, and makes a Salley upon the Quarters of the King of *Edom*, with a Deſign to ſeize him in his Camp, but that was more than they could do. However (*d*) they came ſo near it, that the King of *Moab* took the eldeſt Son of the King of *Edom*, who it is ſuppos'd would have been eſtabliſh'd in the ſame Dignity by the King of *Judah*, after the Deceaſe of his Father; and when he brought him into the City, he offer'd him up upon the Wall for a Burnt-offering, in the Sight of the whole Army. This ſhew'd their *great Indignation*, or utmoſt Reſentment againſt their Enemies, and that they were reſolv'd to come to no Terms, but to ſell their Lives at the deareſt Rate; which the other Kings perceiving, thought that they had carried Matters far enough already, that the Seaſon was far ſpent, and they could not tell what the Conſequences might be, and ſo they raiſed the Siege, and went home before the Winter. Of this unnatural Sacrifice, the Prophet *Amos* ſpeaks in theſe Words, (*e*) *Thus ſaith the* LORD, *For three tranſgreſſions of Moab, and for four, I will not turn away the puniſhment thereof; becauſe he burnt the bones of the king of Edom into lime.* As therefore he had done, ſo ſhould it be done unto him. *I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the* LORD. When this happen'd cannot be better known, than by (*f*) a Propheſy of *Iſaiah*, that *Ar of Moab*, and *Kir of Moab*, ſhould *be laid waſte, and brought to ſilence*, and particularly (*g*) *within three years* from the Date of his Propheſy, which was in the Beginning of *Hezekiah*'s Reign, *the glory of Moab* ſhould *be contemned, with all that great Multitude*, and the *Remnant* ſhould *be very ſmall and feeble*. This ſeems to have been fulfill'd, in (*h*) the ſame Year wherein *Samaria* was firſt beſieg'd in the Reign of *Hoſhea* King of *Iſrael*. For (*i*) it ſeems moſt likely, that then *Shalmanezer* the King of *Aſſyria*, to ſecure himſelf from any Diſturbance on that Side, firſt invaded *Moab*, and having deſtroy'd theſe two Cities, brought all the reſt of the Country under his Subjection, and plac'd Gariſons therein ſufficient to put a Stop to all the Incurſions of the *Arabians*, which might that Way be made upon him, or otherwiſe he could not have been able to carry it on with Succeſs.

58. *Jehoſhaphat* being now made ſenſible, that (*k*) the Obtaining of Water, and the ſucceeding Victory, was wholly owing to the Zeal which he had ſhewn for the Worſhip of GOD, reſolves at his Return to bring in a Reformation to the utmoſt of his Power, and to ſuppreſs that idolatrous Worſhip which his Son *Jehoram* had promoted. For this Purpoſe he (*l*) travels thro' all his Country, from *Beer-ſheba* to Mount *Ephraim*, to bring back his Subjects to the LORD GOD of their Fathers. He places Judges in every City for this Purpoſe, and ſettles the *Levites*, the Prieſts, and the chief of the Fathers in *Jeruſalem*, and gives each of them their Charge, and orders them to be directed by *Amariah* the High Prieſt, in Matters of Religion, and concluded his Speeches to them all with this noble Expreſſion, *Deal couragiouſly, and the* LORD *ſhall be with the good.* Anno ante CHRISTUM 896.

59. It was not long after, that *Amariah* the High Prieſt died; but the Loſs was made up by the Succeeding of *Johanan*, who was alſo call'd *Jehoiada*, in that Dignity. The Names are very like one to the other, one ſignifies *The* LORD *is gracious* to us, and the other *The* LORD *knoweth* us. He was (*m*) a good Man, and always zealous in the Cauſe of Reformation; and that he might be the more ſucceſsful therein, he had the Bleſſing of ſo long a Life, that it was peculiar to him in that Age; for he did not die, until he was an hundred and thirty Years old.

60. But the *Moabites* were now reſolv'd to be reveng'd on *Jehoſhaphat* the King of *Judah*, for the great Misfortunes which they ſuſtain'd by his Joining with *Jehoram* King of *Iſrael*, and Invading their Country; and accordingly they reſolve to repay him in the ſame Manner. For this Reaſon they (*n*) enter into a League with the Anno ante CHRISTUM 895.

(*u*) 2 Kings 3. 24, 25. (*x*) Iſai. 15. 1. (*y*) Iſai. 16. 11. Jer. 48. 31, 36. (*z*) 2 Kings 3. 25. (*d*) Iſai. 16. 7, 11. (*a*) Jer. 48. 24, 41. Amos 2. 2. (*b*) Iſai. 16. 7. (*c*) 2 Kings 3. 26. 2 Kings 3. 27. (*e*) Amos 2. 1, 2. (*f*) Iſai. 15. 1. (*g*) Iſai. 16. 13, 14. (*h*) 2 Kings 17. 1 *to* 7. (*i*) Prideaux's Hiſtorical Connexion, *Anno* Hezekiæ 7. (*k*) 2 Kings 3. 13, 14. (*l*) 2 Chron. 19. 4 *to the End.* (*m*) 2 Chron. *Chap.* 23 *and* 24. 1 *to* 18. (*n*) 2 Chron. 20. 1.

Ammonites,

Ammonites, and another People call'd (*o*) *The Meunims*, which lay near them both, and are ſometimes call'd the *Maonites*. They (*p*) alſo bring the *Syrians* into the ſame Confederacy, in Revenge for the Aſſiſtance, which *Jehoſhaphat* had given the King of *Iſrael* againſt them; and they take the Opportunity of Encouraging the Deputy of *Edom*, who was troubled for the barbarous Murder of his Son, to ſet up for himſelf, and afterward to be choſen by the People, as their King. His Living at (*q*) Mount *Seir*, the Place where (*r*) *Eſau* formerly dwelt, gave them a great Opportunity to carry on their Deſigns; for by this Means they had an eaſy Paſſage into the Country of *Judah*. Beſides, *Jehoſhaphat* depended on his Giving Intelligence of all the Tranſactions on that Side, but he gave him none, ſo that the firſt Account, which he heard of them, was, that (*s*) they were actually in his own Country, in *Hazazon-tamar*, which is *Engedi*, on the South of *Judah*, near the *Dead Sea*. This ſhews (†) the *great indignation* which the *Moabites*, the King or Deputy of *Edom*, and the People, had conceiv'd againſt both *Iſrael* and *Judah*; the firſt for Carrying Matters to ſuch Extremities, the ſecond for the Loſs of his Son, and the other for being forc'd out to the Wars, whenever the King of *Judah* thought fit to command them. So that all this happening together puts *Jehoſhaphat* into a terrible Conſternation, ſo that he (*t*) appointed ſolemn Faſtings and Prayers in all his Dominions, and he himſelf was perſonally preſent at thoſe Solemnities. GOD heard his humble Supplications, and order'd one of his Prophets to give Directions for a ſpeedy March, and to acquaint him, that he ſhould find them advanc'd farther into the Country, where they ſhould obtain a complete Victory without a Battle. The Confederates, hearing that *Jehoſhaphat* King of *Judah* was coming againſt them with his Army, divide themſelves into three Bodies, thinking that either of them were ſufficient to deal with him, wherever they found him. The *Edomites* being beſt acquainted with the Country, march farther on to (*u*) the Cliffs of *Ziz*, where they lay in (*x*) Ambuſcade among the Rocks for the Army of *Jehoſhaphat*. The *Ammonites* by Miſtake fall into the Ambuſcade, and ſo they fight with one another. The *Moabites* hearing the Noiſe, advance to the other Side of the Ambuſcade, where they hemm'd them in and deſtroy'd them all; and when this was done, they miſtook each other for Enemies, and deſtroy'd one another. So that when *Jehoſhaphat* came to the Field of Battle, he had nothing to do, but to ſeize upon the Plunder, which was ſo great that they were three Days in Carrying it off; and on the fourth Day they had a ſolemn Thankſgiving in the Field, which was perform'd with ſo much Joy, that the Name of the Place was call'd *The Valley of Berachah*, or of *Bleſſing*, becauſe *there they bleſſed the* LORD. This was the laſt War in which *Jehoſhaphat* was engag'd, and indeed he liv'd not long after. However he then enjoy'd a perfect Peace, and was under no Fear of any of his Enemies, which were round about him.

61. Upon this he endeavours (*) to promote the Riches of his Country by a foreign Trade. For this Purpoſe he enters into a League with *Jehoram* King of *Iſrael*, who was a very wicked King, to make a Fleet of Ships at *Ezion-geber* a Town upon the *Red-Sea* in the Country of *Edom*, that ſo they might go to *Ophir* and other Places in the *Eaſt-Indies*, to fetch home Gold, and other rich Commodities of that Country, as *Solomon* had done before him. *Then Eliezer the ſon of Dodavah of Mareſhah propheſied againſt Jehoſhaphat ſaying, Becauſe thou haſt joined thy ſelf with* Jehoram, *the* LORD *hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.* Here are two Difficulties in the Text. Firſt, That the Ships were made on the Shore of the *Red-Sea* to go to *Tarſhiſh*, whereas *Tarſhiſh* is a Town in *Cilicia* near the Kingdom of *Tyre* on the North of *Canaan*, and theſe Ships could not come thither, unleſs they had ſail'd round the *Cape of Good Hope*, and came into the *Mediterranean Sea* at the *Straights of Gibraltar*, which was impoſſible to be done in thoſe Times. In Anſwer to this, Theſe Ships might be call'd *Ships* of *Tarſhiſh*, becauſe they were very large and fit to carry Burdens, and ſo of the ſame Make with thoſe that were antiently built at *Tarſhiſh*. However, (*y*) the Learned *Bochart* ſuppoſes, that there was a Place call'd *Tarſhiſh* in the *Indian* Ocean near to the antient *Ophir*, which the *Phœnicians* call'd by the Name of *Tarſhiſh* or *Tarteſſus* in *Spain*, becauſe both Places lay at a conſiderable Diſtance, were acceſſible only by Sea, and the ſame Commodities came from both. The other Difficulty is, That he is call'd *Ahaziah* and not *Jehoram* in the Text. In Anſwer to this it muſt be allow'd, that the ſame Perſons in *Scripture* are frequently call'd by different Names, eſpecially if they are ſomething alike in Signification; and thus *Jehoram* might be call'd *Ahaziah*, ſince one Name ſignifies, *The* LORD

(*o*) *This is ſuppos'd to be the Meaning of the Word* מְעוּנִים *by our beſt Commentators, and they are call'd* Μινᾶιοι, *both by* Joſephus *and the* Septuagint. (*p*) 2 Chron. 20. 2. (*q*) 2 Chron. 20. 10, 23. (*r*) Gen. 33. 16, *and* 36. 8. Joſh. 24. 4. Deut. 2. 4, 5. (*s*) 2 Chron. 20. 1, 2. (†) 2 Kings 4. 27. (*t*) 2 Chron. 20. 3 *to* 14. (*u*) 2 Chron. 20. 16. (*x*) 2 Chron. 20. 22 *to* 27. (*) 2 Chron. 20. 35, 36, 37. (*y*) Bocharti Phaleg, *lib.* 3. *cap.* 7. *in fine.*

is

is exalted, and the other, *The* LORD *hath poſſeſſed.* And Secondly, He might be call'd *Ahaziah*, becauſe this Act of his concerning Navigation did ſo exactly reſemble another of his Brother *Ahaziah* of the ſame Nature, that it will need a particular Inquiry into both Hiſtories to diſtinguiſh between them. When *Jehoſhaphat* came to the Throne, he had (*z*) Peace for many Years, and (*a*) his Tributes were conſtantly paid him. This made him (*b*) grow exceeding great and rich, and this put him upon an Attempt of Improving his Riches by Trading in the *Red-Sea*. For this Purpoſe (*c*) he built large Ships for Burden of a *Tarſhiſh* Make, *to go to Ophir for Gold.* After this (*d*) he goes *down to Ahab to Samaria*, where they agree to go againſt the *Syrians* to the Battle at *Ramoth-gilead*. *Ahab* preparing for this Expedition ſets up his Son *Ahaziah* to govern in his Abſence, in (*e*) the ſeventeenth Year of the Reign of *Jehoſhaphat*. When *Jehoſhaphat* was now at *Samaria*, *Ahaziah* (*f*) deſires of *Jehoſhaphat* that his Seamen might go with the other Seamen in the Ships, which *Jehoſhaphat* poſitively refus'd. Upon this *Jehoſhaphat* (*g*) goes to the Battle at *Ramoth-gilead*, and *Ahaziah* ſtays in *Samaria*, ſo that they ſee one another no more. *Ahaziah* had not been long in his Authority but he had (*h*) a violent Fall, which confin'd him to his Bed, and was the Cauſe of his Death, and the next Year after (*i*) his Brother *Jehoram* was deputed as King during his Illneſs, and even before the Battle at *Ramoth-gilead*, and (*k*) *Jehoſhaphat*'s Deſign miſcarried, *for the ſhips were broken at Ezion-geber.* In (*l*) the fifth Year of *Jehoram* King of *Iſrael*, *Jehoſhaphat* ſets his Son *Jehoram* to be Governor of *Judah*, and (*m*) goes againſt the *Moabites*. After this he (*n*) endeavours to reform his Kingdom. And (*o*) *after this alſo* he had the Battle with the *Moabites* and *Ammonites*, which was the laſt Time that he appear'd in the Field, for (*p*) then *his realm was quiet, and his* GOD *gave him reſt round about.* And then (*q*) *after this* alſo he aſſociated himſelf with the King of *Iſrael* to carry on a Trade of Merchandiſe, which (*r*) before he had utterly refus'd; and the Prophet told him, that (*s*) *becauſe* he had *joined* himſelf *with* that King *the* LORD had *broken* his *works*. So that in the Book of *Chronicles Jehoram* is call'd by the Name of *Ahaziah* in this Story, and what we find like it in the Book of *Kings* is a different Account, and there were ſeveral Years Diſtance between the one and the other. When *Jehoſhaphat* refus'd to be concern'd with the King of *Iſrael* he ſeem'd to act according to his own Inclinations; and when he complied, he ſeem'd to be influenc'd by his Son *Jehoram*, who was then in Deed the Governor of the Land, and of a different Temper.

62. When *Jehoſhaphat* had (*t*) liv'd five and twenty Years from the Time that he was made King of *Judah*, he died, leaving his Son *Jehoram* in the full Poſſeſſion of the Kingdom. He liv'd after this but four Years, and Part of another; and as he was a wicked Man, ſo every Year brought its Troubles. In his firſt Year (*u*) the *Edomites* revolted, and made themſelves a King; which ſeems to be the firſt Puniſhment inflicted on him for not following the Example of ſo good a Father, but Turning to Idols. Whether they made the Deputy a King, who firſt began the Revolt in the former Battle, or whether he was ſlain, and they choſe another, is uncertain. However they look'd upon the Death of *Jehoſhaphat* as a fit Opportunity for this Purpoſe; and by this the Propheſy of *Iſaac* almoſt a thouſand Years before, was now fulfill'd. His Words to his Son *Eſau* were theſe, (*x*) *By thy ſword ſhalt thou live, and ſhalt ſerve thy brother* Jacob; *and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoak from off thy neck*, by not Suffering his Deputy to govern over them, but by Setting up of a King of their own. To prevent this, *Jehoram* marches to the Frontiers of *Edom*, with as great a Force as he could raiſe, to reduce them to Obedience. The *Edomites* ſurrounded him with an Army ſuperior to his, and reduc'd him to a Neceſſity of Fighting. In this Neceſſity he made a Sally by Night with all his Forces, attack'd one Part of the Army by Surprize; and routing that, he made his Eſcape, whilſt the reſt being thus weaken'd, return'd to their Camp, leſt they alſo ſhould be overpower'd, and ſo ſtood upon their own Defence, that *Jehoram* could never after that recover the Dominion over them. The Reaſon why he could not purſue his Victory over the *Edomites*, and regain their Country, was, becauſe he had Buſineſs enough at home, for *Libna* (*y*), which (*z*) was a conſiderable City in the Tribe of *Judah*, and (*a*) belong'd to the Prieſts, *revolted at the ſame time*, and he could not tell but other neighbouring Cities might follow ſuch an Example. The Reaſon of this Revolt is (*b*) expreſly mention'd to be, *becauſe he had forſaken the* LORD GOD *of his fathers, and had made high*

Anno ante CHRISTUM 894.

(*z*) 2 Chron. 17. 10. (*a*) 2 Chron. 17. 11. (*b*) 2 Chron. 17. 12, *and* 18. 1. (*c*) 2 Kings 22. 48. (*d*) 2 Chron. 18. 1, 2, *&c.* (*e*) 1 Kings 22. 51. (*f*) 1 Kings 22. 49. (*g*) 2 Kings 22. 1 *to* 40. (*h*) 2 Kings 1, *throughout.* (*i*) 2 Kings 3. 1. (*k*) 1 Kings 22. 48. (*l*) 2 Kings 8. 16. (*m*) 2 Kings 3, *throughout.* (*n*) 2 Chron. 19, *throughout.* (*o*) 2 Chron. 20. 1, *&c. to* 30. (*p*) 2 Chron. 20. 30. (*q*) 2 Chron. 20. 35, 36. (*r*) 1 Kings 22. 49. (*s*) 2 Chron. 20. 37. (*t*) 2 Kings 22. 41, 42, 50. 2 Chron. 20. 31, *and* 21. 1. (*u*) 2 Chron. 21. 8, 9, 10. 2 Kings 8. 20, 21, 22. (*x*) Gen. 27. 40. (*y*) 2 Kings 8. 20, 21, 22. 2 Chron. 21. 8, 9, 10, 11. (*z*) Joſh. 10. 29, 30, *and* 12. 15, *and* 15. 21, 42. (*a*) Joſh. 21. 13. (*b*) 2 Chron. 21. 10, 11.

places

places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah thereto; ſo that as the Cauſe of this Revolt was univerſal, he could not tell what might be the Conſequence.

Anno ante CHRISTUM 893.

63. This Revolt of the *Edomites* encourag'd (*c*) the *Philiſtines* to do the like; for they not only refus'd the Preſents, (*d*) which they brought to his Father, but they invaded his Kingdom on the weſt Side, expecting a Diverſion from the *Edomites* on the South. And the *Arabians*, who were near to the *Cuſhites*, which we tranſlate *Ethiopians*, acted their Part in the general Calamity. There were two People in *Aſia* call'd *Cuſhites*, one of them lying near the *Red Sea*, where *Cuſh* was firſt ſeated by his Father *Ham*, and the other near *Babylon*, whither *Cuſh* remov'd, and where his Son *Nimrod* began the *Aſſyrian* Monarchy. If it is taken in the firſt Senſe, then the neighbouring *Arabians*, who (*) paid tribute to *Jehoſhaphat*, now refuſe it, and join with the *Edomites* to throw of the Yoke. If it is taken in the other Senſe (as (*e*) our *Great Commentator* ſuppoſeth) it is an Argument, that the *Aſſyrian* Monarchy was then very powerful, that they could ſend ſuch an Army from their Neighbourhood, to act at ſuch a Diſtance as *Judea* on this Occaſion. But tho' it may be uncertain from whence they came; yet it is certain, that they (*f*) brake into the Kingdom of *Jehoram*; for his Soldiers were not able to defend it on both Sides. They ſeem to have made the main Army, and the *Edomites*, who (*g*) came up with them, were but as a Band of Men. They carry'd away all the Subſtance that was found in the King's Houſe, and all his Wives and Children, except *Athaliah*, who had hid her ſelf in ſome ſecret Place with her youngeſt Son *Jehoahaz*, who is (*h*) call'd *Ahaziah*, and (*i*) *Azariah*. They ſeem to have kept all the Booty to themſelves, but to have deliver'd the King's Wives and Children to the *Edomites*, who (*k*) ſlew them in cold Blood, expecting to deſtroy all their Enemies at once, and thereby the more effectually to ſecure their Country. This ſeems to be the Time, when (*l*) the *Philiſtines* (*m*) caught as many both in the Kingdom of *Iſrael* and *Judah*, as they could lay Hands on, not in open War, but by Cunning and Deceit, and therefore it is call'd, (*n*) a *peaceable Captivity*, or a *perfect* or *abſolute* Captivity, becauſe the Priſoners were deliver'd up to the *Edomites* to be ranſom'd upon no Terms, that thereby they might ſtrengthen the Revolt from the Kingdom of *Judah*. This ſeems to be the Time, when (*o*) the *Tyrians* did the ſame, and *remembred not the brotherly covenant*, or thoſe Leagues which were (*p*) firſt made between *David* and *Hiram*, and afterward (*q*) renew'd by *Solomon*; and they might eaſily have ſent their Priſoners from thence, either thro' *Syria* or by Shipping into the ſouthern Parts of the Country of *Paleſtina*, and ſo by the Borders of the Land of *Egypt*. And this alſo ſeems to be the Time when (*r*) *Edom* being aſſiſted with ſuch potent Allies, *did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and he kept his wrath for ever*, ſo that he laid hold on all Opportunities of Diſtreſſing the Kingdom of *Judah*, as appear'd more particularly in the Days of *Jehoſhaphat*. The Cruelty of theſe People towards their Neighbours caus'd GOD to pronounce his Judgments againſt them by his Prophet *Amos*: Firſt againſt the *Philiſtines*, that (*s*) he *would ſend a fire upon the wall of Gaza* their capital City, *which ſhould devour the palaces thereof. And* he would *cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter* from *Aſhkelon, and he* would *turn* his *hand againſt Ekron, and the remnant of the Philiſtines* ſhould *periſh*. This ſeem'd in Part to have been fulfill'd before the Propheſy of *Amos*, when (*t*) *Uzziah* King of *Judah went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod and among the Philiſtines*, and his GOD *helped him*, ſo that he was ſucceſsful. Accordingly the Words of the Propheſy may (*u*) be interpreted, *And I have ſent a fire upon the wall of Gaza*, and *have cut off the Inhabitant from Aſhdod*. And as the Prophets frequently ſpeak of things to come in the ſame Manner as if they were paſt or preſent; ſo it was farther fulfill'd in the Time of *Hezekiah*, who (*x*) *ſmote the Philiſtines even unto Gaza and the borders thereof, from the tower of the watchmen to the fenced Cities*, or both in Town and Country, where they built little Cottages in which they watch'd their Flocks by Night. And therefore the Prophet *Iſaiah* (*y*) bids the *Philiſtines* not to rejoice, becauſe the Rod that ſmote them

(*c*) 2 Chron. 21. 16, 17. (*d*) 2 Chron. 17. 11. (*) *Ibid.* (*e*) *Biſhop* Patrick *upon* 2 Chron. 21. 16. (*f*) 2 Chron. 21. 17. (*g*) 2 Chron. 22. 1. (*h*) 2 Chron. 22. 1, 2, 7, 8, 9. 2 Kings 8. 25, 26. (*i*) 2 Chron. 22. 6. (*k*) 2 Chron. 22. 1. (*l*) Amos 1. 6. (*m*) Lightfoot, *Vol.* 1. *Page* 85. (*n*) גלות שלמה, *which we tranſlate* The whole Captivity, Amos 1. 6, 9. (*o*) Amos 1. 6. *The Identity of Words is alſo an Argument, that both theſe happen'd at the ſame Time.* (*p*) 2 Sam. 5. 11. 1 Kings 5. 1. 1 Chron. 14. 1. (*q*) 1 Kings 1. 1 *to* 12. 1 Kings 9. 10, 11, 13, 14. (*r*) Amos 1. 11. (*s*) Amos 1. 7. (*t*) 2 Chron. 26. 6, 7. (*u*) *In* Hebrew ושלחתי אש *in the Preſent or Præterperfect Tenſe, like what we find* Iſai. 9. 6. (*x*) 2 Kings 18. 8. (*y*) Iſai. 14. 29 *to the End.*

was broken, or *Uzziah* was dead, who had ſorely afflicted them, for *Hezekiah* ſhould come out of his Root, or be deſcended from him, who ſhould more grievouſly gall them. And it was more fully compleated, when (*x*) *Sennacherib* King of *Aſſyria* march'd againſt *Egypt*, and the better to open his Way into that Country, he ſent *Tartan* (*y*) one of his Generals before him, who *fought againſt Aſhdod, and took it*. Secondly, The Prophet *Amos* propheſied alſo againſt *Tyre* for this Reaſon, that (*z*) GOD would *ſend a fire upon the wall of Tyrus, which ſhould devour the palaces thereof*. This was alſo fulfill'd, when (*a*) *Shalmanezer* King of *Aſſyria* made War upon *Tyre* in the Reign of *Elulæus* their King, and having ſent an Army, invaded the whole Country of *Phœnicia*; and taking it very heinouſly to ſee the *Tyrians* to be the only People who diſputed his Authority, he ſent a large Fleet againſt them, which being beaten, the King of *Aſſyria* returns, and ſets Guards along the River, and upon all Springs and Aqueducts to keep the *Tyrians* from Water, which Diſtreſs continu'd for five Years, when they were forc'd to relieve themſelves by Pits of their own Digging. After this (*b*) *Nebuchadnezzar* continuing a long and terrible Siege of thirteen Years made himſelf Maſter of it, who finding but little Spoil therein to reward his Soldiers for their great Pains, was ſo enflam'd with Anger, that he razed the whole Town to the Ground, and ſlew all that he found therein. From which Time it never more recover'd its Glory, but the City on the Iſland became the *Tyre* which was afterward ſo famous, and this was ever after a Village call'd by the Name of *Old Tyre*. And Laſtly, The Prophet for the ſame Reaſons foretels the Deſtruction of *Edom*, that (*c*) GOD would *ſend a fire upon Teman*, their Capital City, *which ſhould devour the palaces of Bozrah*, a City in the Confines of *Moab*. This ſeems firſt to have been fulfill'd, when (*d*) *Shalmanezer* King of *Aſſyria* came againſt *Samaria*; and having conquer'd the Country of *Moab*, ravag'd and deſtroy'd the Country of *Edom* the neighbouring Kingdom, the better to ſecure himſelf from any Diſturbance on that Side. And alſo when *Sennacherib* King of *Aſſyria* went with his Forces into *Egypt*. For the ſame Reaſon that induc'd him to ſend *Tartan* into *Aſhdod*, would induce him to over-run all *Idumæa*, which lay directly in his Way, and would open a freer Communication with his own Country. And after this the Army of (*e*) *Nebuchadnezzar* ranſack'd the Country, when *Tyre* was taken, and when he march'd into *Egypt*, and his Soldiers were hungry for Want of Plunder, as it had been foretold by the Prophets (*f*) *Obadiah* and (*g*) *Jeremiah*, when the Accompliſhment thereof was nearer at hand.

64. The next Year the Propheſy of *Elijah* in his Letter took Effect, which was, that (*h*) *Jehoram* the King of *Judah* ſhould *have a great ſickneſs by a diſeaſe* of his Bowels, for (*i*) GOD *ſmote him* with ſuch a Diſorder in thoſe Parts as was incurable; ſo that in Proceſs of Time he who ſhew'd no Bowels of Compaſſion to his Brethren, might learn his Sin by his Puniſhment, and had no Bowels of his own. Anno ante CHRISTUM 892.

65. *Elijah* being order'd (*k*) to go to *Damaſcus*, and declare *Hazael* to be King of *Syria*, this Part is now to be done by *Eliſha*, who about this Time goes to this City for this Purpoſe. That it could not be long before the End of *Jehoram*'s Reign is evident, becauſe we may ſuppoſe, that *Hazael* would omit no Time in Putting what *Eliſha* had foretold in Execution, and we read of nothing done till after theſe other Tranſactions. *Eliſha* being upon the Road to *Damaſcus* the Metropolis of all *Syria*, and (*l*) *Ben-hadad* the King thereof being ſick, ſends *Hazael* to go out and meet him, and inquire, Whether he ſhould recover of that Sickneſs? He had heard of the Cure of *Naaman* the General of his Army, and therefore had a greater Opinion of the Succeſs of this Meſſage. *Eliſha* tells *Hazael*, that that Diſtemper was not mortal of it ſelf; however the King ſhould die by ſome other Accident. *Eliſha* tells him alſo what Miſchief his Sword ſhould do in *Iſrael*, as it had been reveal'd to *Elijah* ſeveral Years before. *Hazael* excuſeth himſelf, and ſaith, that he was not ſuch a barbarous Creature as he was repreſented to be; to which *Eliſha* only adds, *The* LORD *hath ſhewed me, that thou ſhalt be king over Syria*. *Hazael* returns to his Maſter, conceals the Meſſage, and gives him good Hopes of Recovery; but the next Day he takes a thick Cloth, dips it in Water, puts it round his Face, and ſo ſtops his Breath and kills him, that it might look as if he had died a natural Death. And *Benhadad* being ſuppos'd to have no Son, and *Hazael* being in great Favour with the People, and eſpecially with the Soldiers, as a very active Man, was immediately declar'd to be his Succeſſor. Anno ante CHRISTUM 891.

(*x*) Iſai. 20. 1. Prideaux's *Hiſtorical Connexion*, Anno Hezekiæ 15. (*y*) 2 Kings 18. 17. (*z*) Amos 1. 10. (*a*) Joſephus's *Jewiſh Antiquities*, *Book* 9. *Chap.* 14. (*b*) Prideaux's *Hiſtorical Connexion*, Anno 586, *and* 573. (*c*) Amos. 1. 12. (*d*) 2 Kings *Chap.* 17. (*e*) Ezek. *Chap.* 29, 30, 31 *and* 32. Prideaux, Anno 573. (*f*) Obadiah *throughout*. (*g*) Jer. 49. 7 *to* 23. (*h*) 2 Chron. 21. 15. (*i*) 2 Chron. 22. 18. (*k*) 1 Kings 19. 15. (*l*) 2 Kings 8. 7 *to* 16.

66. The

66. The Diſtemper of *Jehoram* King of *Judah* growing worſe and worſe, he begins to think that *Eliſha* might help him, and therefore he (*m*) inquires of *Gehazi* of *all the great things which Eliſha had done.* *Gehazi* was now telling him an affecting Story of the *Shunammite*'s Son, whom he had reſtor'd to Life, when by GOD's particular Providence this very Perſon return'd at the End of the ſeven Years of Famine, and petition'd the King, that her Land might be reſtor'd to her again. *Gehazi* aſſur'd him, that this was the very Woman, ſo that the Story being confirm'd from her own Mouth, he orders all her Land, and the Profits thereof, to be reſtor'd accordingly. Whether *Jehoram* conſulted *Eliſha* afterwards concerning his Sickneſs is uncertain; but if he did, it is certain that it was to no Purpoſe; for (*n*) after a long Illneſs of two Years, occaſion'd by a Complication of Diſtempers, his Bowels fell out in a lamentable Manner, which ſhew'd a Puniſhment ſuitable to his horrid Wickedneſs. His Subjects themſelves did not wiſh that he ſhould live any longer, and were glad that his Reign was ſo ſhort. And tho' he died in *Jeruſalem*, yet they ſhew'd him the utmoſt Diſreſpect, becauſe they did not bury his Body among the Sepulchres of his Anceſtors, but in an obſcure Place.

Anno ante CHRISTUM 890.

67. Upon the Death of *Jehoram* King of *Judah*, (at the End of (*o*) the eleventh Year of the Reign of *Jehoram* King of *Iſrael*, and the beginning of the twelfth; or rather, when he had reign'd as Viceroy one Year, which made up twelve Years in all; but as an intire King but eleven, as it hath been mention'd before in the former Chapter) (*p*) his Son *Ahaziah* is declar'd his Succeſſor. He was a wicked Prince, and his Reign was but ſhort, for he did not govern a full Year. His Mother was the Daughter of *Ahab*, and was his Counſeller in all the Idolatry, which that curſed Family was ſubject to. She had alſo the greater Power over him, becauſe ſhe had ſav'd him together with her ſelf, when the other Wives and Children of *Jehoram* were carried away Captives. And tho' his Father was ſo bad, that there was no Need for any other to ſeduce him, whilſt he liv'd; yet after his Death, his Mother's Kindred thought it neceſſary to confirm him in his Idolatry, and in a ſtrict Alliance with the Kings of *Iſrael*, which was his Ruin.

68. For *Hazael* being now King of *Syria* reſolv'd to put in Execution all that had been propheſied of him, and having got a good Army together he invades the Frontiers of *Iſrael*. *Jehoram* the King thereof (*q*) ſends to *Ahaziah* King of *Judah* to join him with all his Forces, and ſo like *Jehoſhaphat* and *Ahab*, they march again to that unfortunate Place of *Ramoth-gilead*: they had not been long here before there was a Battle, in which neither Side was totally beaten. However *Jehoram* the King of *Iſrael* was wounded, ſo that it was thought proper to carry him to *Jezreel*, a Place as unlucky as the other, to be cur'd of his Wounds; but they not healing ſo faſt as was expected, *Ahaziah* his Nephew leaves the Army to pay him a Viſit, and to bear him Company.

69. There was now nothing wanting to compleat every thing, which was given in Charge to (*r*) *Elijah* at *Horeb*, but the Anointing of *Jehu* to be King of *Iſrael*; and this was a providential Time for it, when he was at the Head of the Army, and the two Kings were gone away, one wounded, and the other as if he had no Buſineſs there. *Eliſha* now commands one of his (*s*) Scholars to take a Box of Oil, and go to *Ramoth-gilead*, and there to anoint *Jehu* as King over *Iſrael* with the utmoſt Secrecy, and then to come away with the utmoſt Expedition. When he came thither, the Officers were in a grand Council of War, and *Jehu* at the Head of them as their General. The Prophet deſires to ſpeak with him in private, and did what he came about, repeating the Propheſies of (*t*) *Elijah* concerning the utter Deſtruction of the Houſe of *Ahab*, and directed him to put them all in Execution. The Officers preſs *Jehu* at his Return to tell what had paſs'd between him and the Prophet, which he at laſt told them. Upon this they declare him their King, and order all the Roads to be guarded, that King *Jehoram* and *Ahaziah* might not have the leaſt Intelligence of it. *Jehu* rides in a Chariot, and orders a ſtrong Body of Horſe to accompany him to *Jezreel*. A Watchman upon the Tower ſeeing them coming, gives Notice of it to the two Kings. They ſend out a Horſeman to know what was the Matter. *Jehu* orders him to ſtay with them. They ſend out another with the ſame Succeſs, and were told by the Watchman, that *Jehu* was in Perſon at the Head of this Party. The two Kings get their Chariots ready, and go in Perſon to meet them, and by GOD's ſpecial Providence met them near the Vineyard of *Naboth* the *Jezreelite*, and perhaps in (*u*) the very Place where *Naboth* was ſton'd. *Jehoram* and *Ahaziah* finding that there was a Conſpiracy, endeavour to ſave themſelves by Flight, but *Jehu* ſhot *Jehoram* with an Arrow thro' the Heart, as he was endeavouring to turn away, ſo that he died immediately, and was caſt by *Jehu*'s Command into that very Ground,

(*m*) 2 Kings 8. 3, 4, 5, 6. (*n*) 2 Chron. 21. 19. (*o*) 2 Kings 8. 25, *and* 9. 29. (*p*) 2 Chron. 22. 1, 2. 2 Kings 8. 25, 26. (*q*) 2 Chron. 22. 1 *to* 8. 2 Kings 8. 28, 29. (*r*) 1 Kings 19. 16. (*s*) 2 Kings 9. 1 *to* 27. (*t*) 1 Kings 21. 20 *to* 25. (*u*) 2 Kings 19. 26.

whilſt

whilſt *Jehu* repeated the Words, that he himſelf and his Captain *Bidkar* heard *Elijah* ſpeak to *Ahab* of this Matter. Thus the Manner of *Jehoram*'s Death is certain; but the Relation of the Death of *Ahaziah* is exceeding different in the Books of the *Kings* and *Chronicles*, ſo that there is a great deal of Difficulty to reconcile them together. In (*x*) the Book of *Kings* it is ſaid, that *when Ahaziah ſaw* the Death of *Jehoram* King of *Iſrael, he fled by the way of the garden houſe*, which was built upon Part of *Naboth*'s Vineyard; *and Jehu followed after him and ſaid, Smite him alſo in the chariot. And they did ſo at the going up to Gur, which is by Ibleam; and he fled to Megiddo, and died there.* But in (*y*) the Book of *Chronicles* it is ſaid, That *when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, even the ſons of the brethren of Ahaziah, that miniſtred to Ahaziah, he ſlew them. And he ſought Ahaziah, and they caught him (for he was hid in Samaria) and brought him to Jehu; and when they had ſlain him, they buried him.* Now the Story in the Book of *Kings* is very ſhort, and laid in the Story of the Death of *Jehoram*, that the End of both the Kings may be mention'd together; but the Book of *Chronicles* ſhews the Order, as it will more evidently appear in the ſubſequent Hiſtory.

70. When *Jehu* therefore had ſlain *Jehoram* in the Field of *Jezreel*, whilſt *Ahaziah* and *Jehoram* were together, *Ahaziah* being ſurpriz'd at this unexpected Accident, and having no ſtrength to withſtand him, flees from thence (*z*) *by the way of the garden Houſe*, and gets into (*a*) *Samaria*, and hides himſelf there. *Jehu* (*b*) upon this marches to *Jezreel*, where he orders *Jezebel* to be kill'd, and trampl'd upon by the Horſes, and to be left in the Street, till her Body was eaten up by Dogs, which gave *Jehu* an Opportunity to tell the People, (*c*) how exactly the Propheſy of *Elijah* was fulfill'd. *Jehu* being now at *Jezreel*, ſends inſulting (*d*) Letters to the Rulers of the City, and thoſe who were fled thither. They return a very ſubmiſſive Anſwer, and he upon this orders them to kill all the Poſterity of *Ahab*, and come to him the next Day to *Jezreel*. Theſe Rulers kill them, and bring their Heads as a Proof of the Fact. *Jehu* (*e*) ſtill declares, that all this was done to fulfil the Prophecy of *Elijah*, which was ſtill freſh in their Memory. Upon this he ſlays all the Relations of *Ahab*, which were in *Jezreel*, and all his Officers; ſo that they who ſlew their Maſter's Sons, did not long ſurvive them: And after that he deſtroys all the Prieſts of *Baal*, whom he found there. Having finiſh'd this Work in *Jezreel*, he now goes on to proſecute the ſame in *Samaria*, which moſt needed Reformation, and to prevent a Surprize, he places Guards in all the Roads which led to that City. They who were upon the Road, which came from the South, ſeize upon (*f*) the Brother's Sons of *Ahaziah* King of *Judah* (who knew nothing of this Revolution) coming to *Samaria*. It is probable, that when *Ahaziah* King of *Judah* went out of his Kingdom, he left his Mother *Athaliah* the Governor. Theſe well knowing what Murders had been committed in the Family by her Inſtigation, did not think it ſafe to ſtay there, and came in a Body toward *Samaria*. What happen'd afterward ſhews, that their Fears were not ill grounded, only they fled from a more remote Danger into another, which they could not foreſee. This Guard brings them to *Jehu*, but conceals to whom they did belong, and ſo they miſtook them for their Friends, being only as yet Priſoners at large. *Jehu* (*g*) asks of them, *Who are ye.* They readily told him, that they were the Relations of *Ahaziah*, and add, *We will go down for the peace* or Security *of the children of the king, and the children of the queen.* Upon this *Jehu* commanded them to be apprehended; which being done, they were all put to Death at once. And as (*h*) they were related to the Family of *Ahab* by the Mother's Side, and he might alſo be afraid, that if they had liv'd, they might be aveng'd of him for the Death of *Jehoram*, *Ahaziah*, *Jezebel*, and their Children, whom they were going to ſee; ſo he puts them to Death for his own Security. This happen'd to be at a Place call'd *The Shearing Houſe* in the Road between *Jezreel* and *Samaria*.

71. When *Jehu* was gone a little farther on his Journey, he meets with (*i*) *Jehonadab* the Son of *Rechab*, a Man very well known for a pious Strictneſs in his Life and Converſation. *Jehonadab* coming to him (*k*) *bleſſes* him (as *Melchizedek* bleſſed *Abraham* returning from the Slaughter of the Kings) and wiſhes him good Succeſs, declaring that what he did was acceptable to GOD. *Jehu* on the other Hand profeſſes a great Love to him, and ask'd him, if he lov'd him ſincerely, and approv'd of all his Actions. *Jehonadab* declares

(*x*) 2 Kings 9. 27, 28. (*y*) 2 Chron. 22. 7, 8, 9. (*z*) 2 Kings 9. 27. (*a*) 2 Chron. 22. 9. (*b*) 2 Kings 9. 27. (*c*) 2 Kings 9. 30 *to the End.* (*d*) 2 Kings 9. 36, 37. (*e*) 2 Kings 10. 9, 10. (*f*) *In* 2 Kings 10. 13. *they are call'd* the Brethren of Ahaziah, *as the Word is taken in a larger Senſe for more diſtant Relations, but they could not be the Brethren in a ſtrict Senſe, becauſe* 2 Chron. 21. 4. *it is ſaid, that* Jehoram *had deſtroy'd them all, and therefore* 2 Chron. 22. 8, *they are properly call'd* The ſons of his brethren. (*g*) 2 Kings 10. 13, *The Word is* ונרד And we will go down. (*h*) 2 Kings 8. 16, 17, 18. (*i*) 2 Kings 10. 15, 16. (*k*) *Ibid.*

clares

clares with ſome Vehemency, that he did. Upon this at *Jehu*'s Requeſt they ſhake Hands, as a Token of a hearty Affection. *Jehu* deſires, that he would ride with him in his own Chariot, which was a very great Honour and a Sign of a very great Eſteem, and adds this Expreſſion, *Come with me, and ſee my Zeal for the* LORD, to vindicate his Honour and fulfil his Commands. In this Manner they ride together to *Samaria*, where *Jehu* proceeds to execute GOD's Wrath againſt all the Relations of *Ahab* until he had totally deſtroy'd them. After this (*l*) he orders a ſtrict Search to be made for *Ahaziah*, who was hid in *Samaria*, becauſe the Paſſes were ſo well guarded, that he could not return into *Judah*. And when they had found him, they bring him to *Jehu*, who gives Orders, that (*m*) they ſhould carry him to *Gur*, which is beſide *Ibleam*, and there they ſhould kill him in his Chariot, that ſo his Servants might immediately carry off the Corpſe, and bury it. It is ſuppos'd, that his Father *Joram* had ſlain all his own Brethren in the ſame Place, as *Ahab* had ſlain *Naboth* in *Jezreel*, and therefore *Jehu* ſends him thither to ſhew the Juſtice of GOD on this Occaſion in *Viſiting the ſins of the fathers upon the children*. The Orders of *Jehu* being only *Smite him*, his Officers might think it enough to give him a mortal Wound there, or they might leave him for dead, having no Orders to take him out of his Chariot; ſo his Servants carry him to (*n*) *Megiddo*, the next Town in the Tribe of *Iſſachar*, where he died; and from thence they *carried him in the chariot to Jeruſalem, and buried him in his ſepulcher with his fathers in the City of David*; and *Jehu* freely permitted this Honour to be done him (which he denied to the Poſterity of *Ahab*) becauſe (*o*) he was deſcended from the good King *Jehoſhaphat*.

72. Tho *Jonadab* the Son of *Rechab* is allow'd to be a good Man; yet it doth not follow, that he reviv'd the antient Rules of the *Rechabites* mention'd by (*p*) the Prophet *Jeremiah* upon a religious, but only upon a political Account. The Story is this. The *Rechabites* were (*q*) of the Race of *Hobab* or *Jethro* the *Kenite*, Prieſt of *Midian* and Father in Law of *Moſes*. So that the *Kenites* were *Midianites*, and the *Midianites* were Dwellers in Tents from the Beginning. For firſt, The *Arabians* of thoſe Parts were ſuch at that Time, and are ſo at this Day. And Secondly, The *Iſhmaelites* and *Midianites* dwelt together, ſo that their Names are frequently us'd for each other. The (*r*) Merchants to whom *Joſeph* was ſold, are ſometimes call'd *Iſhmaelites* and ſometimes *Midianites*, as if they were but one People, and (*s*) the *Midianites* which *Gideon* vanquiſh'd, were call'd *Iſhmaelites*. Now it is certain, that the *Iſhmaelites* or *Hagarenes* dwelt in Tents, and (*t*) it is ſaid, That the *Hagarites* dwelt in Tents *throughout all the eaſt land of Gilead*, and ſome of theſe were (*u*) mention'd in *Scripture* by *The Tents of Kedar*. Such therefore as the *Iſhmaelites* were, ſuch we may ſuppoſe the *Midianites* to have been. And *Habakkuk* is (*x*) very full in Mentioning *The tents of Cuſhan*, or *Arabia*, and *Curtains of the land of Midian*. This antient Cuſtom was obſerv'd by the *Midianitiſh* Tribe of the *Kenites*, and by the Poſterity of *Jethro* or *Hobab*, after they came to live in *Canaan*. And we are (*y*) told accordingly, that *Heber* the *Kenite*, *who was of the children of Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitch'd his tent* in another Place. This Manner of Living they ſeem to have retain'd, as a Badge or Cognizance of the Nation from whence they were deſcended, and alſo that they might live more ſecurely in the Land, where they were Strangers, either from the envy of the *Jews* at home, or the Danger of Enemies abroad, to whom they ſhould be leſs ſubject, as having neither Houſes to be burnt, nor Lands to be taken from them, but only Cattle upon which they liv'd, and Tents, which they remov'd, as Opportunity ſerv'd for Paſture to feed them. Thus *Abraham* liv'd, whilſt he ſojourn'd in the Land of *Canaan*, and in Imitation of him this Cuſtom might be deriv'd to the *Midianites*, who were of his Poſterity. In Length of Time theſe *Kenites* were intic'd by the more pleaſant Living of the *Iſraelites* to think of Changing this Cuſtom of their Anceſtors, which occaſion'd this *Jehonadab* the Son of *Rechab* a famous *Kenite* to renew it again, and bind his Poſterity to obſerve it. For this End he forbad them altogether the Drinking of Wine, leſt the Deſire thereof might tempt them to plant Vineyards and build Houſes, as the *Jews* did, and ſo to forſake the Cuſtom of their Nation, as perhaps Licentiouſneſs of Wine had caus'd many of them to do. So that *Jonadab* only renew'd, what their Anceſtors had obſerv'd long before he was born; and his Authority prevail'd among them to continue it two hundred Years, after he was dead, not as a Matter of Religion, but as a mere civil Cuſtom. The Church of *Rome* makes a great Stir from this Example, to warrant the *Monkiſh* Affectation of Poverty. Had *Mahomet* been as cunning as they, he might alſo have urg'd the Text for a Prohibition of Wine. They may with equal Reaſon urge the Examples of the *Tartars* and the wild *Arabians*, who

(*l*) 2 Chron. 22. 9. (*m*) 2 Kings 9. 27. (*n*) Joſh. 17. 11. (*o*) 2 Kings 9. 28. 2 Chron. 22. 9. (*p*) Jerem. *Chap.* 35. (*q*) 1 Chron. 2. 55. (*r*) Gen. 37. 25, 28. (*s*) Judg. 8. 24. (*t*) 1 Chron. 5. 10. (*u*) Pſal. 120. 5. Cant. 1. 5. (*x*) Habak. 3. 7. (*y*) Judg. 4. 11.

at this Day live in the ſame Manner; and they may alſo, if they pleaſe, add *Diogenes*'s Tub as moſt full to this Purpoſe.

73. But to return to the Hiſtory. When (*a*) *Athaliah* the Daughter of *Ahab* and Wife to *Jehoram* King of *Judah* had certain Intelligence that *Jehu* had ſlain her Son *Ahaziah*, ſhe being of a proud and bloody Temper, reſolves to take the Government upon her ſelf, and having no Child by *Jehoram* King of *Judah*, ſhe gets a Party of her own, and perhaps of ſuch as had fled out of the Kingdom of *Iſrael* for fear of *Jehu*, as they had been the true Friends of her Father *Ahab*, and her Brother *Jehoram* King of *Iſrael*, ſo ſhe could the better depend on their Fidelity. By their Aſſiſtance ſhe deſtroys all the Children, which were left to *Jehoram* by (*b*) any other Wife. Here was Deſtruction upon Deſtruction to the Royal Families, ſo that happy were they who came of a meaner Parentage. The whole Offſpring of *Jeroboam*, *Baaſha* and *Ahab* were cut off for their Idolatry, ſo that there was not one left. And the Kings of *Judah* having contracted an Affinity with the Houſe of *Ahab*, and being ſeduc'd by them to be guilty of the ſame, were ſo deſtroy'd by three ſucceſſive Maſſacres, that there was but one left. Firſt, *Jehoram* ſlew all his Brethren, then *Jehu* ſlew all his Brother's Children, which came to *Samaria*, and now *Athaliah* deſtroys all the reſt, which her Executioners could meet with. It happen'd, that *Jehoiada* the High Prieſt had married *Jehoſhabeath* the Siſter of *Ahaziah* by the Father's Side, but not by the Mother's; and whilſt they were employ'd in Killing the Children of *Jehoram*, ſhe ſteals away (*c*) *Joaſh* the Son of *Ahaziah*, and carries him away privately to her Husband *Jehoiada*, who keeps him undiſcover'd for ſix Years in one of the Chambers of the Temple; ſo that no one knew what was become of him, and every one concluded him to be kill'd among the reſt. And it is probable, that *Ahaziah* had no other Son; for he was but (*d*) three and twenty Years old, when he was kill'd. *Athaliah* takes upon her to govern the Kingdom, which ſhe did for ſix Years, but did nothing remarkable. All that is recorded of her in *Scripture* is, that (*e*) ſhe was a wicked Woman. The *Jews* ſay, that (*f*) ſhe was a publick Whore, and had ſeveral Baſtards, which were as bad as her ſelf.

Anno ante CHRISTUM 889.

74. *Jehu* being now ſeated on the Throne of *Iſrael*, makes Uſe of (*g*) *Jehonadab* the Son of *Rechab* as his Privy Counſeller and Director in Matters of Religion. And conſidering that he came to the Crown by the Prophecy of *Eliſha*, who told him of it in the Name of the LORD the true GOD of *Iſrael*, he reſolves to ſhew his (*h*) Zeal and Gratitude, by Rooting out the Worſhip of *Baal*; and there is no Doubt but *Jehonadab*, being a good Man, encourag'd him in it. To carry on (*i*) this Deſign, he declares a Day for a ſolemn Sacrifice to *Baal*, requiring all his Worſhippers to be preſent at that Time, under the Penalty, that *whoſoever was wanting he ſhould not live*; ſo that it was Death to all that came, and Death to all that ſtaid away. When they were all together in the Temple of *Baal*, and the adjoining Courts, *Jehu* order'd (*k*) fourſcore Officers to fall upon them with all their Forces, which they did, and ſo deſtroy'd them. After this they went into (*l*) the adjoining City, call'd *The city of the houſe of Baal*, and there they deſtroy'd as many as they could find. Then they ſhew'd the utmoſt Contempt to all the Images in Breaking them down, and Burning them publickly, that all might ſee, that they were not able to help themſelves. Upon this they demoliſh the Temple, and that the Place might always be deſpis'd, they made it a Jakes, whither Men uſually went to eaſe Nature. By this Act *Jehu* deſtroy'd *Baal*, ſo that he was never worſhipp'd any more in the Kingdom of *Iſrael*, but they were perfectly freed from this Sort of Idolatry; and thus what was began by *Omri* the Father of *Ahab*, was intirely rooted out again with his Poſterity. This Act of his was ſo pleaſing to GOD, that he declar'd to *Jehu* by (*m*) a Prophet, that *his children of the fourth generation ſhould ſit on the throne of Iſrael*; ſo that his partial Obedience was not without its Reward, which would have been greater, if he had been as zealous in other things as he was in this. But Policy prevail'd againſt Religion, and perſuaded him to continue the old *Idolatry*, when he had deſtroy'd the new. He ſeems to be carried away with this Notion, that the Calves which (*n*) *Jeroboam* ſet up, were the Repreſentations of the true GOD of *Iſrael*, which brought them up out of the Land of *Egypt* (and therefore he (*o*) calls the Worſhippers of them, *the worſhippers of the* LORD) and that the Worſhip paid to other Deities was

Anno ante CHRISTUM 888.

(*a*) 2 Kings 11. 1. 2 Chron. 22. 10. (*b*) *He is ſuppos'd to have more Wives, becauſe* 2 Chron. 22. 11. Jehoiada, *a good High Prieſt, married one of his Daughters; and it cannot be imagin'd, that he would marry the Daughter of ſo wicked a Woman, as* Athaliah *was.* (*c*) 2 Kings 11. 2, 3. 2 Chron. 22, 11, 12. (*d*) 2 Kings 8. 26. (*e*) 2 Chron. 24. 7. (*f*) Abarbinel *ibid.* (*g*) 2 Kings 9. 15, 16, 17, 23. (*h*) 2 Kings 10. 16. (*i*) 2 Kings 10. 18 *to* 29. (*k*) 2 Kings 10. 24, 25, *where they are call'd* Captains, *as diſtinct from the Guards.* (*l*) 2 Kings 10. 25, 26, 27. (*m*) 2 Kings 10. 30. (*n*) 2 Kings 10. 29. (*o*) 2 Kings 10. 23.

only

only the Worſhip of other Gods. And he might alſo be afraid, as his Predeceſſors were, that if he deſtroy'd the Calves, as he had deſtroy'd *Baal*, the People would return to the Houſe of *David*. For the ſame Reaſon his Succeſſors continu'd the ſame Worſhip, until the twentieth Year of *Pekah* the Son of *Remaliah*, when (*p*) it is ſaid, That *Tiglah-pileſer* King of *Aſſyria*, came and took away the Golden Calf, which was in *Dan*, and departed. And (*q*) in the Reign of *Ahaz* GOD ſtirr'd up the Spirit of the King of *Aſſyria*, ſo that he carried away the Golden Calf that was in *Bethel*, and departed. This ſeems to be the Fulfilling of (*r*) the Prophet *Hoſhea*, That the *Inhabitants of Samaria* ſhould *fear, becauſe of the calves of Bethaven*; *for the people thereof* ſhould *mourn over it, and the prieſts thereof that rejoyced on it*, ſhould mourn *for the glory thereof, becauſe it* was *departed from it. It* ſhould *be alſo carried unto Aſſyria for a preſent to* (*s*) a heathen King, that ſhould plead the cauſe of the GOD of *Iſrael*. And thus *the high places of Aven*, and *the ſin of Iſrael* ſhould *be deſtroy'd*. So that when (*t*) the Children of *Iſrael* were carried Captives by *Shalmanezer* King of *Aſſyria*, who plac'd the People of other Nations there inſtead of them, ſome of the Inhabitants worſhipp'd the true GOD without any Repreſentations, and others worſhipp'd the Gods of their reſpective Countries, and we hear no more of the golden Calves.

75. But GOD, to ſhew *Jehu* that he was angry at him for his other *Idolatry*, (*u*) ſtirr'd up *Hazael* the King of *Syria* to invade his Country. He took ſeveral of their frontier Towns, and thereby he open'd a Way to make great Ravages in many other Places. He took from them that Part which lay beyond *Jordan*, to which the *Iſraelites* could not ſo eaſily ſend Reinforcements, and which was expos'd to the *Syrians*, who dwelt round *Damaſcus*. This Kingdom they formerly took from *Sihon* and *Og*, and ſo the firſt that they conquer'd was the firſt that they loſt. But tho' *Hazael* was rais'd (*x*) like the King of *Aſſyria* to be the Rod of GOD's Anger, and to take Vengeance on a wicked and obſtinate People, and was (*y*) declar'd King for this Purpoſe; yet he meant hereby only to gratify his private Ambition, and to inrich himſelf, without any Regard to the Glory of GOD, whoſe Inſtrument he was: and after he had conquer'd the Country, he exercis'd great Severities upon them, which is deſcrib'd by (*z*) the *Threſhing of Gilead with threſhing inſtruments of iron*: And therefore GOD (*a*) threatens to burn the Rod, when the chaſtiſement was over, and *ſend ſuch a fire into the houſe of Hazael, as ſhould devour the palaces* of *Ben-hadad*, which was (*b*) the Name of his Son, and the (*c*) common Name by which the Kings of *Syria* were call'd. This was in Part fulfill'd in the Days of his Son *Ben-hadad*, whom (*d*) *Jehoaſh* the Grandſon of *Jehu* beat in three ſet Battles, and regain'd all that his Father, and probably a great Part of what his Grandfather had formerly loſt. And after this (*e*) when the *Aſſyrian* Monarchy was ſettl'd at *Nineveh* under *Tiglah-pileſer*, he march'd with a great Army into *Syria*, where having ſlain *Rezin* in Battle he took *Damaſcus*, and reduc'd all that Country under his Dominion. And hereby he put an End to the Kingdom of the *Syrians* in *Damaſcus*, after it had laſted there for ten Generations from the Time of *Rezon* the Son of *Eliadah*, who (*f*) firſt founded it, when *Solomon* was King of *Iſrael*, and ſo *the palaces of Damaſcus were devour'd*.

Anno ante CHRISTUM 887.

76. It is very probable, that about the the ſame Time the Children of *Ammon* (*g*) aſſiſted *Hazael* King of *Syria* to oppreſs and conquer the Tribes on the other Side *Jordan*, and ſo to attack them on two Sides at once, upon this Condition, that each Kingdom might *enlarge their border*, or keep what they could get. For this Purpoſe they were very cruel in their Conqueſts, deſtroying all that they could meet with, and *ripping up the women with child in Gilead*, who could do them no Harm. Some interpret it, *They divided, or broke thro' the mountains*, as *Hannibal* paſs'd over the *Alps* to enter into *Italy*. But as we find no ſuch Mountains between the *Ammonites* and the Land of *Gilead*; ſo we may ſuppoſe, that our Tranſlation doth beſt expreſs the Senſe of (*h*) the *Original*. For this Reaſon the Prophet *Amos* (*i*) denounceth a heavy Judgment alſo againſt the Children of *Ammon*. *I will kindle a fire upon the wall of Rabbah*, their capital City, *and it ſhall devour the palaces thereof with ſhouting in the day of battle*, and *with a tempeſt in the day of the whirlwind. And their king ſhall go into captivity, he and his princes together, ſaith the* LORD. This was alſo fulfill'd, when (*k*) *Nebuchadnezzer* lay at the Siege of *Tyre*, and ſent *Nebuzaradan* the Captain of his Guard againſt the *Ammonites*, who having deſtroy'd *Rabbah* their royal City, and made

(*p*) Seder Olam Rabba, *cap.* 22. (*q*) *Ibid.* (*r*) Hoſea 10. 6. (*s*) *Thus* Hoſea 10. 6, *which in the Margin of* Hoſea 5. 13, *is expounded in the* Hebrew *to be* The King of Jareb, *or* The King that ſhould plead. (*t*) 2 Kings 17. 6 *to the End.* (*u*) 2 Kings 10. 32, 33. (*x*) Iſai. 10. 5 *to* 20. (*y*) *Compare* 1 Kings 19. 15, *and* 2 Kings 8. 7 *to* 14. (*z*) Amos 1. 3. (*a*) Amos 1. 4. (*b*) 2 Kings 13. 24, 25. (*c*) 1 Kings 15. 18, 19, 20, *and* 1 Kings 20. 1, 34. (*d*) 2 Kings 13. 24, 25. (*e*) Prideaux's *Hiſtorical Connexion*, Anno 740. (*f*) 2 Kings 11. 23, 24, 25. (*g*) Amos 1. 13. (*h*) *The Word* הר, a Mountain, *is of the Maſculine Gender, and makes* הרים *in the Plural*; *but here it is* הרות *in the Feminine, and therefore it muſt come from the Verb* הרה to be with Child, *and ſignify as in our Tranſlation.* (*i*) Amos 1. 14, 15. (*k*) Prideaux's *Hiſtorical Connexion*, Anno 584.

great

great Deſolations therein by Fire and Sword, carried their King and their Princes and moſt of the chief of the Land into Captivity, which was done by Way of a juſt Revenge, for the Part which (*l*) they had in the Murder of *Gedeliah* the King of *Babylon*'s Governor in the Land of *Iſrael*.

77. When *Athaliah* had (*m*) reign'd ſix Years, and *Joaſh* was (*n*) ſeven Years old, *Jehoiada* the High Prieſt, knowing that there was no Commiſſion from GOD to place a Woman upon the Throne of *Iſrael*, but only a King, and thinking that he had a ſufficient Authority to dethrone her, and ſet up *Joaſh*, he firſt tries the Inclinations of (*o*) the People, and finding them to be according to his own Deſire, he brings *Joaſh* into one of the publick Courts of the Temple; and having got together a ſufficient Number of Forces, ſupplied them with Weapons, and plac'd them in the beſt Poſture of Defence, he brings out *Joaſh* from the Place, where he had been hid, and with an univerſal Conſent anoints him, becauſe his Right had been interrupted, and ſo he is declar'd King. *Athaliah* hearing the Noiſe, comes into the Temple in haſte, and finding *Joaſh* plac'd as King, ſhe cries out *Treaſon, Treaſon*, expecting that her Preſence would have frighten'd the People again to her Obedience. But this happen'd contrary to her Intention; for *Jehoiada* the High Prieſt gave Orders to apprehend her as a Traitor, which they did, and took her out of the ſacred Ground, and brought her to a Stable Gate belonging to the Palace, and there they kill'd her, with (*p*) an univerſal Joy and Satisfaction, becauſe they were deliver'd from her Tyranny. *Joaſh* being thus ſeated on the Throne makes (*q*) a Covenant with the People, that they ſhould reſtore the true Worſhip of GOD, continue in it, and root out all Idolatry, and then he makes another between himſelf and all the People, that he ſhould govern according to law, and they ſhould be obedient to him. Upon this they riſe, and deſtroy the Temple of *Baal*, and break down his Images, and his Altars, which had (*r*) been ſet up by *Jehoram*, and (*s*) continued by *Ahaziah*, and without Doubt by *Athaliah* alſo. And they kill *Mattan* his Prieſt before his Altar, to ſhew he was not able to revenge it, inſomuch that we hear no no more of his Worſhip in *Judah* until (*t*) the Reign of *Manaſſeh*. After this he ſettles all the Service of the Temple, in the ſame Manner as it was appointed in the Days of *David* and *Solomon*, which occaſion'd an univerſal Joy to all thoſe, who had any Senſe of Religion; and to confirm him the more in this Reſolution *Jehoaida* took Care, that he was married to Wives of his own Temper.

Anno ante CHRISTUM 883.

78. The Temple of *Solomon* being very much out of Repair, ever ſince the Reign of *Jehoſhaphat*, occaſion'd by the Neglect and Wickedneſs of thoſe Kings who ſucceeded him, and were related to the Houſe of *Ahab*, (*u*) King *Joaſh* in Gratitude to GOD, who had preſerv'd him there, reſolv'd to have it repair'd, and accordingly commanded what Money ſhould be ſet apart for that Purpoſe. But when there was Reaſon to think, that they who were concern'd did not act with that Diligence and Faithfulneſs, as might be expected, (*x*) *Jehoiada* the High Prieſt took a Cheſt, and bor'd a Hole in the Top of it, and ſet it by the Altar, that it might all be brought thither, and taken from thence to be laid out for this Uſe, and ſo by good Management the whole Fabrick was repair'd.

Anno ante CHRISTUM 862.

Anno ante CHRISTUM 861.

79. About this Time *Jehu* the King of *Iſrael* dies. Tho' he had deſtroy'd *Baal* out of *Iſrael*, yet he ſtuck to the Worſhip of the golden Calf; which ſo provok'd GOD to Anger, that his Affairs ſeem to grow worſe and worſe, and we hear not of any remarkable Action done by him. At his Death he was ſucceeded by (*y*) his Son *Jehoahaz*, who follow'd the Idolatry of his Father. This caus'd GOD to ſuffer *Hazael* King of *Syria*, to (*z*) ravage all the Country, killing ſome, and carrying others into Captivity, inſomuch that they were in a deplorable Condition, and had ſuch a few Soldiers left, that there was no Poſſibility of Keeping the Field. Now therefore *Jehoahaz* prays unto GOD to take Pity upon them, and GOD reſolves to give them a longer Space for Repentance, and rais'd up *Joaſh* the Son of *Jehoahaz* King of *Iſrael*, to put a Check to this inſulting Enemy. It is probable, that his Father made him General of all his Forces for ſome Time, ſo that he was very active, and took Care to put every thing in the beſt Poſture of Defence; and therefore he is call'd (*a*) a Saviour rais'd up for *Iſrael*. And being bleſs'd with ſuch good Succeſs, his Father (*b*) made him King in the thirty ſeventh Year of the Reign of *Joaſh* King of *Judah*, which was three Years before his own Death.

Anno ante CHRISTUM 847.

80. Near this Time died (*c*) *Jehoiada* the High Prieſt being an hundred and thirty Years

(*l*) Jerem. 40. 11 *to the End, and* 41. 1 *to* 11. (*m*) 2 Kings 11. 3. 2 Chron. 22. 12. (*u*) 2 Kings 11. 21. 2 Chron. 24. 1. (*o*) 2 Kings *Chap.* 11. 2 Chron. *Chap.* 23. (*p*) 2 Chron. 23. 12, *and* 24. 1. 2 Kings 11. 12. (*q*) 2 Kings 11. 17 *to the End.* (*r*) 2 Chron. 21. 5, 6. (*s*) 2 Chron. 24. 7. (*t*) 2 Kings 21. 1 *to* 10. 2 Chron. 33. 1 *to* 11. (*u*) 2 Kings 12. 4 *to* 17. 2 Chron. 24. 4 *to* 15. (*x*) 2 Kings 12. 7, &c. 2 Chron. 24. 10, 11, 12. (*y*) 2 Kings 13. 1, 2. (*z*) 2 Kings 13. 3. (*a*) 2 Kings 13. 4, 5. (*b*) 2 Kings 13. 10. (*c*) 2 Chron. 24. 15, 16, &c. *to* 23.

of

of Age, and was honourably buried in the City of *David* among the Kings of *Judah*, not only becauſe he married the Daughter of a King, but eſpecially becauſe he had been an Inſtrument in Reſtoring the divine Worſhip (which now they were ſenſible was a great Happineſs) and alſo in Repairing the Breaches of the Temple, and Procuring the Bleſſing of GOD; ſo that they had a great Degree of Peace and Proſperity during his Life, which was the more remarkable, becauſe his neighbouring Kingdom was ſo haraſs'd by the *Syrians*. He was ſucceeded in this Dignity by his Son *Zechariah*, who liv'd not long to enjoy it.

81. For after the Deceaſe of *Jehoiada*, ſeveral of the Princes of *Judah*, who were Idolaters in their Hearts, having Admittance to King *Joaſh*, and pretending the utmoſt Civility and Allegiance, deſir'd that they might have the Liberty to worſhip ſuch Idols as they thought moſt convenient, and eſpecially any Repreſentations of the true GOD which might be ſet up in any other Part of his Kingdom. The King was overcome by their Inſinuations, and gave them Liberty, which made a great Alteration in the Face of Religion; ſo that the Service of the Temple was neglected; and GOD reſolv'd to puniſh that Kingdom for the Vindicating of his own Honour. However, he gives them Notice of their Sin and Danger by Sending ſeveral Prophets to them; but this working no Reformation, he inſpires *Zechariah* the High Prieſt, and orders him to deliver the ſame Meſſage. He takes the Opportunity of one of the publick Feaſts, when there was the greateſt Concourſe of People, and ſtood in a Place, where he could be beſt heard, and then he perſuades them to amend their Lives, as the only Way to proſper; telling them alſo, that becauſe they had forſaken the LORD, he would alſo forſake them. The King little remembring the Kindneſs of his Father and Mother, to whom he ow'd his own Life, and being enrag'd at this Meſſage, gives Orders to deſtroy the Son; but the Number of the Worſhippers of GOD being ſo great on that Occaſion that they could not do it publickly, a Party of Men fit for this Purpoſe contrive to do it in a private Manner, and watching their Opportunity, they ſtone him with Stones in one of the Courts of the Temple, whoſe dying Words were, *The* LORD *look upon it, and requite it*. There are ſome of good Authority, who look upon this *Zechariah* to be the Perſon of whom our SAVIOUR ſpoke, when (*d*) he ſaid to the *Jews*, *Behold, I ſend unto you prophets and wiſe men, and ſcribes, and ſome of them ye ſhall kill and crucify, and ſome of them ye ſhall ſcourge in your ſynagogues, and perſecute them from city to city; That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias the ſon of Barachias, whom ye ſlew between the temple and the altar*. But as our SAVIOUR begins with *Abel* the firſt Inſtance; ſo we may ſuppoſe that he concluded with the laſt. And as he here ſpeaks of future things, ſo this may be one Inſtance among the reſt, and the Naming the Name both of Father and Son is ſuch an Inſtance of his Knowledge, the like whereof was never given by any other. We may therefore conclude, that the *Zacharias*, which our SAVIOUR ſpeaks of, was one whom (*e*) *Joſephus* mentions in the Time of the *Jewiſh* Wars, and of whom he gives us this Account, That he was the Son of *Baruch*, a Man of the firſt Rank, a Friend to all good Men, and an Enemy to the Wicked, a Man who had very great Authority, Virtue and Wealth. This *Zacharias* the Zealots look'd upon as a Man ſo very popular, that they themſelves could not be ſafe, without Taking away his Life. For this Purpoſe they bring him before a Court of their own Setting up, and falſely accuſe him of a Conſpiracy to betray *Jeruſalem* to the *Romans*, and treating with *Veſpaſian* about it. When the Court, contrary to their own Expectation, had declar'd him innocent, two of the greateſt Ruffians of the Company fall outrageouſly upon *Zecharias*, and murder him in the Middle of the Temple, with this inſolent Raillery in their Mouths, *Now we have given you your Diſcharge too, and you are much ſurer of this, than you were of the other*. And ſo they caſt his Body down the Precipice of the Mountain.

Anno ante CHRISTUM 846.

82. The Year after the Murder of *Zechariah* the Son of *Jehoiada*, GOD enters into Judgment for it. Accordingly the Army of *Hazael* King of *Syria* paſſes over *Jordan*, and marches directly (*f*) into the Kingdom of *Judah*, where they deſtroy all the Princes and chief Rulers from among the People, and ſend the Spoil of them to the King to *Damaſcus*: and thus they who were the Beginners and Headers of this Apoſtacy from GOD, were ſingled out to be puniſh'd for the ſame. The Text (*g*) ſaith, That *the army of the Syrians came with a ſmall company of men*, expecting only a private Ravage, *and the* LORD *delivered a very great hoſt into their hand* beyond their Expectation; *becauſe they had forſaken the* LORD GOD *of their fathers; ſo they executed judgment againſt Joaſh*. Upon this *Hazael* comes from *Da-*

Anno ante CHRISTUM 845.

(*d*) Matth. 23. 34, 35, 36. (*e*) Joſephus's *Wars of the Jews, Book* 5. *Chap.* 1. (*f*) 2 Chron. 24. 23. (*g*) 2 Chron. 24. 24.

maſcus, joins the Army in Perſon, and over-runs the whole Country except *Jeruſalem*, of which there is this Inſtance, that (*h*) he went againſt *Gath*, a Town of the *Philiſtines*, in the fartheſt Part of the Kingdom, and took it, and reſolv'd in his Retreat to beſiege *Jeruſalem*, and by Taking that to annex all to his own Dominions. To prevent this, (*i*) *Jehoaſh King of Judah, took all the hallowed things, that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicated, and his own hallowed things, and all the gold which was found in the treaſures of the houſe of the* LORD, *and the kings houſe, and ſent it* as a Preſent to *Hazael king of Syria:* and upon this he rais'd the Siege of *Jeruſalem*, and went back to his own Kingdom.

83. During this Time, the Judgments of GOD did in a particular Manner follow *Joaſh* King of *Judah* for his Apoſtacy, and the Murder of *Zechariah*. The beſt of his Subjects began to ſlight and diſregard him; and as his Kingdom was infeſted with Wars, ſo his Body was over-run with bad Diſtempers, which render'd him unfit and unable to manage the Kingdom; and therefore in the ſecond Year of *Joaſh* King of *Iſrael*, and two Years before his own Death, he (*k*) makes his Son *Amaziah* King in his Stead. And in the ſame Manner *Jehoahaz* King of *Iſrael* ſeeing the ſucceſs of his Son *Joaſh* in Putting a Stop to the Arms of *Hazael* King of *Syria*, in the (*l*) thirty ſeventh Year of the Reign of *Joaſh* King of *Judah*, and about three Years before his own Death, he makes his Son *Joaſh* King of *Iſrael*; ſo that here were four Kings reigning together at the ſame Time in the two Kingdoms.

84. But when the *Syrians* were departed out of *Judah*, the (*m*) Diſtempers of *Joaſh* the King grew worſe and worſe, ſo that when he was confin'd to his Bed, two of his own Servants conſpir'd againſt him and kill'd him. And it is obſervable, that as his Father married the Daughter of *Ahab*, who was of an idolatrous Family; ſo the Mother of one of theſe Conſpirators was a *Moabiteſs*, and the Mother of the other was an *Ammoniteſs*, who came from two idolatrous Nations: and thus the provoking Sin may be eaſily learnt by the Authors of the Puniſhment.

Anno ante CHRISTUM 844.

85. *Amaziah*, who ſucceeded *Joaſh* King of *Judah* in the Throne, was a good King in the Beginning of his Reign, tho' he ſeems to have ſome Difficulty to ſecure himſelf in the peaceable Poſſeſſion of it. This might be occaſion'd by a Conſpiracy to ſet up another King in the Room of him that was murder'd. However, when he had overcome this Oppoſition, it is ſaid, that (*n*) *he ſlew his ſervants, that had ſlain the king his father. But the children of the murderers he ſlew not, according to that which was written in the law of Moſes, ſaying,* (*o*) *The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers, but every man ſhall be put to death for his own ſin.* Thus (*p*) *he did that which was right in the ſight of the* LORD, and might take Care to let the World know that it was ſo, when it was *not* done *with a perfect Heart*, from a Principle of Religion, but only of worldly Politicks, to ſecure himſelf in the Kingdom. About this (*q*) Time *Hazael* the King of *Syria* dies, and was ſucceeded by his Son *Ben-hadad*. He had been King for about fifty Years, and had been always a terrible Scourge to the Kingdom of *Iſrael*, and ſometimes alſo to that of *Judah*; ſo that his Death was a great Mercy to both Kingdoms, and (*r*) was repreſented ſo in *Scripture:* For *the* LORD *was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet.*

Anno ante CHRISTUM 834.

86. Soon after this *Eliſha*, who had now been a Prophet for about ſixty Years, was (*s*) taken ill of his laſt Sickneſs; and *Joaſh* King of *Iſrael* hearing of this, and knowing how many things he had foretold, pays him a Viſit, to hear from him if poſſible, what ſhould happen to his own Kingdom. *Joaſh* comes to him, and laments the Loſs, which he was likely to have of ſo great a Defender, equal to all the Chariots and Horſemen which were in *Iſrael*. *Eliſha* directs him to ſhoot an Arrow eaſtward, out of the Window; upon which he ſaid, *The arrow of the* LORD*'s deliverance, and the arrow of deliverance from Syria* (whoſe Conqueſts at that Time lay eaſtward) *for thou ſhalt ſmite the Syrians in Aphek*, till thou haſt conſum'd them. There were two *Apheks*, one (*t*) in the Tribe of *Judah*, near *Gath*, which the *Syrians* had lately taken. But it is improbable, that this could be meant, becauſe the *Iſraelites* could not go thither, without Marching thro' the whole Kingdom of *Judah*, which would not be ſuffer'd. The other

Anno ante CHRISTUM 841.

(*h*) 2 Kings 12. 17. (*i*) 2 Kings 12. 19. (*k*) 2 Kings 14. 1. (*l*) 2 Kings 13. 10. (*m*) 2 Chron. 21. 19. 2 Kings 12. 19, 20, 21. 2 Chron. 24. 25, 26. (*n*) 2 Chron. 25. 1, 2, 3, 4. 2 Kings 14. 5, 6. (*o*) Deut. 24. 16. Jer. 31. 30. Ezek. 18. 20. (*p*) 2 Chron. 25. 2. (*q*) 2 Kings 13. 24. (*r*) 2 Kings 13. 23. (*s*) 2 Kings 13. 14 *to* 20. (*t*) Joſh. 13. 53. 1 Sam. 4. 1. 1 Sam. 29. 1.

was (*u*) in the Tribe of *Aſher* in the north of *Canaan*; and this being near to *Syria*, we may ſuppoſe, that the firſt Battle was fought there with ſuch Succeſs, that the *Syrians* were driven out of the Country, tho' we have no particular Account of it. After this he bids *Joaſh* to ſhoot the Arrows againſt the Ground, which he did three Times, and *Eliſha* told him, that it was a Sign of three Victories and no more.

87. *Eliſha* being ſoon after dead and buried, there was nothing done that Year. The next Year (*x*) the *Moabites*, being probably in Confederacy with the *Syrians*, invade the *Iſraelites* in the Spring; and as the *Iſraelites* were carrying a dead Man to his Grave, they ſpied a Company of the *Moabites* coming againſt them. Upon this they roll'd the Stone away from *Eliſha*'s Sepulchre, and put the dead Body into it; and when the Body touch'd *Eliſha*'s Corps, it ſtood up, and was in perfect Health. This was enough to convince a *Sadducee* of the Reſurrection of the Body, to confirm the Nation in a Belief, that what the Prophet had foretold ſhould come to paſs, and to put Life and Vigour into the moſt feeble Soldier, with an aſſured Hope of three ſucceſſive Victories. However, the Succeſs anſwer'd the Predictions; for (*y*) *Jehoaſh took again out of the hand of Ben-hadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war; three times did Joaſh beat him, and recover'd the cities of Iſrael.* Where theſe Battles were fought is uncertain, but it is probable that they were on the other Side *Jordan*, and that he recover'd all that was loſt on that Side thereby; of which there ſeems to be this Proof, that (*z*) all the Seed of *Iſrael* were afterward carried away Captives out of the Land by *Shalmanezer* King of *Aſſyria*, the Kingdom of *Judah* excepted. This *Joſephus* (*a*) expreſly calls *the Tranſportation of the ten Tribes*, whereas if theſe had not been recover'd, they muſt have been ſeven and an half and no more.

Anno ante CHRISTUM 840.

Anno ante CHRISTUM 839. 838. and 837.

88. *Amaziah* King of *Judah* being ſeated on the Throne, (*b*) raiſes an Army in his Kingdom to conquer the *Edomites*, who before had revolted; and thinking his own Subjects not ſtrong enough for this Expedition, he hires an hundred thouſand Men of the King of *Iſrael*, paying to him a Talent for every thouſand beſide their Pay. Theſe by the Direction of the Prophet were diſmiſs'd, and the Mony loſt; but returning back, and (*c*) taking it very heinouſly to be ſo treated, they fall upon ſome of the Cities of *Judah*, kill three thouſand Men, and carry off what Plunder they could meet with. Soon after this he gather'd all his Forces together, commanded them in Perſon, and march'd to a Place in the Country of *Edom* call'd *the Valley of Salt*, either from the Salt Springs, or from the Quantity of Salt which was digg'd there; and there in a pitch'd Battle he kill'd ten thouſand of the *Edomites*, and took ten thouſand Priſoners. After this he march'd to *Selah* the Metropolis of *Arabia Petræa*, which he alſo became Maſter of. *Selah* in *Hebrew* is the ſame with *Petra* in *Greek*, and ſignifies a *Rock* upon which the City ſtood. *Hagar* alſo, or סלע in *Arabick*, ſignifies a Mountain, and the *Arabians* call'd it ſo from the rocky mountain which was near this Place, and which St. *Paul* alſo (*d*) calls *Hagar*: and this King call'd the Place *Joktheel*, which Name continu'd afterward, and ſignifies *The Obedience to* GOD, as an Acknowledgment, that the Poſſeſſion of it was a Reward of his Obedience to the Prophet, who requir'd him to diſmiſs all the Forces that he had hir'd of the *Iſraelites*: and from the Top of this Rock he ſeems to have thrown down in cold Blood the ten thouſand Priſoners whom he took, ſo that they were all broken to Pieces. But ſuch was the Sottiſhneſs of *Amaziah*, that having conquer'd the Country of *Edom*, he was (*e*) conquer'd by their Idols, which he brought with him into his own Country, and there he worſhipp'd them. A Prophet had adviſ'd him before to diſmiſs the *Iſraelites*, becauſe they were Idolaters; and what could he now think, who was ſuch an Idolater himſelf? Soon after the ſame, or another Prophet expoſtulateth with him in theſe Words, *Why haſt thou ſought after the gods of the people, who could not deliver their own people out of thy hand?* *Amaziah* not being able to anſwer him by Reaſon, anſwers him by Threatnings, telling him, that he had nothing to do in this Matter, and if he did not forbear, it ſhould be the worſe for him. Upon this the Prophet deſiſts, and only lets him know, that his Obſtinacy was a ſure Sign, that GOD would enter into Judgment for it.

Anno ante CHRISTUM 836.

89. However, *Amaziah* being puff'd with this Succeſs, and thinking that he could carry all before him, is reſolv'd to be reveng'd on the *Iſraelites*, for the Damage which their Soldiers did him in their return to their own Country; and therefore (*f*) he ſends a threatning Meſſage to *Jehoahaz* King of *Iſ-*

Anno Ante CHRISTUM 833.

(*u*) Joſh. 19. 24, 30, *and* 13. 4. (*x*) 2 Kings 13. 20, 21. (*y*) 2 Kings 13. 25. (*z*) 2 Kings 17. 20. (*a*) *Jewiſh Ant. Book* 9. *Chap.* 14. (*b*) 2 Chron. 25. 5 *to* 14. 2 Kings 14. 7. (*c*) 2 Chron. 25. 10, 13. (*d*) Gal. 4. 25. (*e*) 2 Chron. 25. 14, 15, 16. (*f*) 2 Kings 14. 8 *to* 15. 2 Chron. 25. 17 *to* 25.

rael. Jehoahaz ſends him a contemptible Anſwer, and adviſeth him to *tarry at home*. *Amaziah* was the more enrag'd at this, and immediately marches with his Army to fight *Jehoahaz*, who not tarrying till he came up, meets him at *Beth-ſhemeſh* in his own Country and totally routs him. Here he takes *Amaziah* Priſoner, and brings him to *Jeruſalem*, letting (*g*) the Inhabitants know, that he would ſlay him before their Eyes, if they did not immediately open their Gates to him. The Inhabitants, not willing to loſe their King, let in *Jehoahaz* their Enemy, who takes all the Gold and Silver, and all the Veſſels that were found in the Houſe of the LORD, and in the Treaſures of the King's Houſe, lays a Tax upon the Land, and carries off Hoſtages for the Security of the Payment. And that in Caſe of Non payment the City might lie open to his Invaſion, he breaks down all the Fortifications from the Gate of *Ephraim*, which lies upon the North looking toward *Iſrael* to the Corner Gate, about four hundred Cubits, or ſome thing more than a Furlong: and ſo he returns to *Samaria* to defend himſelf againſt the *Syrians*, whom he had (*h*) beaten, as *Eliſha* had (*i*) foretold, but not *conſumed them*, ſo that they continu'd to be a formidable Enemy.

90. In the (*k*) fifteenth Year of *Amaziah*, *Jeroboam* the ſecond was ſeated on the Throne of *Iſrael* by his Father *Joaſh*, who ſeems to but in an ill State of Health, and died the Year following. He reign'd one and forty Years, and was a very valiant King, and bent his whole Force againſt *Syria*, from whence he expected the greateſt Danger, the Kingdom of *Judah* being now Tributaries to him, and in no Condition to oppoſe him. He (*l*) reſtor'd a large Territory, which other Kings had taken from his Predeceſſors, even all the Country from *Libanus* on the North, to the Lake *Aſphaltites* on the South, but eſpecially on the Eaſt of *Jordan*, thereby enlarging thoſe Conqueſts, which *Jehoaſh* had (*m*) formerly made: And whereas (*n*) *Hamath* and *Damaſcus* had been Tributaries to the Kings of *Judah* in the Days of *David* and *Solomon*, but had revolted from *Iſrael*, he (*o*) conquer'd them again, and made them Tributaries to him, as they had formerly been to ſome of his Predeceſſors. The great Cauſe of theſe Succeſſes was (*p*) the Encouragement of the Prophet *Jonah* the Son of *Amittai*, who was afterward ſent to forewarn the *Ninevites* of their Deſtruction. From him we may obſerve the Falſhood of that Calumny which (*q*) the *Phariſees* urg'd againſt our SAVIOUR, *Art thou alſo of Galilee? Search and look; for out of Galilee ariſeth no prophet.* The Words of (*r*) *Iſaiah*, as they are (*s*) quoted by St. *Matthew* from the *Septuagint*, are full to the contrary, and fuller (*t*) in the *Hebrew* Text. *The land of Zebulun, and the land of Nephthalim, by the way of the Sea beyond Jordan, Galilee of the Gentiles. The people which ſate in darkneſs, ſaw a great light: and to them which ſate in the region and ſhadow of death, light is ſprung up.* Beſides, the Prophet *Jonah*, by whoſe Name one of the Books of the old Teſtament is call'd, was (*u*) of *Gath-hepher*, a Town (*x*) in *Zebulun*, and (as St. *Hierome* tells us) toward *Tiberias* in *Galilee*; ſo that if they had ſearch'd farther, they might have found another inſtance of their Miſtake.

91. As to *Amaziah* King of *Judah*, (*y*) tho' he liv'd ſeveral Years after his Defeat by the King of *Iſrael*; yet he did nothing emarkable, and was in very little Credit with his People. The City of *Jeruſalem* having been expos'd to Reproach by the great Breach made in the Wall, and ſpoil'd of its beſt Ornaments, and ſome of their Children carried away as Hoſtages for their good Behaviour, he was ſo odious among them, that they form'd a Conſpiracy againſt his Life. This coming to his Knowledge, he fled to *Lachiſh* a Town on the Frontiers of the *Philiſtines*. Upon this they ſent ſome of the Traitors thither, who (*z*) undertook to murder him privately, and effected it accordingly. His Friends hearing of this, carry his Corpſe to *Jeruſalem*, and there bury it honourably among his Anceſtors.

92. His Son *Azariah* being (*a*) ſixteen Years old ſucceeds him in the Throne, in the ſeven and twentieth Year of the Reign of *Jeroboam* the ſecond, King of *Iſrael*. He is call'd *Uzziah* (*b*) in the Book of *Chronicles* and among the Prophets, and ſometimes alſo (*c*) in the Book of *Kings*, where he is generally call'd *Azariah*, and (*d*) *Ozias* by St. *Matthew*. And it is no Wonder, that he ſhould be call'd by both Names, becauſe they are ſo much alike, one ſignifying *The* LORD *is my ſtrength*, and the other *The* LORD *hath helped me*. He muſt be born in the eleventh Year of *Jeroboam* the ſecond, who began his Reign in (*e*) the fifteenth Year of *Amaziah*, ſo that he was born in the five and twentieth Year of his Father's Reign,

Anno ante CHRISTUM 832. 831.

Anno ante CHRISTUM 802.

Anno ante CHRISTUM 803.

Anno ante CHRISTUM 822.

Anno ante CHRISTUM 818.

(*g*) Joſephus *Jewiſh Ant. Book* 9. *Chap.* 10. (*h*) 2 Kings 13. 25. (*i*) 2 Kings 13. 19. (*k*) 2 Kings 14. 23. (*l*) 2 Kings 14. 23 *to* 28. (*m*) 2 Kings 13. 25. (*n*) 1 Sam. 8. 3 *to* 9. (*o*) 2 Kings 14. 25. (*p*) *Ibid.* (*q*) John 7. 52. (*r*) Iſai. 9. 1, 2. (*s*) Matth. 4. 14, 15, 16. (*t*) *See* Mede's *Diſcourſe* 25. *Page* 101. (*u*) 2 Kings 14. 25. (*x*) Joſh. 19. 10, 13. (*y*) 2 Kings 14. 2, 17. 2 Chron. 25. 1. (*z*) 2 Kings 14. 19, 20. 2 Chron. 25. 27, 28. (*a*) 2 Chron. 26. 1, 2, 3. 2 Kings 14. 21, *and* 15. 1, 2, 3. (*b*) 2 Chron. 26. 1, 3, *&c. and* 27. 2. Iſai. 1. 1, *and* 6. 1, *and* 7. 1. Hoſea 1. 1. Amos 1. 1. Zech. 14. 5. (*c*) 2 Kings 15. 13, 30, 32, 34. (*d*) Matth. 1. 8, 9. (*e*) 2 Kings 14. 23.

which

which was but four Years before his Death, and there was an *Interregnum* or Vacancy of twelve Years between the Death of his Father and the Beginning of his Reign. It is probable, that the Conſpirators, who had ſlain his Father, ſet up for themſelves, whilſt he was young and friendleſs, and turn'd the Government into a Democracy; but this being not according to their Conſtitution, and ſo a State of Confuſion, and nothing remarkable being done all this Time, there is no Notice taken of it in *Scripture* until the End of it, when another Party prevail'd to ſet the King upon the Throne, and turn the Government again into a Monarchy.

93. The Hiſtory of the Reign of *Uzziah* from the Beginning of it to his laſt Year is (*f*) briefly touch'd upon in the Book of *Kings*, and (*g*) more largely in the *Chronicles*, in ſo plain a ſtyle, that nothing is wanting to be added, but the (*h*) Words of *Joſephus*, who ſaith, that he was naturally a Man of great Juſtice, brave, provident and induſtrious. In the Beginning of his Reign he made War upon the *Philiſtines*, and having taken *Gath*, *Jabneh* and *Aſhdod* by Storm, he demoliſh'd their Walls, and built Cities in the Country thereabout to keep them in Subjection. The Reaſon whereof probably was, becauſe the *Philiſtines* join'd with the Conſpirators and Malecontents of his Kingdom; and therefore having ſubdued the one, he reſolv'd as ſoon as poſſible to ſubdue the other, and keep them in Subjection. After this he made another Expedition againſt the *Arabians* upon the Borders of *Egypt*, and built *Eloth*, a Town upon the *Red-Sea*, to carry on a Trade of Merchandiſe, and committed it to the Guard of a ſtrong Gariſon. After this he conquer'd the *Meunims*, who liv'd in thoſe Deſerts, and ſo terrified the *Ammonites*, that they alſo became Tributaries to him. Thus he reduc'd the whole Country as far as the Frontiers of *Egypt* under his Power, and after that he reſolv'd to put the City of *Jeruſalem* in a good Poſture of Defence; ſo that where the Walls were ruinous or decay'd, whether by Age or by the Neglect of former Governors, he built them new, and he alſo repair'd that Breach, which the King of *Iſrael* had made, when *Amaziah* was his Priſoner, at his triumphant Entrance into the City. He erected alſo ſeveral Towers of an hundred and fifty Cubits in Height, and built Caſtles and ſtrong Forts for the ſecurity of the open Country, beſide a great many Aqueducts, Ciſterns and Baſons for the Relief of his Herds and Cattle, whereof the Number was incredible, the Country being naturally diſpos'd for Paſture. He was himſelf alſo a great Lover of Tillage, Planting, Gardening, Nurſeries, and all Sorts of Husbandry. As to the military Part, he had an Army of three hundred and ſeventy thouſand ſelect Men, under the Command of two thouſand brave and experienc'd Officers, and well arm'd with Swords and Bucklers, brazen Corſlets, Bows and Slings, and train'd up to the Exerciſe of Arms, and the Drawing up of Armies after the moſt advantageous Way of martial Diſcipline. He had ſeveral Machines and Engines alſo for Battery, and Caſting of Stones and Darts, beſide Hooks and other Inſtruments for Beſieging. But his Head was at laſt ſo taken up with the Vanity of theſe Preparations and Deſigns, that the Arrogance of his Ambition for a tranſitory and an earthly Glory took him quite off from the Thoughts of everlaſting Happineſs, and from the Duties of Holineſs and Religion in the Worſhip and Service of Almighty GOD; inſomuch that he fail'd in his Integrity after the Example of his Father, out of an Impotency of Mind, that was not able to bear up againſt the Tide of a conſtant Courſe of Proſperity and Succeſs.

Anno ante CHRISTUM 806.

Anno ante CHRISTUM 804.

94. But as GOD was not willing to leave himſelf without Witneſs in theſe idolatrous and corrupt Times, but rais'd up Prophets to declare his Will both to the Houſe of (*i*) *Iſrael* and (*k*) *Judah*; ſo now he begins to raiſe up Prophets of an higher Nature, even ſuch who ſhould leave their Writings behind them, to make up the remaining Part of the old Teſtament. The firſt of theſe was the Prophet *Hoſea*, and ſo (*l*) he teſtifies of himſelf, that *the beginning of the Word of the* LORD was by him. Aud thus as under an *Hoſea* (*m*) *Iſrael* enter'd into the Land of *Canaan*, and (*n*) under an *Hoſhea* they were carried thence; ſo GOD rais'd up an *Hoſea* the firſt of theſe Prophets to tax their Unthankfulneſs for the one, and to foretel the Fearfulneſs of the other. The Date of his Propheſy tells us, that it was in the Days (*o*) of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*, Kings of *Judah*, and in the Days of *Jeroboam* the Son of *Joaſh* King of *Iſrael*. Now as *Jeroboam* died in (*p*) the fifteenth Year of the Reign of *Uzziah*, ſo from hence it is evident, that he began to propheſy in one of thoſe fifteen Years. The following Occurrences in the Time of *Jeroboam*'s Reign will lead us to conjecture, that *Hoſea* began to propheſy in the third

(*f*) 2 Kings 15. 1 *to* 8. (*g*) 2 Chron. 26 *throughout*. (*h*) *Jewiſh Ant. Book* 9. *Chap.* 11. (*i*) 1 Kings 13. 1 *to* 11, *and* 14. 1 *to* 17, *and* 16. 1, 2, 3, 4, *and Chap.* 17, *and* 18, *and* 19. 19, 20, 21, *and* 22. 7 *to* 29, *and* 2 Kings 1. 2 *to* 18, *and Chap.* 2. 9 *to the End*, *and* 9. 1, 2, 3, *and* 10. 30. (*k*) 2 Chron. 15. 1 *to* 8, *and* 16. 7, 8, 9, *and* 20. 14 *to* 20, *and* 24. 20, 21, *and* 25. 7, 8, 9. (*l*) Hoſea 1. 2. (*m*) Num. 13. 16. (*n*) 2 Kings 17. 6 *to the End*. (*o*) Hoſea 1. 1. (*p*) *Compare* 2 Kings 15. 1, *and* 14 23.

Year of *Uzziah*'s Reign; and we may learn from his Prophesy it self, that some of it was written in the (*q*) ninth Year of *Hezekiah*'s Reign, when *Shalmanezer* King of *Assyria* came up against *Samaria*, and having kill'd many of the Inhabitants of a Place call'd *Betharbel* in a barbarous Manner to terrify the rest, he carried the King and the People Captives into *Assyria*. This the Prophet describes in this Manner, (*r*) *As Shalman spoil'd Betharbel in the day of battle, the mother was dash'd in pieces with her children*; and (*s*) GOD also describes it thus, *I gave to Israel a king*, or to be a distinct Kingdom in the Time of *Jeroboam*, *in mine anger*, to the House of *Judah*, *and took* this Monarchy or King *away in my wrath* to the Kingdom of *Israel*. So that according to this Reckoning he was a Prophet for eighty four Years together. And as in the Beginning of his Prophesy he was of an Age fit for (*t*) Marriage, which we cannot suppose to be less than sixteen Years, so he must be at least an hundred Years old at the End. And thus, as GOD had (*u*) prolong'd the Life of *Jehoiada* the High Priest to be an hundred and thirty Years old; so he prolong'd the Lives of others, who were eminently holy, or whom he call'd forth to more eminent Services.

Anno ante CHRISTUM 804.

95. His two first Chapters plainly shew, that they were declar'd by him in the Beginning of his Prophesying; and the two next may well be suppos'd to be of the same Date, as appears by the Subject of them. In the (*x*) first Chapter, GOD in a Parable orders him to marry an adulterous Wife, and so he takes *Gomer the Daughter of Diblaim*, a Name which may be thus interpreted, *A compleat* and final Desolation, *the Effect* of a general Corruption, like (*y*) *decay'd Figs*, which are good for nothing. In this Parable he is suppos'd to have Children, by whose Names he foretels several Calamities. First, the Ruin (*z*) of the House of *Jehu* by calling the first Son *Jezreel*, and threatning to avenge the Blood spilt in that Place. Secondly, The Ruin (*a*) of the Kingdom of *Israel* typified by a Daughter call'd *Lo-ruhamah*, or *One who had not obtain'd mercy*. For before these Times when *Hosea* began to prophesy, GOD had pitied *Israel* very much, and (*b*) eas'd them in a great Measure of their Troubles and Afflictions. But now he would do so no more; tho' he would yet pity and save *Judah* (*c*) *not by bow and sword*, but by an Angel in the Days of *Hezekiah*, who destroy'd *Senacherib*'s Army. Thirdly, he foretels the Destruction (*d*) of the House of *Judah* under the Type of the third Son call'd *Lo-ammi*, or *Not my people*, giving this as a Reason, *For ye are not my people, and I will not be your* GOD: After this he foretels, that the Gentiles (*e*) should be call'd in, and become one People under one King, the LORD JESUS CHRIST, when they should say to the Gentiles, *Ammi*, Ye are *my people*, and call each Woman *Ruhamah*, or *One who had obtained mercy*. In the second Chapter he particularizes upon those Heads, which were mention'd before, and proceeds to shew the Reason and Manner of the Rejection of the *Jews*, and the Happiness of the Church in the Calling of the *Gentiles*; so that these two Chapters seem to be written about the same Time. The third and fourth Chapters cannot be of a much later Date, because he (*f*) foretels the Plague of Locusts, in the same Manner with *Joel* and *Amos*, describing it as the others had also done. In the third Chapter, under the Parable of another Marriage with an adulterous Wife, he foretels the Iniquity of the People after their Return from *Babylon* into their own Land, and their State in their present Rejection, when they neither follow'd Idols nor GOD, and when neither as a Wife they adher'd to GOD, nor yet to any other God, as to another Husband. The fourth Chapter speaks of the *Jews* as they were at that Time, and shews their Wickedness, and what Judgments were coming upon them, exhorting them to beware. And here he dates their Wickedness from (*g*) the Murder of *Zechariah* the Son of *Jehoiada*, when they so brake out, that *(h) blood touched blood*, and the Blood of the Sacrificer was mingl'd with the Blood of the Sacrifice, and they were grown so incorrigible, that (*i*) they *strove* at that Time *with the priest*, to whom if they had hearken'd, they might have repented. So that it cannot be put much farther back, because it was intended as a Reproof to them who were then alive.

96. Soon after this the Prophet *Joel* began to prophesy. The Time when he began, is not expresly mention'd; but the Subject of his Prophesy will give us a near Approach to it, because he speaks of the same Plague of Locusts, of Drought, and of Fire, that the Prophet *Amos* mentions, and therefore they could not be far distant. He sadly laments (*k*) in his two first Chapters the miserable Famine and grievous Condition, that the People were brought into thro' the Plague of Locusts and Drought, and describes the Caterpillers, Palmer-worms, and Locusts, whom he calls The Northern Army, as if they were an

Anno ante CHRISTUM 803.

(*q*) 2 Kings 17. 3 *to* 24, *and* 18. 9, 10, 11, 12. (*r*) Hosea 10. 14. (*s*) Hosea 14. 11. (*t*) Hosea 1. 1, 2, 3, 4. (*u*) 1 Chron. 24. 15. (*x*) Hosea 1 *throughout*. (*y*) Jerem. *Chap.* 24. (*z*) Hosea 1. 3, 4, 5. (*a*) Hosea 1. 6, 7. (*b*) 2 Kings 14. 23 *to the End*. (*c*) Hosea 1. 7. (*d*) Hosea 1. 8, 9, 10, 11. (*e*) Hosea 1. 11. (*f*) Hosea 4. 3. (*g*) 2 Chron. 24. 20, 21, 22. (*h*) Hosea 4. 2. (*i*) Hosea 4. 4. (*k*) Joel *throughout*.

Army

Army of Men indeed. However he concludes afterward with comfortable Promiſes of Rain after the Drought, and flouriſhing Trees and Times after the Locuſts. And upon that Diſcourſe of the Reſtitution of temporal Bleſſings, he proceeds to ſpeak of ſpiritual Bleſſings in the Days of CHRIST, in the Gift of Tongues, and the Wonders which ſhould attend his Death, and go before the Deſtruction of *Jeruſalem*. And then he ſeems to conclude the third Chapter with things that are yet to come concerning the Converſion of the *Jews*, their Entering into the Land of *Canaan*, the Deſtruction of all their Enemies, and the glorious State of the Church which ſhonld afterward follow to the End of the World.

97. Next after theſe two Prophets, in the ſame Order as they are rank'd in the old Teſtament, follow'd the Propheſy of *Amos*. It was all ſpoken in the Days of *Jeroboam* and in the Days of *Uzziah*, when they liv'd together, and there is not the leaſt Mention of his Propheſying in the Days of any other King. He tells us (*k*) almoſt at the End of his Book, that *Jeroboam* King of *Iſrael* was then alive, and *Amaziah* the Prieſt of *Bethel* would have ſtirr'd him up againſt *Amos* as againſt a Traitor. However he denounceth ſevere Judgments againſt this falſe Prophet, he repeats what he had before mention'd of the Captivity of *Iſrael*, and continues to propheſy, as he did before. Thus when they had been brought very low by their Enemies, and their Miſeries were become exceeding great, even then GOD would not deſtroy them, but tries them with one Kindneſs more, and gives them a great Eaſe and Deliverance by *Jeroboam* the ſecond. But when both King and People continu'd in the Idolatry of *Jeroboam* the firſt, and in the Wickedneſs of their own Ways, GOD ſends theſe Prophets among them to forewarn them of their Danger, and foretel their final Deſtruction, thereby to induce them to Repentance. He declares, that (*l*) by Education he was *neither a prophet, nor a prophet's ſon*, that is, neither a Tutor nor a Scholar in the Schools of the Prophets, but a Shepherd of *Tekoa*, and of a rude Breeding; yet like the *Galilean* Fiſhermen he becomes a glorious Scholar in the School of GOD, and a glorious Teacher in the Congregation of *Iſrael*. He began to propheſy (*m*) two Years before the Earthquake, and his firſt Propheſy is of it, That *the* LORD *will roar from Zion, and utter his voice from Jeruſalem, and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither*; that (*n*) *the* LORD ſhould *ſmite the winter houſe with the ſummer houſe*, and (*o*) *the lintel of the door* of the idolatrous Temple ſhould *be ſmitten*, and (*p*) *the poſts* ſhould *ſhake*, and there ſhould be a Rent in the Temple of *Bethel*, when GOD came to viſit them, as there was in the Temple of *Jeruſalem* at the Death of CHRIST. He utters the Judgments of GOD againſt ſix Nations for the Crimes already mention'd, and declares thoſe Calamities, that ſhould ſoon follow them. In each Place he ſpeaks of *three or four tranſgreſſions*, putting a ſet Number inſtead of a great many, and concludes them all under an irreverſable Decree of Deſtruction. And the Senſe of the whole runs thus. (*q*) *The* LORD *will roar from Zion, and utter his voice from Jeruſalem.* And (*r*) *thus ſaith the* LORD, *Becauſe* of the many Tranſgreſſions of theſe Nations (*s*) *I will not revoke the voice*, which hath been ſpoken; but the Judgments denounc'd ſhall certainly light upon each of them, of which the Earthquake ſhall be an undoubted Token. And at laſt he (*t*) ſpeaks of the Reſtoring the Church of GOD among the *Jews*, and the happy Acceſſion of the Gentiles into it, in ſuch plain Terms, that when the *Apoſtles* (*u*) diſcours'd of Admitting them without Circumciſion, we read of no other Text which they mention'd but this, *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will ſet it up: That the reſidue of men might ſeek after the* LORD, *and all the Gentiles upon whom my name is call'd, ſaith the* LORD, *who doth all theſe things.*

Anno ante CHRISTUM 802.

98. We are expreſly told (*x*) that two Years after the Propheſying of *Amos* began, an Earthquake happen'd, which was ſo terrible, that it brought them to their Wits Ends, and made them flee to ſave their Lives, but they knew not whither. We have no Account of this Earthquake either in the Books of *Kings* or *Chronicles*; but (*y*) the Prophet *Zechariah* ſpeaks of it, as if it was a proverbial Speech in his Time, which was above two hundred and fifty Years after; *Ye ſhall flee, as when ye fled from before the earthquake in the days of Uzziah king of Judah.* This was attended with a great Noiſe, which made it more terrible, and (*z*) call'd by the Prophet *Amos*, The *Roaring of the* LORD, and the *Uttering of his Voice*; and ſome think, that (*a*) the Prophet *Joel*

Anno ante CHRISTUM 800.

(*k*) Amos 7. 10 *to the End.* (*l*) Amos 7. 14, 15. (*m*) Amos 1. 1. (*n*) Amos 3. 15. (*o*) Amos 9. 1. (*p*) *Ibid.* (*q*) Amos 1. 2. (*r*) Amos 1. 3 *to the End, and Chap.* 2, *throughout.* (*s*) *The* Hebrew *Words* לא אשיבנו, *which we tranſlate* I will not turn away the puniſhment thereof, *may more properly be render'd* I will not revoke the voice, *Amos* 1. 2. which hath been utter'd, *Amos* 1. 3, 6, 9, 11, 13, *and Chap.* 2. 1, 4, 6. (*t*) Amos 9. 11, 12. (*u*) Acts 15. 16, 17, 18. (*x*) Amos 1. 1. (*y*) Zech. 14. 5. (*z*) Amos 1. 2. (*a*) Joel 2. 10, 11.

alſo

alſo foretold it in theſe Words, *The earth ſhall quake, and the heavens ſhall tremble. And the* LORD *ſhall utter his voice before his army: for he is ſtrong, that executeth his word, for the day of the* LORD *is great and very terrible, and who can abide it?* But it is more probable, that theſe Words ſpeak rather of the Invaſion of *Judea* by *Senacherib* King of *Aſſyria*, or of their Captivity by *Nebuchadnezzar* King of *Babylon*, and the Judgments which ſhould happen at that Time. This Earthquake was as the Beginning of their Deſolation, and the Shaking of the Earth was a Sign unto them, that their State and Kingdom ſhould ſuddenly be ſhaken. It was both in the Days of *Jeroboam* the ſecond, and in the Days of *Uzziah*, as *(a) Amos* particularly mentions; and therefore it was neither in the Year when *Uzziah* was ſmitten with Leproſy, nor in the Year when he died, as the *Jews* imagine, but long before.

99. After this there ſeem to follow four Judgments of leſs Terror, but of longer Continuance in the four ſucceſſive Years. The Prophet *Joel* deſcribes them as ſuch, that (*b*) the like had not happen'd in the Time of any of the oldeſt Men then alive, or in the Time of their Fathers. The firſt of theſe was the Palmer-worm, the ſecond the Locuſt, the third was the Canker-worm, and the fourth the Caterpiller. Beſide theſe, which might have been fulfill'd in a literal Senſe, it is probable, that the Prophet *Joel* might alſo refer to the four Monarchies, the *Aſſyrian*, the *Perſian*, the *Grecian*, and the *Roman*; the three firſt acted their Parts againſt both *Iſrael* and *Judah* in their Turns, and the laſt came, and utterly deſtroy'd them; and it muſt be own'd, that what was literally ſpoken of the one, might alſo be figuratively ſpoken of the other. Soon after this comes a fifth Plague (*c*) of Graſhoppers. The other four ſeem to have come in the Time of the Harveſt, and theſe ſeem to come immediately after the laſt, as ſoon as the Harveſt was over, *in the beginning of the ſhooting up of the latter growth after the king's mowings*. Thus when the Fields and Trees were laden with Corn and Fruit, theſe (*d*) *laid the vines waſte, and barked the fig-trees*; theſe (*e*) *cauſed the harveſt of the field to periſh, and the trees to wither*, ſo that (*f*) there *was not corn and wine ſufficient for a meat-offering, and a drink-offering in the houſe of the* LORD. Then did (*g*) *the beaſts groan, the herds of the cattle were perplexed, becauſe they had no paſture, and the flocks of ſheep were made deſolate.* The (*h*) *land did mourn, and every one that dwelt therein did languiſh, with the beaſts of the field and the fowls of heaven.* The Prophet *Joel* ſeems to call the fourth Plague, or the Caterpillers, (*i*) *the northern army*, as if they were an Army of Men indeed; ſo that if we take his Words in that Senſe, the Locuſts and Caterpillers fled firſt into the north Part of the Land, from toward *Syria* and *Hamath*, and kept, as it were, in a Body devouring all before them, as they went along to the ſouth Part; and there, as they were facing about to go off below the Point of the *Dead Sea*, they were famiſh'd in the Wilderneſs, ſo that like (*k*) the Frogs in *Egypt* they were offenſive to the whole Country. Thus (*l*) they were *driven into a land barren and deſolate, with their faces toward the eaſt ſea, and their hinder parts toward the utmoſt* or the *Mediterranean ſea*; *and their ſtink, and their ill ſavour* came up into the Noſtrils of the Inhabitants.

Anno ante CHRISTUM 799. 798. 797. 796.

100. The heavy Plague of Graſhoppers, which follow'd the Caterpillers, being alſo (*m*) remov'd by the Prayer of *Amos*, the Sins of the People cried for another; and therefore the LORD (*n*) *called to contend by fire*, or by an extream Drought, with which were mix'd fearful Flaſhes of Lightning, which fell from Heaven, as (*o*) it did before in *Egypt*; ſo that (*p*) *the flames devoured all the paſtures of the wilderneſs, and burnt up all the trees of the field.* At this Time ſome Cities were (*q*) utterly conſum'd, and the reſt eſcap'd ſo narrowly, that they *were as a firebrand pluckt out of the burning*; and unleſs (*r*) there had been a few good People in the Land, who by their Prayers and Tears turn'd away the Wrath of GOD, the whole Kingdom had been left like *Sodom* and *Gomorrah*, as a ſtanding Monument of GOD's Vengeance. At this Time (*s*) not only ſeveral of the Rivers of Waters were dried up, but alſo (*t*) the Lakes upon the River *Jordan* were devour'd by the Heat, and a Part of them *were eaten up*, and (*u*) many of the Fiſh were deſtroyed. This being alſo (*x*) diverted by the Prayer of *Amos*, and probably of other Prophets and good Men, GOD reſolv'd (*y*) upon one Judgment more, even their Captivity in *Babaylon*, and therefore he ſhews the Cauſes of it, and the Neceſſity thereof, and (*z*) bids them

Anno ante CHRISTUM 795.

(*a*) Amos 1. 1. (*b*) Joel 1. 1, 2, 3, 4. (*c*) Amos 7. 1, 2, 3. (*d*) Joel 1. 5, 6, 7. (*e*) Joel 1. 11, 12. (*f*) Joel 1. 8, 9, 10. (*g*) Joel 1. 18. (*h*) Hoſea 4. 3. (*i*) Joel 2. 20. *The Word* Army *is not in the* Hebrew, *and therefore inſtead of* the northern Army, *we are at Liberty to tranſlate it* the northern Inſects. (*k*) Exod. 8. 14. (*l*) Joel 2. 20. (*m*) Amos 7. 1, 2, 3. (*n*) Amos 7. 4, 5, 6. (*o*) Exod. 9. 23, 24. (*p*) Joel 1. 18, 19. (*q*) Amos 4. 11. (*r*) Iſai. 1. 9. (*s*) Joel 1. 20. (*t*) Amos 7. 4. (*u*) Hoſea 4. 3. (*x*) Amos 7. 5, 6. (*y*) Amos *Chap.* 3 *and* 4. (*z*) Amos 4. 12.

prepare

prepare for it; and then he proceeds, as (*a*) with a Line, to meaſure them out for Deſtruction, and decrees, that the high Places of *Iſrael* ſhould be deſolate, and the Sanctuaries of *Iſrael* ſhould be laid waſte, and he would riſe up againſt the Houſe of *Jeroboam* with the Sword, when the Promiſe (*b*) to his Great Grandfather *Jehu* was fulfill'd, and which accordingly (*c*) happen'd in the next Generation. GOD therefore (*d*) reſolving to puniſh no more at preſent for their provoking Impieties, takes another Method, and raiſes up a Race of Prophets continually and ſucceſſively among them both in *Iſrael* and *Judah*; ſo that he did not leave himſelf without Witneſs, but he gave them Warning, Threatning, Inſtruction and Exhortation from Time to Time by thoſe already mention'd, and thoſe who follow after. This they did not only by Word of Mouth, bnt they alſo committed what they ſaid to Writing, and to Poſterity, that all Generations to come might ſee the Abomination and Ingratitude of that People, (*e*) written as it were *with a pen of iron, and with a point of a diamond*; and all others might read and fear, and do no more ſo wickedly.

101. The next in Order both of Time, and in the Old Teſtament, was *Obadiah*. Many of the *Jewiſh* Writers affirm, that this was the *Obadiah*, who liv'd in the Time of *Ahab*, and who (*f*) *hid an hundred prophets* from the Rage of *Jezebel, and fed them with bread and water*. But nothing is more common with them, than to confound Names and Times. However in this they contradict themſelves, when they truly affirm from (*g*) expreſs *Scripture*, that *The beginning of the word of the* LORD *was by Hoſea*. Or he was the firſt Prophet, who left any thing behind him in Writing. But there is another Objection againſt this Opinion. He is there only call'd *A fearer of the* LORD; but if he had been a Prophet, he would certainly have been call'd a Prophet, becauſe it was a more honourable Title. Beſides, it would have been impoſſible for *Obadiah* to have eſcap'd, when *Jezebel* ſought to deſtroy all the LORD's Prophets, becauſe he was always at Court, and under *Jezebel*'s Eye. If this *Obadiah* had been the Courtier of *Ahab*, it had been very eaſy to tell in what Time and Place to lay his Propheſy: but as he was not, and there is no other of this Name mention'd in the *Scripture*, who can lay the leaſt Claim to it; ſo we are ſtill to ſeek, who this Prophet was, and in what Time he liv'd. There

Anno ante CHRISTUM 794.

are therefore others (*h*), who place him as far back as the *Babyloniſh* Captivity, becauſe it appears by his Propheſy, that (*i*) at that Time *Judah* and *Jeruſalem* had been under a very great Calamity and Captivity, and *Edom* in particular had help'd to promote their Miſery; Strangers had carry'd away Captive the Forces of *Jeruſalem*, and Foreigners had enter'd into her Gates, and caſt Lots upon her, and *Edom* in particular was one of them. This occaſion'd all the Threatnings in this Propheſy to be directed againſt that Country. And it is certain, that at the Taking of *Jeruſalem* by the *Babylonians*, the (*k*) *Edomites* were buſy to help on the Ruin, and cried, *Raſe it, raſe it, even to the foundations thereof*. Now if this Propheſy refers to that Time, it ſhould regularly be plac'd after that of the Prophet *Jeremiah*. But there are other Arguments to prove, that it was of a ſooner Date: Firſt, Becauſe there is no Mention of any ſuch Prophet at or after the Deſtruction of *Jeruſalem*, when all the Men of the beſt Note and Eminency are very carefully reckon'd up. And ſecondly, Becauſe he mentions only the Captivity of *Judah* and *Iſrael* in (*l*) *Zarephath* and *Sepharad*; not in *France* and *Spain*, as the Words are commonly interpreted, but in *Sarepta*, a City of *Zidon*, and ſome other Place thereabout, or in *Edom*, of ſo ſmall a Note, that the Name is not once more mention'd in all the *Scriptures*; and it puzzles the beſt Geographers and Commentators to tell where it lay. Now if this Propheſy had been after the *Babylonians* had deſtroy'd *Jeruſalem*, it had been more proper to have ſpoken of the Captivity of *Iſrael* in *Aſſyria*, and of *Judah* in *Babylon*, and not of a ſmall Parcel of Captives in two very ſmall Towns or Places. The only Way therefore to fix the Time of this Prophet, is to compare his Propheſy againſt *Edom*, with what the Prophet *Amos* ſaith on the ſame Subject; and then we muſt conclude, that this malicious Carriage of the *Edomites* againſt *Judah* and *Jeruſalem*, was (*m*) either when it was ſack'd by *Shiſhak* King of *Egypt*, which ſeems to be at too far a Diſtance, or rather (*n*) when the *Philiſtines* and *Arabians* invaded *Judah*, and (*o*) the *Edomites* revolted from them at the ſame Time. Theſe Captives of *Iſrael* and *Judah* in *Sarepta* and *Sepharad* were the ſame, which (*p*) the Prophet *Amos* ſpeaks of as taken by thoſe of *Tyre* to be deliver'd up to *Edom*, as it hath been already mention'd in the Life of that Prophet. For this Reaſon the Prophet *Joel* (*p*) declares, that *Edom* ſhould *be a deſolate wilderneſs*; and *Oba-*

(*a*) Amos 7. 7, 8, 9. (*b*) 2 Kings 10. 30. (*c*) 2 Kings 15. 8, 9, 10, 11, 12. (*d*) Hoſea 4. 13, 14. (*e*) Jer. 17. 1. (*f*) 1 Kings 18. 1 *to* 17. (*g*) Hoſea 1. 2. (*h*) Aben Ezra *in* Obadiah 1. 1. (*i*) Obadiah, *Verſe* 10, 11, 12, 13, 14. (*k*) Pſal. 137. 7. (*l*) Obadiah, *Verſe* 20. (*m*) 1 Kings 14. 25, 26. (*n*) 2 Chron. 21. 16, 17. (*o*) 2 Chron. 21. 9, 10. (*p*) Amos 1. 9, 10. (*q*) Joel 3. 19.

diah ſaith, (*r*) that *the Captivity of Jeruſalem, which is in Sepharad, ſhall poſſeſs the cities of the ſouth:* which is the ſame that the Prophet *Amos* (*s*) ſaith of *Edom*, that GOD would *ſend a fire upon Teman, which ſhould devour the palaces of Bozrah*, ſince both the Names have the ſame Signification. However he (*t*) foretels on this Occaſion the great Acceſſion which ſhould be to the Church of GOD in the Goſpel Times, That *upon mount Zion there ſhould be a deliverance, and it ſhould be holy*; or to uſe the Words of the Prophet *Iſaiah*, (*u*) *In the laſt days the mountain of the* LORD*'s houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it.* And (*x*) *a very remarkable* SAVIOUR, or CHRIST JESUS, *ſhall come unto mount Zion, to judge the mount of Eſau, or the* Nations of the Gentiles, *and the kingdom ſhall be the* LORD's; or as the (*y*) Angel ſaid to the Virgin *Mary, He ſhall be great, and ſhall be called the Son of the higheſt; and the* LORD *ſhall give unto him the throne of his father David. And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.*

102. There is little more recorded of *Jeroboam* the ſecond King of *Iſrael*, but that after he had deliver'd his Kingdom from thoſe, who had them for ſome Time in Subjection, and ſo was (*z*) a Saviour to them, (*a*) he enlarg'd their Conqueſts on the north Side, and recover'd *Hamath* and *Damaſcus* from the *Syrians*, and annex'd it to the Kingdom of *Iſrael*. When *David* was King of the twelve Tribes, he (*b*) fought againſt the *Syrians*, and brought them into Subjection to him; and accordingly he put Gariſons into *Damaſcus* and *Hamath*, and left them under (*c*) the Juriſdiction of his Son *Solomon*. When *Solomon* fell off to Idolatry, *Rezon* with an Army that he had got together, (*d*) took that Country from him, and reign'd in *Damaſcus*; and now *Jeroboam* poſſeſs'd himſelf of it again, and by his Valour made it as ſubject to *Iſrael* as it had been to *Judah*. And after he had (*e*) reign'd one and forty Years with great Succeſs, he died, and was honourably bury'd with his Anceſtors. But he left the Government in ſuch a Confuſion, from Cauſes unknown (either thro' Wars abroad, which *Jeroboam* might have provok'd againſt his Houſe by (*f*) the Conqueſt of *Hamath* and *Damaſcus*, or from Wars at home, as appears by (*g*) the unfortunate End of his Succeſſor) that after his Deceaſe there was an *Interregnum* or Vacancy of the Throne for the Space of two and twenty Years. However, it is certain, that they were ſo long without a King, becauſe (*h*) *Jeroboam* began to reign in the fifteenth Year of *Amaziah* King of *Judah*, and died in the fifteenth Year of King *Uzziah*, having reign'd fourteen Years contemporary with *Amaziah*, who reign'd (*i*) nine and twenty Years, and twelve Years, during which Time there was a Vacancy in the Throne of *Judah*, and fifteen Years in the Reign of *Uzziah*, which make up the one and forty Years of his Reign, and his Son (*k*) *Zechariah* began not to reign till the eight and thirtieth Year of the Reign of *Uzziah* King of *Judah*.

Anno ante CHRISTUM 792.

Anno ante CHRISTUM 786.

103. During the Time of this *Interregnum* in *Iſrael*, there were two extraordinary Prophets. The firſt of theſe was (*l*) *Jonah* the Son of *Amittai*. He had propheſied (*m*) before in the Life-time of *Jeroboam*; and now he is ſent upon another Errand after his Death. The Time when he propheſied is gueſs'd at from the Words of his (*n*) Propheſy, *Yet forty days and Nineveh ſhall be overthrown.* If we take theſe Words in a literal Senſe for only the Space of forty Days, as *Jonah* himſelf underſtood them, they were not accompliſh'd. For (*o*) GOD *ſaw their works, that they turned from their evil way*; *and* GOD *repented of the evil, that he had ſaid he would do unto them, and he did it not.* *Jonah* was in ſuch Expectation of the Accompliſhment of what he ſaid, that (*p*) he made a Booth on the eaſt Side of the City, and there he waited to ſee, in what Manner this Deſtruction ſhould happen. And when he was diſappointed of his Expectation, he (*q*) wiſh'd for Death rather than Life, leſt he ſhould go under the Diſreputation, and perhaps the Puniſhment of being a falſe Prophet, until GOD (*r*) convinc'd him by a familiar Example, that it was but reaſonable to ſpare ſo populous a City. If we take theſe Words to ſignify forty Years, one Day for a Year, and that the *Overthrowing* of *Nineveh* may not ſignify its final Deſtruction, but only the *Overthrow* of that (*s*) antient Empire of the *Aſſyrians*, whoſe Reſidence was at *Nineveh*, which had govern'd *Aſia* for above thirteen hundred Years, and was deſtroy'd under their effeminate King *Sardanapalus*; then the Propheſy

(*r*) Obadiah, *Verſe* 20. (*s*) Amos 1. 12, *where* Teman *in* Hebrew *ſignifies alſo the* South. (*t*) Obadiah, *Verſe* 17 *to the End.* (*u*) Iſai. 2. 1. (*x*) Obadiah *Verſe* 21, *where a Word of the plural Number, according to the Cuſtom of the* Hebrew *Language, is put for a Word of the ſingular, by way of Eminence or Eſteem.* (*y*) Luke 1. 31, 32. (*z*) 2 Kings 13. 5, *and* 14. 27. (*a*) 1 Kings 14. 28. (*b*) 2 Sam. 8. 5, 6. (*c*) 1 Kings 8. 65, *and* 2 Chron. 7. 8. (*d*) 1 Kings 11. 23, 24, 25. (*e*) 2 Kings 14. 23, 29. (*f*) 2 Kings 14. 28. (*g*) 2 Kings 15. 10. (*h*) 2 Kings 14. 23. (*i*) 2 Kings 14. 1, 2. (*k*) 2 Kings 15. 8. (*l*) Jonah 1. 1. (*m*) 2 Kings 14. 25. (*n*) Jonah 3. 4. (*o*) Jonah 3. 10. (*p*) Jonah 4. 5. (*q*) Jonah 4. 1, 2, 3. (*r*) Jonah 4. 4 *to the End.* (*s*) Prideaux's *Hiſtorical Connexion, at the Beginning.*

phesy might be literally fulfill'd, and the Fulfilling of it will lead us to the Year, in which it was spoken. However, tho' the Prophesy of *Jonah* was not fulfill'd at the End of forty Days, as he expected, and at the End of forty Years there was only an Overturning of the Monarchy, and not of the City; yet his being miraculously preserv'd in the Whale's Belly procur'd him such a Credit, that it was believ'd, tho' the Time was uncertain. Thus when *Tobit* gave Instructions to his Son *Tobias*, he puts (*s*) this among the rest, *And now, my son, depart out of Nineveh, because those things, which the prophet Jonas spake, shall surely come to pass.* And it is said of *Tobias*, (*t*) that *before he died, he heard of the destruction of Nineveh, which was taken by Nabuchodonosor and Ahasheuerus; and before his death he rejoiced over Nineveh.* These two being (*u*) related by Marriage, enter'd into a Confederacy against the *Assyrians*; and joining their Forces together they besieg'd this City, and after having taken the Place, and slain *Saracus* the King, they utterly destroy'd that great and antient City: and from that Time *Babylon* became the sole Metropolis of the *Assyrian* Empire, so that afterward their Kings always resided there. For altho there was another City which was erected out of its Ruins, and for a long Time bore the same Name, and is now call'd *Mausul*; yet it never attain'd to the Grandeur and Glory of the former. This City is situated on the west Side of the *Tigris*, which was a Part of the Suburbs of old *Nineveh*; but the Town it self stood on the east Side, where some of its Ruins of vast Extent are to be seen at this Day. And thus the Prophesies not only of (*x*) *Jonah*, but also of (*y*) *Nahum*, and (*z*) *Zephaniah* against it were fulfill'd. Thus when *Hosea*, *Joel* and *Amos* had foretold the Rejection and Ruin both of *Israel* and *Judah*, and when *Obadiah* had foretold the Desolation of *Esau* the next Kinsman, and when the Seed of *Jacob* and *Esau* was decreed to be cast off, it was a seasonable Time to send *Jonah* to preach to the Gentiles. At first he declines this Message, and (*a*) resolves to flee out of the Land of *Israel*, thinking that none were call'd to be Prophets but in that Country, and so he should escape from being sent any more. For this Purpose he resolves to go to *Tarsus* a City in *Cilicia*, where the great Apostle of the Gentiles was (*b*) afterward born, and which at this Time was under the Dominion of *Nineveh* it self. The Cause of his Fleeing thither is suppos'd to be his Knowing, that the Coming in of the *Gentiles* would be the Casting off of the *Jews*; and he was unwilling to be the Instrument and Promoter of it. However, after he was cast into the Sea to appease the Wrath of GOD shewn by a violent Storm, he comes to Shore in the Belly of a Whale. Thus he was a Type of the Death of CHRIST, which could only appease the Wrath of GOD conceiv'd against the Sins of the whole World, and also (*c*) of his Burial and Resurrection. After this he was (*d*) sent again upon the same Message, which he dar'd not now to refuse; and the Repentance of (*e*) the *Ninevites* upon his Preaching, made the Obstinacy of the *Jews* more inexcusable.

104. Two Years after the Preaching of *Jonah* to the *Ninevites*, the Prophet *Isaiah* is commanded to preach unto the *Jews*. He begins his Prophesy like *Hosea* and *Amos*, *In the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah*; but he doth not add, *And in the days of Jeroboam the son of Joash king of Israel*, because *Jeroboam* was now dead, and there was no King of *Israel* at this Time. The Reason why it is plac'd here is a Prophesy of his, that (*f*) *within threescore and five Years Ephraim shall be broken, that it be not a people.* The Difficulty of this Text is to know to what it refers; for if we know where it ends, we certainly know when it began. Now the ten Tribes being often comprehended under the Name of *Ephraim*, this Text hath by many been suppos'd to refer to the Captivity of them (*g*) by *Shalmanazer* King of *Assyria*, in the ninth Year of *Hoshea*'s and the sixth Year of *Hezekiah*'s Reign, when it seems to have been literally fulfill'd. And if so, then it cannot be dated from the Time when *Isaiah* utter'd this Prophesy in the Time of *Ahaz*; since from the first Year of *Ahaz*, to the Breaking of *Ephraim*, was but twenty Years. Neither can it be dated from the Beginning of *Amos*'s Prophesy; for he began in *Jeroboam*'s Time, and from the last Year of *Jeroboam*'s Reign, to the Breaking of *Ephraim*, was above seventy Years. And therefore it must be counted from the Time, when *Isaiah* himself began to prophesy, which must accordingly be in the three and twentieth Year of *Uzziah*'s Reign. He began to prophesy then, and had so continu'd all the Reign of *Jotham*; and it was now the Reign of *Ahaz*, and GOD fixeth this his Term for *Ephraim*'s Kingdom. So that if we count from the Beginning of this his Prophesy sixty five Years forward, it brings us to the Time when the ten Tribes were carry'd away Captives. Now the Reasons of Computing from thence ra-

Anno ante CHRISTUM 784.

(*s*) Tobit 14. 8. (*t*) Tobit 14. 15. (*u*) Prideaux's *Historical Connexion*, Anno 612. (*x*) Jonah *Chap.* 3. (*y*) Nahum *Chap.* 2 *and* 3. (*z*) Zeph. 2. 13, 14, 15. (*a*) Jonah 1. 2, 3. (*b*) Acts 21. 39, *and* 22. 3. (*c*) Matth. 12. 39, 40. Luke 11. 29, 30. (*d*) Jonah. 3. 1, 2, 3. (*e*) Matth. 12. 41. Matth. 16. 1, 2, 3. 4. Luke 11. 32. (*f*) Isai. 7. 8. (*g*) 1 Kings 17. 3, 4. 5, 6, *&c. to the End.*

ther

ther than from any other Time, may be two. First, Because this was near the middle Time of the Revolt of the ten Tribes to the Destruction of the Temple, which contain'd the Space of three hundred and ninety Years, as they are (*h*) reckon'd up by the Prophet *Ezekiel*; and the HOLY GHOST usually divides so remarkable an *Epocha* into two equal Parts. Thus from the Promise given to *Abraham* to (*i*) the Fulfilling it, were four huudred and thirty Years; and of these there were two hundred and fifteen Years to the Going down of *Jacob* into *Egypt*, and as many to their Deliverance thence. And in this *Epocha* from *Israel*'s Sin to *Israel*'s Punishment, which consisted of three hundred and ninety Years, there were an hundred ninety five Years to the first Admonition of this great Prophet, and as many more to their grand Captivity. And Secondly, This will carry a near Resemblance between the two great Prophets *Isaiah* and *Jeremiah*. For as (*k*) the Beginning of his Prophesy was a Sign to the House of *Judah*, that at (*l*) the End of forty Years from thence, *Jerusalem* should be destroy'd; so the Beginning of *Isaiah*'s Prophesy was a Sign to the ten Tribes, that (*m*) at the End of sixty five Years their Captivity should happen; and (*n*) *if* they did *not believe* what he had said in the whole Course of his Ministry (which they did not) then they should *not be established*. There is another Interpretation given of this Text by (*o*) learned Men, which I shall not dispute; but if it is admitted, we have no Way to fix the Time, when *Isaiah* began to prophesy, but only in general, that it was in the seven and thirty Year's Space between the Death of *Jeroboam* King of *Israel*, and the Death of *Uzziah* King of *Judah*.

105. However if this Interpretation is admitted, and (*p*) the *Arabick* Historian can be depended upon, we may easily compute the Time of this Prophet. He tells us, that he was an hundred and twenty Years old when he died, and he was a Prophet eighty five Years. According to this Account, his last Prophesy was in the twenty seventh Year of *Hezekiah* King of *Judah*, or two Years before his Death: And as he is suppos'd to be put to Death in (*q*) the first Year of *Manasseh*'s Reign, so he had no Revelations from GOD for three Years before; he was therefore six Years younger than King *Uzziah*, and born two Years after the Death of his Father and Predecessor *Amaziah* King of *Judah*. The Story of his Death is, (*r*) that *Manasseh* made an Idol, which had four Faces, and order'd it to be worshipp'd. And when *Isaiah* endeavour'd to dissuade him from such an Idolatry, he order'd him to be tied between two Beams, and so to be sawn asunder. This was an old Tradition among both (*s*) *Jews* and (*t*) *Arabians*; and St. *Paul* in (*u*) his Epistle to the *Hebrews*, reckoning that of being *sawn asunder* among the Torments undergone by the Prophets and Martyrs of foregoing Times, he is (*x*) generally thought to have referr'd hereto, especially because we know of no other Instance, to which he can refer. But tho' he prophesied so long in the Days of *Uzziah*; yet there are only the five first Chapters recorded, of all that he saw or spoke until the last Year of his Reign.

106. Some time after this the *Olympick* Games were settled in *Greece*, to be kept every four Years. The Use of them at that Time was to train up the Youth in warlike and active Exercises, that if Occasion requir'd, they might be more capable to do their Country Service in the Field, and be advanc'd to such Stations without Partiality, as they were thought to be most capable of. But the Use of them since hath been to fix a Method of the History of the *Greeks*, who continu'd afterward to reckon by the *Olympiads*; so that when it was known in what particular Year of any particular *Olympiad* any remarkable Transaction happen'd, it was easy to reduce it to the *Æras* kept in any other Part of the World. *Varro* the most learned Person among the *Romans* both for History and Antiquity, reckon'd (*y*) three sorts of Time: The first from the Beginning of Mankind to the first Flood, which he call'd *uncertain*, because no Account could be given of it from any Heathen Writer. The other from the first Flood to the first *Olympiad*, which he call'd *fabulous*, because many strange Stories were reported to have been done by the Gods in those Times, and they were hardly digested into any Method or Order. The last was from the first *Olympiad* till his Time, which he call'd *historical*, because from thence all Transactions were laid in their proper Places. Thus (*z*) *Justin Martyr* saith, That *nothing of History was written exactly by the Greeks before the Olympiads*; and we are told the same in (*a*) *Eusebius*, that

Anno ante CHRISTUM 775.

(*h*) Ezek. 4. 5. (*i*) Gal. 3. 17. (*k*) Jer. 1. 1, 2, 3. (*l*) Ezek. 4. 6, 7, 8. (*m*) Isai. 7. 8. (*n*) Isai. 7. 9. (*o*) Prideaux's *Historical Connexion*, Anno 677. (*p*) Abul Pharagii *Historia Dynastarum*, *pag.* 66. (*q*) Prideaux's *Historical Connexion*, Anno 698. (*r*) Abul Pharagius *ut supra*. (*s*) Talmud Hierosol. *in* Sanhedrim, *fol.* 28. *col.* 3. Talmud Babylon. *in* Jebammoth, *fol.* 49. *col.* 2. & *in* Sanhedrim, *fol.* 103. *col.* 2. Shalsheleth hakkabalah, *fol.* 19. *col.* 1. Yalkut *in libro* Regum, *fol.* 38. *col.* 4. (*t*) Abul Pharagius *ut supra*, & Eutychii *Annales*, *pag.* 238. (*u*) Heb. 11. 37. (*x*) Justin Martyr *in Dialogo cum* Tryphone, Hieronymus *in* Esaiam, *cap.* 20 & 57. Epiphanius, & *alios*. (*y*) Censorinus *de die natali*, *cap.* 21. (*z*) Οὐδὲν Ἕλλησι πρὸ τῆς Ὀλυμπιάδων ἀκριβὲς ἱσόρηται. Justin. Mart. *ad Græc. cohortatio*. (*a*) Μέχρι ὧν Ὀλυμπιάδων οὐδὲν ἀκριβὲς ἱσόρηται τοῖς Ἕλλησι, πάντων συγκεχυμένων, ἢ κατὰ μηδὲν αὐτοῖς τῆς συμφωνόντων. Africanus *apud* Eusebium *de præparatione Evangelicâ*, *lib.* 10. *cap.* 10.

until

until that Time every thing was confus'd, and no one Part could be made to agree with the other. These Games and Exercises were first instituted about four hundred and forty Years before by *Hercules*, not the Son of *Jupiter* and *Alcmena* so much celebrated by the *Greek* and *Latin Poets*, but one of the Priests of *Cybele* call'd *Idæi Dactyli* and *Corybantes*, who first came to *Greece* from *Ida* a Mountain in *Phrygia*, and brought in many superstitious Rites into that Country. He is said to have measur'd the Length of the Race by his own Foot, by which *Pythagoras* found out the Stature and proportionable Strength of his Body. They took their Name not from the Mountain of *Olympus*, but from the City *Olympia* since call'd *Pisa*, near to *Elis* a City of *Peloponnesus*, where they were celebrated in the adjacent Plains near the River *Alpheus*. Here was also the Temple of *Jupiter*, which had vast Treasures belonging to it, by Reason of the Oracles, which were given there, and these Games which were celebrated near it in Honour of this Pagan Deity. And here was (*b*) also his Statue made by *Phidias*, which was reckon'd to be one of the Wonders of the World, and from whence he was call'd *Jupiter Olympius*. After the Death of *Hercules* these Games were discontinued for many Years, till *Iphitus* establish'd them by Advice from the Oracle of *Apollo*, *Lycurgus* their Lawgiver being then living. This happen'd three and twenty Years before the Building of *Rome* according to the *Varronian* Account, and four and twenty Years before it according to the *Capitolian* Account, and nine and twenty Years before the grand *Æra* of *Nabonassar*, from whence the learned Dr. *Prideaux* began his famous History. Being thus settl'd they were continu'd by the *Grecians* till the Time of *Constantine* the Great, who upon his Professing himself a *Christian* slighted first the *Ludi seculares*, and afterward all the other Games, as Monuments of Pagan Superstition, so that they were less and less in Esteem, and either in the Time of *Theodosius* the Great, or before, they were utterly unfrequented, and so they came to nothing.

107. These Games were formerly perform'd at the End of every four Years, where the Youth of *Greece* contended for the Mastery in five Sorts of Exercises, which lasted for five Days, one of them for each Day, *viz.* The *Cæstus* or Whorlebat, Running either on Foot, on Horseback, or in Chariots; The Quoit, Leaping, and Wrestling. Hither also came Orators, Poets and Musicians, and all who thought themselves excellent in any laudable Quality, to make a Trial of their Skill; and the very Criers, who proclaim'd the Victories, contended which of them should get the Honour of having the most audible Voice. Neither were mean Persons only concern'd, but even Kings themselves were Competitors for the Victory: of which there is this Instance, that *Hiero* King of *Syracuse* came thither to try his Fortune, and won one of the Horse-Races; which caus'd *Pindar*, the most celebrated Poet, to dedicate his first *Olympick* to him on that Occasion. The Inhabitants of *Elis* were the Presidents of those Games, whose impartial Proceeding in giving Sentence according to Merit hath been highly commended. The Conqueror was call'd *Olympionices*. The Reward, which he had, was only a Garland of Palm or Olive, with many external Tokens of Respect

(*b*) *This Statue is describ'd by* Pausanias *in this Manner:* It is made sitting on a Throne of Gold and Ivory, with a Crown on his Head, which seems to be made of Olive-Branches. In his right Hand he holds an Image of Victory made also of Ivory, which hath a Crown upon its head Dress of massy Gold; and in his left Hand he hath a Scepter made of a Mixture of all Metals together, with an Eagle on the Top of it. The Shoes and Stockings of *Jupiter* are all of Gold, and the rest of the Drapery is of the same, and adorn'd with the Figures of Animals, and a great many *Flower-de-luces*. The Throne it self is embellish'd with Ivory, Ebony, Gold, precious Stones, and a Multitude of emboss'd Figures; and at the four Feet or Pedestals of the Throne are four Victories, and two others at the two Feet of the Statue. At the two Feet on the fore Side of the Throne on the one Side are the Figures of *Sphinxes*, who are carrying off some *Theban* Youths; and on the other Side are represented the Figures of the Children of *Niobe*, whom *Apollo* and *Diana* shot to Death with their Arrows. Between the Feet of this Throne is represented *Theseus*, and the rest of the *Heroes* who accompany'd *Hercules* to the War against the *Amazons*, beside many *Athletæ*. All the Place about the Throne is adorn'd with Pictures representing *Hercules*'s Labours, with many other of the most famous Historical Subjects. On the upper Part of the Throne *Phidias* on one Side plac'd the Graces, and on the other Side the Hours, because both these were the Daughters of *Jupiter*, according to the Poets. On the Footstool of the Statue are plac'd golden Lions, and a Representation of the Combat of *Theseus* against the *Amazons*. On the Basis are several golden Figures, *viz.* of the *Sun* going into his Chariot, of *Jupiter* and *Juno*, of the *Graces*, *Mercury*, *Vesta*, and *Venus*, who hath *Cupid* standing by her. Beside these there are also those of *Apollo*, *Diana*, *Minerva*, *Hercules*, *Amphitrite*, *Neptune* and the *Moon*, who is represented sitting upon a Horse. *This is the Substance of what* Pausanias *saith of this famous Statue. But notwithstanding that this Workmanship was the Wonder of all the Antients, and the Curiosity of seeing it might increase the Number of those who came to the* Olympick *Games; yet* Strabo *finds great Fault with it for Want of a due Proportion, because it was of such a prodigious Bigness, that if it had stood upright, it must have made a Hole in the Roof of the Temple. A small Picture hereof may be seen in the Book call'd* The Pantheon; *and an Image of* Jupiter *of about four Inches high taken from the Original, like* Demetrius's *Silver Shrines, or little Pictures of* Diana's *Temple,* Acts 19. 24. *was lately found in* Wiltshire, *with the rest of the* Roman Penates.

and Eſteem, as to be attended by the People with loud Acclamations, whilſt he rode into the City in a Coach, and the Wall was broken down, to give him a full Entrance at the Breach. He was alſo ſure of Employing the beſt Poets on this Occaſion, who took care to rank him among the Gods, and ſometimes the grave Hiſtorians thought it worthy of their Obſervation; ſo that to be crown'd there was reckon'd as glorious as to triumph at *Rome*. The firſt who came off Conqueror was *Coræbus* an Inhabitant of *Elis*; but the firſt who was crown'd, was *Diocles* of *Meſſena*, the ſeventh Victor in Order, after the Oracle of *Apollo* was conſulted for that Purpoſe. *Horace* (*c*) ſpeaking of theſe Victors, compares them to the Gods. And when *Diagoras* had ſeen three of his Sons crown'd for their Victories in thoſe Games, one ran to him with this Congratulation, *Die*, Diagoras, *for thou ſhalt not aſcend into Heaven*; as if there could be no greater Happineſs on Earth, than what had already befall'n him. There were indeed four Games in *Greece*, the *Olympian*, the *Pythian*, the *Nemæan*, and the *Iſthmian*; but theſe were reckon'd to excel all the reſt; inſomuch that (*d*) *Pindar* is poſitive, That to ſay, there was any other Conteſt ſo noble as the *Olympick*, is the ſame thing, as to pretend, that there was ſome other Luminary in Heaven, and in the Day Time, of equal Glory with the Sun. The *Athenians* reckon'd their Years by *Lunar* Months. The firſt Month was call'd *Hecatombaion*, and was that Month, whoſe full Moon, or fifteenth Day happen'd immediately after the Sun's Entrance into *Cancer*, or the Summer Solſtice. From the eleventh to the fifteenth Day incluſively theſe Games continu'd; and on the ſixteenth Day they determin'd, who were the Conquerors in the reſpective Exerciſes. So that ſtrictly ſpeaking, every *Olympick* Year belongs to two *Julian* Years; for the firſt ſix Months from *July* to *January* belong to the firſt, and the other ſix Months from *January* to *July* belong to the ſecond; tho' moſt Authors ſpeak of the *Olympiads*, as if they began on the firſt Day of *January*, and reckon that to be the Year of the ſaid *Olympiad*, which began in the reſpective *Julian* Year. So that as the *Greeks* did afterward count by the *Olympiads*, the *Aſſyrians* by the *Æra* of *Nabonaſſar*, the *Romans* from the Building of *Rome*, they may eaſily be reduc'd to each other, or to any other ſucceeding *Æra*, as in the following Table.

TABLE *the Forty fifth.*

Year of the *World.*	Year before CHRIST.	Year of the *Julian* Period.	The *Olympick* Games, or *Æra.*		The *Varronian* Year of the Building of *Rome.*	The *Capitolian* Year of the Building of *Rome.*	Year of *Nabonaſſar.*
3233	775	3938	1	1			1
3234	774	3939	1	2			
3235	773	3940	1	3			
3236	772	3941	1	4			
3237	771	3942	2	1			1
3238	770	3943	2	2			
3239	769	3944	2	3			
3240	768	3945	2	4			
3241	767	3946	3	1			1
3242	766	3947	3				
3243	765	3948	3	3			
3244	764	3949	3	4			
3245	763	3950	4	1			1
3246	762	3951	4	2			
3247	761	3952	4	3			
3248	760	3953	4	4			
3249	759	3954	5	1			1
3250	758	3955	5	2			
3251	757	3956	5	3			
3252	756	3957	5	4			
3253	755	3958	6	1			1
3254	754	3959	6	2			
3255	753	3960	6	3			
3256	752	3961	6	4	1		
3257	751	3962	7	1	2	1	1
3258	750	3963	7	2	3	2	
3259	749	3964	7	3	4	3	
3260	748	3965	7	4	5	4	
3261	747	3966	8	1	6	5	1
3262	746	3967	8	2	7	6	
3263	745	3968	8	3	8	7	1
3264	744	3969	8	4	9	8	2
3265	743	3970	9	1	10	9	3
3266	742	3971	9	2	11	10	4
3267	741	3972	9	3	12	11	5
3268	740	3973	9	4	13	12	6
3269	739	3974	10	1	14	13	7
3270	738	3975	10	2	15	14	8
3271	737	3976	10	3	16	15	9
3272	736	3977	10	4	17	16	10
3273	735	3978	11	1	18	17	11
3274	734	3979	11	2	19	18	12
3275	733	3980	11	3	20	19	13
3276	732	3981	11	4	21	20	14
3277	731	3982	12	1	22	21	15
3278	730	3983	12	2	23	22	16
3279	729	3984	12	3	24	23	17
3280	728	3985	12	4	25	24	18

(*c*) *Carminum*, *lib.* 4. *Ode* 2. Quos Elæa domum reducit Palma cœleſtes. (*d*) Pindar *Olymp.* 1. *Ver.* 5, &c. Ει δ' ἄεθλα γαρύεν Ἑλλήεσι φίλον ἦτορ, Μηκέθ' ἁλίᾳ σκόπει Ἄλλο θαλπνότερον Ἐν ἁμέρᾳ φαεννὰν ἄστρον Εὐρήμας δι' αἰθέρος, Μηδ' Ὀλυμπίας ἀγῶνα Φέρτερον ὑμνάσομεν.

And

108. And thus the first Year of CHRIST's Birth according to the Vulgar Account, happen'd to be (*e*) in the first Year of the 195th *Olympiad*, in the (*f*) 754th Year of the Building of *Rome* according to the *Varronian* Account, in the (*g*) 753d Year according to the *Capitolian* Account, and in the (*h*) 747th Year of the *Æra* of *Nabonassar*.

109. During this Time the Want of a King in *Israel* could not but occasion the utmost Confusion, insomuch that a Party of Men being weary of it, at last place *Zechariah* the Son of *Jeroboam* upon the Throne. He was a wicked King, and follow'd the (*i*) Steps of his Ancestors, but he did not live long to enjoy the Government. For as one Party was for him, so another was against him, which was (*k*) headed by *Shallum* the Son of *Jabesh*. It is uncertain who he was, or what was the Pretence of his Conspiracy; but he carried it on privately and subtilly, until he was strong enough to compass his Ends, and then making an open Assault upon the King's Person, he kill'd him, and so seiz'd upon the Throne. Thus notwithstanding their perpetual Provocations, GOD faithfully kept his Promise, which he had made to *Jehu*, that (*l*) his Sons of the fourth Generation, *Jehoahaz*, *Jehoash*, *Jeroboam* and *Zechariah* should sit upon the Throne of *Israel*. But now this *Shallum* put an End to this Family, and so fulfill'd (*m*) the Prophesy of *Hosea*, *Yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.* Thus also (*n*) the Prophesy of *Amos* was fulfill'd, *The sanctuaries of Israel shall be laid waste, and I will rise up against the house of Jeroboam with the sword.*

Anno ante CHRISTUM 769.

110. But it was not long, before *Shallum* was serv'd, as he had serv'd his Predecessor. The Kingdom was then infested with civil Wars, and *Menahem* (*o*) was the General of all the Forces of King *Zechariah*, and employ'd to reduce the Kingdom to his Obedience, and was besieging *Tirzah* for this Purpose. *Tirzah* was a large City and of great Consequence, having once been the Metropolis of the Kingdom. *Menahem* hearing what *Shallum* had done, raises the Siege of *Tirzah*, and marches directly to *Samaria*, where he beats the Army of *Shallum*, puts him to the Sword, and makes himself King by his own Authority. Thus *Shallum* reign'd but a Month, and what he got by Violence, was lost in the same Manner. After this Victory *Menahem* marches again to the Siege of *Tirzah*, not as their General but as their King. The Inhabitants, knowing he had no Title to the Kingdom, refus'd to open their Gates to him; so that he took it by Force and spoil'd it, and all the Country round about till he came to *Tiphsah*. Being flush'd with Success, and these Inhabitants acting like the other, he took this Town also in the same Manner, but used them more cruelly. For he put all to the Sword, without sparing Man, Woman or Child, to the highest Degree of Cruelty (as *Josephus* saith) that ever was heard of; for he exercis'd that mercileſs Rigor and Inhumanity toward his own Country men, which would have been unpardonable toward the worst of *Barbarians* themselves. By these Methods he thought to terrify the whole Kingdom, that none might dare to withstand him. He reign'd ten Years over *Israel*, but (*p*) his Reign was not much easier afterward, than it was at first; so that tho' his Name signifies *A Comforter*, yet his Actions shew him to be the worst of Tyrants.

Anno ante CHRISTUM 768.

111. The *Assyrian* Monarchy had now been quiet for above an hundred and fifty Years from the Time that (*q*) *Zerah* the *Cushite* had been their General, in the Reign of *Asa* King of *Judah*; but now they begin to stir. For *Pul* their Emperor, resolving to take the Advantage of these Distractions, marches with his Army, and invades the Kingdom of *Israel* (*r*) on the other Side of *Jordan*, which lay nearest to *Babylon*. Here he makes a terrible Havock of the *Reubenites*, the *Gadites*, and the half Tribe of *Manasseh*, and was (*s*) the first that began the Transportation of them out of their own Country. He had now reign'd one and forty Years, and was the Father of *Sardanapalus*, at whose Death the Monarchy was lost from the Family, and divided into two Parts, the *Assyrian* and the *Babylonian*. He was call'd *Sardanapalus* or *Sardan-Pul* with his Father's Name annex'd to his own, as *Merodach* King of *Babylon* was (*t*) call'd *Merodach-Baladan*, because he was the Son of *Baladan*. This *Pul* is call'd *Acracarnes* by *Julius Africanus*, *Ocrazapes* by *Eusebius*, *Cyndaraxes* by *Stephanus*, *Anacyndaraxes* by *Strabo*, *Arrianus* and *Suidas*, and *Anabaxares* by others. In the twenty second Year of his Reign the Prophet *Jonah* (*u*) preach'd against *Nineveh*, and therefore

(*e*) *From the* Julian Period *for the Year of* CHRIST 1, *or* 4714, *subtract the* Julian Period *for the Year preceding the first* Olympiad, *or* 3937, *the Remainder is* 777. *This being divided by* 4, *the Quotient is* 194, *and the Remainder* 1; *which shews, that* 194 Olympiads *had been compleatly past, and this was the* first *Year of the* 195th: Beverigii *Institutiones Chronologicæ, lib.* 2. *cap.* 14. (*f*) Idem, *lib.* 2. *cap.* 13. (*g*) *Ibid.* (*h*) Idem, *lib.* 2. *cap.* 16. (*i*) 2 Kings 15. 8, 9. (*k*) 2 Kings 15. 10. (*l*) 2 Kings 15. 11, 12. (*m*) Hosea 1. 4. (*n*) Amos 7. 8, 9. (*o*) 1 Kings 15. 13, 14, 15. (*p*) Josephus *Jewish Antiq. Book* 9. *Chap.* 11. (*q*) 2 Chron. 14. 9, 10. (*r*) 1 Chron. 5. 26. (*s*) Abarbinel *on* 1 Chron. 5. 26. (*t*) Isai. 39. 1. (*u*) Jonah *Chap.* 3.

he

he was the King, who *proclaimed a faſt, aroſe from his throne, laid his Robe from him, cover'd* himſelf *with ſackloth, ſate in aſhes*, and publiſh'd this Decree by the Advice of his Nobles, *Let neither man nor beaſt, herd nor flock taſte any thing, let them not feed, nor drink water. But let man and beaſt be covered with ſackcloth, and cry mightily unto* GOD; *yea, let them turn every one from his evil way, and from the violence that is in their hands.* And accordingly GOD *ſaw their works, and* GOD *repented of the evil, that he ſaid he would do unto them; and he did it not*; and ſeems in particular to bleſs this King for his Piety with a Courſe of Proſperity, as long as he liv'd. As theſe Kings ſometimes reſided at *Babylon*, and ſometimes at *Nineveh*, ſo it is probable, that he, to avoid GOD's Judgments, remov'd from *Nineveh* to *Babylon*, where he ſtaid the remaining Part of his Reign; which made him lie more conveniently to attack the *Iſraelites* on the other Side of *Jordan*. Thus did *the men of Nineveh riſe up in judgment againſt the men of that generation*. A Pagan Nation that repented, was rais'd up by GOD to take Vengeance on *Iſrael*, which continu'd impenitent; and a merciful Emperor was the Inſtrument to humble a cruel Tyrant. *Menahem* the King of *Iſrael* was in a great ſtraight what to do at this Juncture. He knew, that if he march'd againſt the *Aſſyrians* with his whole Army, he was ſo hated for his Cruelty, that his own Subjects would revolt from him; and if he did not, the *Aſſyrian* Army would overrun the Country. In this Difficulty he ſends Ambaſſadors to the King of *Aſſyria* to treat with him not only of a Peace, but to purchaſe his Friendſhip, ſo as to eſtabliſh his own Authority in his Kingdom. The Terms agreed upon were, that the King of *Aſſyria* ſhould keep all the Spoil and Captives, that he had got, for his own Uſe, and *Menahem* ſhould give a thouſand Talents, to be divided (*x*) equally among all the Soldiers of the *Aſſyrian* Army. As therefore they receiv'd fifty Shekels for each Man, and (*y*) three thouſand Shekels make a Talent, ſo it is (*z*) obſervable from thence, that the *Aſſyrian* Army conſiſted of threeſcore thouſand Men. *Menahem* now thinking it high Time to ingratiate himſelf with the People, eaſes the common Sort of the Tax, and (*a*) lays it upon the Rich, according to the Proportion of their Wealth; which being rais'd, he gives it to the King of *Aſſyria*, who returns back to *Babylon* flush'd with all the Effects of a Victory, without ſtriking a Stroke. Beſide this, *Menahem* had a farther End in giving ſo much Money to the King of *Aſſyria*, which was (*b*) *to confirm the kingdom in his hand*, or to enter into a League offenſive and defenſive with him againſt his own rebellious Subjects; which was the viſible Reaſon of his Continuing ſo long in the Poſſeſſion of the Throne. *Hoſea* (*c*) upbraids them for this Action in theſe Words, *When Ephraim ſaw ſickneſs, and Judah ſaw his wound, then went Ephraim to the Aſſyrian, and ſent to* the King that ſhould plead, or fight for him; *yet could he not heal you, nor cure you of your wound.* This he frequently (*d*) taxes them with, and (*e*) frequently threatens them for the ſame, that therefore the (*f*) *Aſſyrian ſhould be their king*, and (*g*) *they* ſhould *eat unclean things in the land of Aſſyria*; which was all fullfill'd, when (*h*) *Shalmanezer* carried them away Captives into that Land.

112. The Year after this, *Pul* the King of *Aſſyria* dies, in a good old Age, bleſs'd with Proſperity, and leaving his Empire in a wealthy and flouriſhing Condition to his Son *Sardan-Pul* or *Sardanapalus*, who govern'd it for twenty Years. In the Beginning of his Reign he ſeems to be an active Prince; for it is ſaid, that (*i*) he built *Anchialus* and *Tarſus* in one Day, or rather repair'd the Ruins of both at the ſame Time. Theſe were two Towns in *Cilicia*; and the firſt of theſe in Gratitude for his Kindneſs erected a Stately Tomb, and ſet up his Statue to preſerve his Memory, when it might have given an Offence to their new Governors. After this we do not find, that he did any thing remarkable; but thinking that a conſtant Courſe of Proſperity was entail'd upon him, he gave himſelf to all Manner of Effeminacy and Idleneſs, which was the Ruin of him and his Kingdom, as will be mention'd in its proper Place. Anno ante CHRISTUM 766.

113. After *Menahem* had reign'd ten Years in *Iſrael*, he died, leaving (*k*) his Son *Pekahiah* to ſucceed him. The Kingdom of *Iſrael* was at this Time involv'd in ſuch great Troubles and Confuſions, that it was a Year before *Pekahiah* his Son could ſucceed him. This is evident, becauſe (*l*) *Menahem* began to reign over *Iſrael* in the nine and thirtieth Year of *Azariah* or *Uzziah* King of *Judah*, and reign'd ten Years; ſo that died in the nine and fortieth Year of that Anno ante CHRISTUM 758.

(*x*) 2 Kings 15. 19, 20. *where the Words* Verſe 20 *in the* Hebrew *run exactly thus*, To give to the King of *Aſſyria* fifty Shekels of Silver for each Man. (*y*) *Biſhop* Cumberland's *Weights and Meaſures, Chap.* 4. *Biſhop* Patrick *on* Exod. 28. 24. (*z*) *For the* Shekels *of* 1000 Talents, *or* 3000000, *being divided at the Rate of* 50 Shekels *for each Man, leaves* 60000 *for the Number of them in all.* (*a*) 2 Kings 15. 20. (*b*) 2 Kings 16. 19. (*c*) Hoſea 5. 13. (*d*) Hoſea 7. 11, *and* 8. 9. (*e*) Hoſea 5. 14, 15. (*f*) Hoſea 11. 5. (*g*) Hoſea 9. 3. (*h*) 1 Kings *Chap.* 17 *throughout.* (*i*) Athenæi *Deipnoſophiſta, lib.* 12. *cap.* 12. (*k*) 2 Kings 15. 22, 23, 24. (*l*) 2 Kings 15. 17.

King's

King's Reign, and yet it was (*m*) the fiftieth Year of the ſame King, before *Pekahiah* began to reign over *Iſrael* in *Samaria*. What was the Cauſe of this *Interregnum* for a Year is not well known. The moſt probable is the Intereſt of his Succeſſor, who might raiſe a Party to keep him out of the Throne; which ſoon after grew ſo ſtrong as to take away his Life. However, all his Troubles did not make him better; for he was the wicked Son of a wicked Father, and he only ſurviv'd him for two Years; ſo that his Reign was ſhort, and he periſh'd by ſuch a Conſpiracy as his Father had made againſt *Shallum*. *Joſephus* ſaith, that (*n*) he was cut to Pieces with ſeveral of his Friends about him at a publick Feaſt, by the treaſonable Practice of *Pekah* the Son of *Remaliah*, one of his principal Officers, who ſeiz'd upon the Government, and reign'd about twenty Years; and at laſt he left it a difficult Queſtion to determine, Whether he was more remarkable for his Impiety toward GOD, or for his Injuſtice toward Man. So that *Joſephus* ſeems to be of the Opinion, that *Argob* and *Arieh*, and the fifty *Gileadites* mention'd to be with them, were Courtiers and Guards about the King, and were all ſlain at that Time. Others (*o*) think, that the King was a *Gadite*, and that *Pekah* the Son of *Remaliah* was a *Gileadite*; ſo that theſe two great Men aſſiſted him in the Conſpiracy, and the *Gileadites* join'd with them in the Execution of it.

Anno ante CHRISTUM 756.

114. The Victories and long Proſperity of *Uzziah* King of *Judah* make him proud. The (*p*) *Text* ſaith, that his Heart was lifted up to his Deſtruction, or the Loſs of all his Authority; ſo that he could act no longer as King, but was forc'd to place his Son *Jotham* to reign in his Stead. In his Pride he reſolves to take upon him not only the Office of a King, but alſo the Office of a Prieſt, and ſo he loſt both. For this Purpoſe he goes into the Temple of the LORD to burn Incenſe upon the Altar, which was before the Holy of Holies. It is hard to give an Account, what ſhould tempt him to this Folly. Some think, that he had a vain Ambition to imitate the heathen Princes, who in many Places executed the Prieſts Office. Others think, that he was puff'd up with Pride, becauſe he had not only a Son *Jotham*, but a Grandſon alſo. But the moſt probable Reaſon might be, (*q*) becauſe his Wife was *Jeruſhah* the Daughter of *Zadok* the High Prieſt; and therefore as he was related to the Family, he might think, that he had alſo a Right to the Office. Upon this his Nephew *Azariah* takes fourſcore Men with him, who had a Zeal for the Honour of GOD, and went into the Temple with a full Reſolution to prevent it. This they attempt by all the Intreaties and Arguments, that they were Maſters of. They repreſent to him, that he invaded the Office of the Prieſts, who were conſecrated to this Service, but he was not, and therefore he ought not to meddle with it; that he ſhould get no Honour, but loſe very much, by Aſpiring to this Dignity, which GOD had plac'd in other Hands; and that he had gone too far already, and offended the divine Majeſty by Going into the Holy Place, and therefore they beſeech him to proceed no farther, and probably ſurrounded the Altar, ſo that he could not come to it without offering Violence to them. All this had no Effect upon King *Uzziah*, but rather put him into a greater Paſſion, becauſe he was hinder'd in what he intended; and whilſt he preſs'd forward for ſuch a raſh Purpoſe, the Leproſy appear'd in his Forehead, where it could not be conceal'd, but was evident to all that endeavour'd to keep him from the Altar. This makes them more intent to hinder him; and as ſoon as he was ſenſible of it, he himſelf haſted to be gone, ſo that there needed no more Arguments for this Purpoſe; and he could not but acknowledge the Juſtice of GOD on his Preſumption, and was afraid of a worſe Puniſhment, if he had ſtay'd there any longer. Now in this Caſe it was a Part of the Law of *Moſes*, that every (*r*) Leper was an unclean Perſon, and every one that (*s*) touch'd him, or any of his Clothes was unclean; and therefore (*t*) whilſt they were in the Wilderneſs, all ſuch Perſons were excluded out of the Camp, and (*u*) when they were in the Land of *Canaan* they were alſo excluded from the wall'd Cities. For this Reaſon he was (*x*) remov'd to a private Country Houſe, where he was ſhut up from all Converſation of Men, and ſo continu'd as long as he liv'd, whilſt his Son *Jotham* not only manag'd all the Affairs of his Family, but he alſo govern'd the People as a King during the Illneſs of his Father.

Anno ante CHRISTUM 755.

115. It is certain that the Smiting of *Uzziah* with the Leproſy happen'd in the laſt Year of his Reign and not before, and it will evidently appear ſo to be by Solving two Difficulties in *Chronology*, which ariſe from the Text, (*y*) where it is ſaid, that *Hoſhea ſlew Pekah in the twentieth year of Jotham's* Reign. The firſt Queſtion is, How that can be ſaid to be done in *Jotham's* twentieth Year, when it is certain, (*z*) that he reign'd but ſixteen Years in all? In anſwer to this we muſt

(*m*) 2 Kings 15. 23. (*n*) *Jewiſh Antiquities Book* 9. *Chap.* 11. (*o*) Lightfoot, *Vol.* 1. *Page* 100. (*p*) 2 Chron. 26. 16. (*q*) 2 Kings 15. 32, 33. 2 Chron 27. 1. (*r*) Levit. 13. 45, 46. (*s*) Levit. 15. 1 *to* 13. (*t*) Num. 12. 10 *to the End.* (*u*) Maimonides *in* Biath Mikdaſh, *per.* 3. (*x*) 2 Kings 15. 5. 2 Chron. 26. 21. (*y*) 2 Kings 15. 30. (*z*) 2 Kings 15. 33. 2 Chron. 27. 1.

conſider, That we are there told, how (*a*) *Pekah* loſeth all *Gilead* and *Galilee* before he died, and that he was ſlain by the Sword, ſo that Revenge is now taking upon *Pekah* for all his Cruelty againſt *Judah*. Now this Cruelty began in *Jotham*'s Time, and therefore it is reckon'd from *Jotham*'s Reign. Beſides, this Revenge is not taken for the Sake of *Ahaz*, who provok'd GOD to ſend more Judgments, but for the Piety of *Jotham*, who prevail'd with GOD to think upon Mercy. In the Slaughter of *Pekah* GOD avengeth (*b*) the Slaughter and Miſery that he had caus'd in *Judah*; for he had ſlain an hundred and twenty thouſand of them in one Day. Now *Ahaz* had caus'd this Wrath upon the People by Seducing them to Idolatry; and therefore when GOD avengeth this Injury of his People upon *Pekah*, the Time of it is computed not from *Ahaz*, who had caus'd the Miſchief, and was then alive, but from *Jotham*, who was holy and upright, tho' then in the Grave. The other Difficulty is, that if *Pekah* began to reign in the two and fiftieth or laſt (*c*) Year of *Uzziah*, and if *Jotham* began to reign in the ſecond (*d*) Year of *Pekah*, then the twentieth Year of *Pekah*, when *Hoſhea* ſlew him, was but the nineteenth of *Jotham* and not the twentieth. In Anſwer to this we muſt obſerve, that the Reign of *Jotham* hath a double Date, either from the Death of his Father *Uzziah*, or from his being ſmitten with Leproſy. If we reckon from the Death of his Father, when he reign'd in his own Right, then his twentieth Year was but the nineteenth Year of *Pekah*; but if we reckon it from the Time, that his Father was ſmitten with Leproſy, then the twentieth Year of the one will be the twentieth Year of the other, and ſo they began to reign together in the (*e*) fifty ſecond or laſt Year of his Father *Uzziah*, and in his Father's Right. And here (*f*) the holy Text doth clearly place it, *The* LORD *ſmote the king with leproſy, ſo that he was a leper unto the day of his death, and Jotham the kings ſon was over the houſe judging the people of the land.*

116. In this laſt (*g*) Year of King *Uzziah*'s Reign, the Prophet *Iſaiah* ſees the Glory of the LORD in the Temple, when it was fill'd with Smoke, as a Sign that it ſhould be deſtroy'd; and the Angels call'd *Seraphims* or *Burning* Creatures do proclaim the *Trinity* and ſay, *Holy, Holy, Holy is the* LORD *of hoſts, the whole earth is full of his glory.* Upon this he is ſent with a Commiſſion to declare the Obſtinacy of the *Jews*, and their utter Deſolation as the Effect thereof. The Words are repeated in (*h*) each of the *Evangeliſts*, in the *Acts* of the *Apoſtles*, and by St. *Paul* in the Epiſtle to the *Romans*: *Go, and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.* Upon this the Prophet asks, *How long* ſhall this Obſtinancy continue? And the Anſwer is, *Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate, and the* LORD ſhall *have removed men far away*, and (*i*) the forſaken Women or Widows *are multiplied in the land.* This many interpret of the *Babyloniſh* Captivity. But ſince the Obſtinacy of the *Jews* is ſo often blam'd in the *New Teſtament*, in the Words of the Prophet before mention'd, we may rather refer the Accompliſhment of this Threatning to the final Deſtruction of *Jeruſalem* by the *Romans*. However the Prophet tells us, that the *Jews* ſhall be call'd again, they *ſhall return* unto the LORD, and ſhall be holy to him, like the *Tenth* or *Tythes* in the Law, which were eaten by the Prieſts, and *the holy ſeed ſhall be* (*k*) the *Prop* or *Support* thereof. Some reckon, that *the holy ſeed* ſignified many pious and good Men, for whoſe Sake GOD would have Mercy on the Nation. But as St. *John* (*l*) quotes the Verſe before mention'd, and adds, *Theſe things ſaid Eſaias, when he ſaw the glory* of CHRIST, *and ſpake of him*; ſo we may conclude, that the Glory which he ſaw of him, was what he mentions in the firſt Part of the Chapter, or the *Glory* of JEHOVAH, the eternal and infinite GOD: And that he ſpoke of him in this latter Part, that (*m*) *the holy ſeed*, which ſhould be born of the *Virgin Mary*, and be call'd the SON of GOD, this *Oak* or (*n*) *Branch*, ſhould in due Time be the Support of this his People, and (*o*) *they* ſhould *ſtay themſelves upon* this GOD *of Iſrael*, whoſe *Name is The* LORD *of hoſts.*

117. In this laſt Year of the (*p*) Reign of *Uzziah*, his Son *Jotham* began to reign. His Mother was the Daughter of *Zadok* the High Prieſt; and as he had the beſt of Education, ſo he was the beſt of Kings. He is (*q*) ſaid to *do that which is right in the ſight of the* LORD, *according to all* Anno ante CHRISTUM 755.

(*a*) 2 Kings 15. 29. (*b*) 2 Chron. 28. 6. (*c*) 2 Kings 15. 27. (*d*) 2 Kings 15. 32. (*e*) 2 Kings 15. 5. (*f*) 2 Chron. 26. 21. (*g*) Iſai. 6. 1, 2, 3, 4. (*h*) Iſai. 6. 9, 10. Matth. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8. (*i*) Iſai. 6. 12. *The Word* עזובת *is the Participle in* Pahul *of the feminine Gender, and will therefore bear this Interpretation; and it may be farther juſtified from a like Expreſſion*, Exod. 23. 29. ורבה עליך חית השרה, And the beaſts of the earth increaſe upon thee. (*k*) מצבתה, *See* Buxtorf's Lexicon *in* יצב. (*l*) John 12. 40, 41. (*m*) Luke 1. 35. (*n*) Iſai. 4. 2, *and* 11. 1. Jer. 23. 5, 6, *and* 33. 15, 16. (*o*) Iſai. 48. 2, *and* 50. 10. (*p*) 2 Kings 15. 5. (*q*) 2 Kings 15. 33, 34. 2 Chron. 27. 1, 2.

that

that his father Uzziah did. His Father *Uzziah* had but one Fault recorded, which was his Presuming to offer Incense in the Temple, thinking he might have a Right to it, as marrying the Daughter of the High Priest. But his Son *Jotham* took Warning by his Father's Miscarriage, and (*r*) tho' he was the Grandson of this High Priest, and in Reality of his Blood; yet (*s*) he wav'd this Privilege, and did not once presume to enter into the Temple for this Purpose; so that there is not the least Blemish recorded throughout his whole Reign, as there is of the best Kings of *Judah*. His People were wicked, which was a great Hindrance to his good Designs. For (*t*) *the high places were not removed*, where the People continu'd to *sacrifice and burn incense* to the LORD, tho' contrary to his Law, who had declar'd that all this Service should only be perform'd at *Jerusalem*. It is probable, that he intended to reform this Abuse, but it was not in his Power; and the Doing of it was reserv'd for his Grandson *Hezekiah*. For this Purpose he sets himself to the Repairing of the Temple, particularly *the* (*u*) *high gate of the house of the* LORD, which (*x*) was between the Temple and the Palace, and the Way by which he himself must come up to worship. This was built at first by *Solomon*, but many think, that he added a very glorious and magnificent Structure to it. It is probable, that this was done in the fifth Year of his Reign, and the Solving a Difficulty concerning the Age of *Hezekiah* may lead us to this Conjecture. The Difficulty is this: His Son *Ahaz was* (*y*) *twenty years old, when he began to reign, and he reigned sixteen Years*, so that he died, when he was six and thirty Years old; and *Hezekiah his son* (*z*) *reigned in his stead, who was five and twenty years old when he began to reign*, and therefore could be but eleven Years younger than his Father. To solve this Difficulty the famous *Bochart* tells us, (*a*) That tho' such Instances are unusual, yet they sometimes happen, and of these he mentions several. Others take other Methods, of which (*b*) Bishop *Patrick* hath given us a particular Account, and at last leaves it very doubtful. However all these suppose, that *Hezekiah* did not begin to reign till the Death of *Ahaz*; and therefore the Difficulty is much increas'd, when we consider, that he reign'd two Years before the Death of his Father. For (*c*) he began to reign in the third Year of *Hoshea* the Son of *Elah*; and (*d*) as he began in the twelfth Year of *Ahaz*, so it is evident, that *Hezekiah* began in his fourteenth Year, and so reign'd two or three Years with his Father *Ahaz*; and according to this Account there can be but nine Years Distance between the Age of the one and the other. To solve this Difficulty it is observable, that the (*e*) Words both in *Kings* and *Chronicles* may be thus translated, *Hezekiah was the son of the five and twentieth year, when he began to reign*; and so it may not refer to the Age of his Life, but to some other remarkable Transaction, which may be guess'd at from the Context. We have already had an Instance of this Nature in *Ahaziah* King of *Judah*, which I cannot but repeat on this Occasion. He is said to be (*f*) *two and forty years old, when he began to reign.* His Father *Joram* (*g*) *was thirty and two years old, when he began to reign, and he reigned eight years*; so that he was forty Years old when he died, and as soon as he was dead the Inhabitants of *Jerusalem* set up his Son *Ahaziah* on the Throne, who according to this Account was two Years older than his Father. It is therefore the Meaning of this Text, that *Ahaziah* was *the Son of the two and fortieth Year* when he began to reign, not from the Date of his Life, but from the Setting up the Kingdom of *Israel* in the House of *Omri*, whose Works he follow'd, and to whom he was related, as hath been already mention'd. Thus *Hezekiah* was (*h*) *the Son of the five and twentieth year*, not from his Birth, but from some other *Epocha*, which we may gather from (*i*) the following History. His first Action *in the first year of his reign and the first month*, was his *opening the doors of the house of the* LORD, *and repairing* them, and *bringing* in the *Levites* to attend on the Service of the Temple, of which we have a large Account in two whole Chapters. This was done at that Time, and therefore the *five and twenty* Years refer us to the Time, when it was first intended by his Grandfather *Jotham*, and he began to repair and beautify the Temple for this Purpose, which accordingly happen'd in the fifth Year of his Reign.

Anno ante CHRISTUM 751.

118. As this happen'd in *Asia*, so it is remarkable, that the Building of *Rome* in *Europe*, from whence the famous *Æra* throughout the whole Empire began, happen'd in the same Year. This was in the four hundred and twenty eighth Year after the Taking of *Troy* by the *Greeks*, and the first Year of the seventh *Olympiad* in that Nation. There are (*k*) two Accounts, *viz.* the *Varronian* Account, and the *Capitolian* Account. The *Varronian*

(*r*) 2 Kings 15. 32. 2 Chron. 27. 1. (*s*) 2 Chron. 27. 2. (*t*) 2 Kings 15. 35. (*u*) 2 Kings 15. 35. 2 Chron. 27. 3. (*x*) 2 Chron. 23. 20. (*y*) 2 Kings 16. 2. 2 Chron. 28. 1. (*z*) 2 Chron. 28. 27. 2 Kings 16. 20. (*a*) Bocharti *Epist. ad* Carbonellum, *pag.* 920. (*b*) *On* 2 Kings 18. 2. (*c*) 2 Kings 18. 1. (*d*) 2 Kings 17. 1. (*e*) 2 Kings 18. 2. 2 Chron. 29. 1. (*f*) 2 Chron. 22. 1. (*g*) 2 Kings 6. 17. 2 Chron. 21. 20. (*h*) בן עשרים וחמש שנה, 2 Kings 18. 2. *and* 2 Chron. 29. 2. (*i*) 2 Chron. 29. 3 *to the End, and* 30 *throughout.* (*k*) Beverigii Chronologia, *lib.* 2. *cap.* 13.

places

places it the Year before, and the *Capitolian* places it this Year; but both theſe may be eaſily reconciled. It was cuſtomary in thoſe Times, when they began to build a City, to go round it with a Plow, and to make a Furrow where the Walls were to be built, but to leave a void Space for the Gates. The Year before, they thus mark'd out the City, digg'd the Foundation for the Walls, and provided Stones, Timber and other Materials; and this Year they laid the Foundation; ſo that the Computation might eaſily be begun from either Year, tho' the *Capitolian* is the general Account. The Story is this: After the (*l*) Taking of *Troy*, *Æneas* with his Son *Aſcanius*, and as many Men as he could get together, ſail'd to *Italy*. *Æneas* landing in *Italy* was (*m*) at firſt oppos'd by *Latinus* King of the *Latines* or *Aborigines*, who being beaten in a Battle makes Peace with him, and admits him and his Men to live in his Kingdom. This Provoking *Turnus* the King of the *Rutuli*, occaſion'd a freſh War, in which *Æneas* killing *Turnus* with his own Hand was ſo reſpected by *Latinus*, that he gave him *Lavinia* his only Child for a Wife. When *Æneas* was dead, his Wife *Lavinia* being great with Child, and fearing the Power of *Aſcanius*, fled into the Woods, where ſhe was deliver'd of a Son call'd *Silvius* for this Reaſon, and alſo *Poſthumus*, becauſe he was born after his Father's Funeral. This Flight and Hardſhip of *Lavinia* was ſo reſented by the People, that *Aſcanius* was oblig'd to recal her, and did ever after treat her as a Queen and a Mother, and caus'd her Son *Silvius Poſthumus* to be honourably educated. After this, *Aſcanius*, to avoid all Occaſions of Diſagreement, left to his Mother-in-Law the City of *Lavinium*, which *Æneas* had built, and call'd after her Name; and built the City call'd *Alba-longa*, where he reign'd, and ſeem'd to be very much delighted with the Situation of the Place. After the Death of *Aſcanius* there happen'd a Contention between *Silvius* the Son of *Æneas*, and *Iulus* the Son of *Aſcanius* about the Kingdom; but the Relations of *Lavinia* having a great Intereſt in the Country, the Matter was amically compos'd, that *Silvius Poſthumus* ſhould enjoy the Kingdom, and *Iulus* ſhould enjoy the Prieſthood, and ſo the Kingdom continu'd in the other Family for many Generations, and every ſucceeding King was accordingly call'd *Silvius*. Of this Race *Latinus* the Grandſon founded many Towns in the Borders of *Latium*, who ſtanding very much upon the Honour of their Original, were afterward call'd *Priſci Latini*. *Tiberinus*, another of the ſame Race, is ſuppos'd by ſome to have given the Name to (*n*) the River *Tiber*. The Mountain of *Aventinus* is ſuppos'd to be call'd (*o*) ſo from *Aventinus*, another of that Family, who was buried there. *Julius* the Brother of *Aventinus* is reckon'd to be the Father of another *Julius*, and Grandfather of *Julius Proculus*, who left *Alba* and dwelt with *Romulus* in *Rome*. *Numitor* the eldeſt Son of *Procas* was depriv'd of his Kingdom by his Brother *Amulius*, by whom alſo his Son *Ægeſthus* was ſlain, and *Ilia* his Daughter was made a Prieſteſs of the Goddeſs *Veſta*, that ſo the Race of *Numitor* might be cut off, ſhe being hereby oblig'd to a perpetual Virginity. However, a Soldier found Means to get her with Child, and to conceal the Diſgrace, the Report was, that this was done by *Mars* the God of War. At laſt ſhe was deliver'd of two Children *Romulus* and *Remus*, whom their Uncle *Amulius* commanded to be drown'd, and their Mother to be bury'd alive; which was the Puniſhment that the Law inflicted, when the *Veſtal* Virgins broke their Chaſtity. It is uncertain, whether this Puniſhment was inflicted, or the Mother was pardon'd at the Intreaty of *Antho* the Daughter of *Amulius*. The Children were commanded to be thrown into the River *Tiber* and drown'd; but the Stream being low, and the Shore deep with Mud, they were left in the Flags. It happen'd, that a Woman call'd *Lupa* found them before they were dead, and ſuckled them, which gave Occaſion to the Story, that they were nurs'd by a ſhe Wolf, who bringing them home to *Fauſtulus* the King's Shepherd at that Time, he gives the Charge of them to his Wife *Laurentia*, and ſo they were both preſerv'd. As ſoon as they came of a fit Age, they liv'd Shepherds Lives, and being naturally of valiant Tempers, they began, like *Nimrod*, at firſt to hunt wild Beaſts, and then to ſeize on thoſe who plunder'd the Country, and divide the Booty among the Shepherds. By this Method they gather'd a great Number of Youth together, who were employ'd ſometimes in Hunting, ſometimes in ſeizing of Thieves, and ſometimes in other warlike Paſtimes and Diverſions. A Company of Robbers inrag'd at this, ſet upon *Romulus* and *Remus*. *Romulus* defends himſelf, and *Remus* is taken Priſoner, and deliver'd to King *Amulius* to be put to Death, under Pretence of Robbing the Fields of their Grandfather *Numitor*. *Amulius* ſends *Remus* to *Numitor* to be executed for the Fact. In the mean Time *Fauſtulus* knowing the former Decree of *Amulius* to kill the two Brothers, and that it happen'd to be at the Time when he ſav'd them, he had a full Perſuaſion that theſe were the two, but was unwilling to diſcover it till a fit Opportunity preſented. *Remus* be-

(*l*) *Sir* Walter Raleigh's *Hiſtory of the World*, *Book* 2. *Chap.* 24. *Sect.* 4. (*m*) Dionyſius Halicarnaſſenſis, *lib.* 1. (*n*) *So it is in* Livy, *but* Virgil *hath it otherwiſe.* (*o*) Virgil *alſo gives a different Account of this.*

ing

ing brought to *Numitor*, who hearing that they were Twins, and comparing their Age and Temper, he concludes, that they muſt be his Grandchildren; and upon Inquiry, he was ſo far confirm'd in it, that he could hardly forbear to ſpeak of it. However they carry on a Plot againſt *Amulius*, that *Romulus* ſhould bring his Men privately into the City, and when they were all got together, they ſhould attack *Amulius*'s Palace on a ſudden; and *Remus* ſhould aſſiſt him with all the Forces, that he could get together, into the Houſe of *Numitor*. The Plot ſucceeds, *Amulius* is kill'd, and (as *Lucius Florus* ſaith) thrown down from the Top of the Palace. *Numitor* congratulates his two Grandchildren upon this Succeſs, and declares in a full Aſſembly the Wickedneſs of his Brother *Amulius* to him, that theſe were his two Grandchildren, how they were born, how they were bred up, and how they came to be diſcover'd; that *Amulius* was kill'd, and he was the Contriver of it. The Multitude immediately declare *Numitor* their King, and had *Romulus* and *Remus* in the greateſt Eſteem. And now, to perpetuate the Memory of their Preſervation, they reſolve to build a City in the Place where they were preſerv'd. The *Albanians*, *Latins* and Shepherds agree to aſſiſt them in it, with a firm Perſuaſion, that the other Towns in *Italy* would in Time give Way to it. Theſe being Twins, and it not being known who was the eldeſt, they agree to determine by the Flight of Birds, who ſhould give the Name, and who ſhould reign firſt. *Romulus* goes to the Mount *Palatinus*, and *Remus* to the Mount *Aventinus* for this Purpoſe. *Remus* firſt ſees ſix Vultures, and *Romulus* after that ſees twelve. *Lucius Florus* ſaith, that *Romulus* by this got the better, and builds the City, being full of Hopes, that it would be remarkable for warlike Affairs, becauſe theſe were Birds accuſtom'd to Blood and Violence; and that at firſt they only ſurrounded it with a Trench, which when *Remus* made ſport at, and leap'd over it for this Purpoſe, he was kill'd, and as ſome thought, by the Command of his Brother *Romulus*. Thus he was the firſt Sacrifice, and dedicated it with his own Blood, as a Token of the Blood which ſhould be ſhed by this City in all future Ages. *Livy* and others report this as the Death of *Remus*; but they add another Story, which is, that a Diſpute aroſe concerning the Sovereignty. *Remus* claim'd it, becauſe he ſaw the firſt Vultures, and *Romulus* becauſe he ſaw the greateſt Number. This occaſion'd many hard Words, and ſo they fell from thence to Blows, when *Remus* was kill'd, whoſe Death put an effectual End to the Controverſy. *Romulus* being now to name the City, and be their King, would not call it *Romula* from his own Name, it being a Diminutive, but *Roma* or *Rome*, from whence his own Name was deriv'd, and which in *Greek* ſignifies *Strength*. When the City was thus built, it wanted Inhabitants. There was a Grove near, and *Romulus* orders it to be a Place of Refuge for all Malefactors. This brings together a great Number of Men from all Nations, and they who could live in no other Place were protected here. Thus (as *Florus* obſerves) *Romulus* gather'd together one Body out of various Elements, and ſo it came to be call'd *The People of Rome*. But this being a Company of Men, could laſt but for one Age, and therefore they deſire to marry among their Neighbours. This being refus'd, they take Wives by Force. For this Purpoſe they counterfeit Sports and Paſtimes; and when the Virgins came thither to ſee and divert themſelves, they were ſeiz'd by Force, and carry'd into the City, and ſo became Wives to thoſe who wanted them; which was an Act ſo like to that of the (*p*) *Benjamites* in the Time of the Judges, as if they had copy'd from the ſame Original. The Parents make Wars to bring back their Daughters, and ſome of their Towns were conquer'd upon this Occaſion. At laſt when the Wars rag'd more and more, the *Roman* Wives, who had been thus taken, come with their Hair torn, and in all the Poſtures of Sorrow, acquainting their Parents that they had been us'd civilly, and that if Matters were carry'd to ſuch Extremities, nothing could be expected on either Side but Ruin and Deſtruction. The Parents, being overcome with their Prayers, Tears and Arguments, lay aſide their Reſentments, and enter into a Treaty with their Sons-in-Law, which ſucceeded ſo well, that many of them came with all their Wealth and liv'd in *Rome*. So that from a ſmall Beginning, it gradually increas'd to be the Head and Seat of the *Roman* Empire, firſt in temporal and then in eccleſiaſtical Affairs; and what various Changes and Chances it hath ſuſtain'd, as alſo what Miſchiefs it hath occaſion'd in all Parts of the World, hath been the Subject of all ſucceeding Hiſtorians.

119. After *Jotham* King of *Judah* had built a Part of the Temple, and beautified and repair'd the reſt, his next Buſineſs was to ſet and keep all other things in Order, and to rectify what he found amiſs. Firſt, He built and repair'd the (*q*) Wall from the *Temple* toward the South, where the Tower of *Ophel* was ſituated. After this he built or repair'd ſeveral Cities, which were in the Mountains of *Judah*, and ſeveral Caſtles and Towers in the Foreſts; ſo that he took Care to fortify his Kingdom ſtrongly on all Sides againſt his Enemies.

(*p*) Judg. 21. 19 *to* 24. (*q*) 2 Chron. 27. 3.

120. About this Time (*r*) *Micah* utters the two first Chapters of his Prophesy, which he saw concerning *Jerusalem* and *Samaria*; in which he complains of their many Sins, particularly their Oppression, Injustice and Idolatry, and endeavours to stir them up to Repentance, as the only Method to avoid GOD's threatned Judgments. He is particularly said to prophesy in the Days of *Jotham*, *Ahaz*, and *Hezekiah*, but not in the Days of *Uzziah* like those already mention'd. He was a *Morasthite*, or of *Mareshah* in (*s*) the Tribe of *Judah* bordering upon the *Philistines*. He mourns sadly for the Captivity of the ten Tribes, which now drew near, and for the Misery of *Jerusalem*, which was not far off. He frequently useth (*t*) the Words of the Prophet *Isaiah*; but it is hard to guess in many Places, who spake them first. In some Parts of his Prophesy he is very obscure and terrible; and in other Places he is very plain and comfortable. He speaks glorious things of CHRIST, first (*u*) of his Ascension, and (*x*) then of his Kingdom. He names (*y*) the Town, where he should be born, (*z*) the Enlargement of his Church under the Gospel, his (*a*) Power in it, and (*b*) the Peace that should be under it. And as he mentions no particular historical Transactions; so it is difficult to tell what Chapters were deliver'd in each of the Kings Time. The only Way of Conjecture is this: As he (*c*) prophesied in *Jotham*'s Time; so we may place his two first Chapters there. And as (*d*) Part of his third Chapter is said by the Prophet *Jeremiah* (*e*) to have been spoken in the Days of *Hezekiah*; so the rest that follows may more probably be laid there, than in any other Place.

Anno ante CHRISTUM 750.

121. The first Enemy which was rais'd against *Jotham* was (*f*) the *Ammonites*. This People had (*g*) been intirely subdued by *David*, but by this Time they had recover'd so much Strength, that they invaded the Country of *Judah*. *Jotham* therefore marches against them, and drives them into their own Country, where they were reduc'd to such a Necessity, that to buy their Peace they were forc'd to pay every Year an hundred Talents of Silver, and ten thousand Measures of Wheat, and as many of Barley. This they did three Years, but afterward they found an Opportunity to ease themselves of this Burden, the Children of *Judah* being reduc'd to great Difficulties by other Enemies. For (*h*) in the last Year of his Reign *Rezin* the King of *Syria*, and *Pekah* the Son of *Remaliah* King of *Israel*, enter'd into a Confederacy against *Judah*, and made Preparations for War, which oblig'd *Jotham* (*i*) to march against them with his Army. What Success he had herein is uncertain, only the *Ammonites* took this Opportunity to throw off the Taxes impos'd upon them; and the Confederacy of these two Kings, thus began, reduc'd the Kingdom of *Judah* to the last Extremity, and *Jotham* was engag'd in Wars to the Time of his Death.

Anno ante CHRISTUM 743.
742.
741.
740.

122. The *Assyrian* Monarchy having continu'd 1300 Years, as (*m*) *Justin* tells us, or (*n*) upwards according to Dr. *Prideaux*, or (*o*) more particularly 1360 Years, as we are inform'd by *Diodorus Siculus*, was dissolv'd in the Reign of *Jotham*, at the Death of *Sardanapalus*, on the following Occasion. This Emperor, as (*p*) all the Historians tell us, exceeded all his Predecessors in Sloth and Luxury. He wallow'd in Pleasure and wanton Dalliances, he cloth'd himself in Woman's Attire, he spun fine Wool and Purple among his Concubines, and was seen of none out of his Family. He painted his Face, and deck'd his Body more like a Strumpet than a King; he imitated a Woman's Voice, and proceeded to such a Degree of Voluptuousness and sordid Uncleanness, that he compos'd Verses in Praise of his Manner of Life, with a Command that after his Death they should be inscrib'd on his Tomb. *Arbaces*, the General of the *Median* Forces, was stir'd up by *Belesis* the Governor of *Babylon* to destroy the *Assyrian* Empire; and they agreed among themselves, that if they could effect it, *Belesis* should enjoy *Babylon*, *Chaldea* and *Arabia*, and *Arbaces* should enjoy all the rest. *Belesis* was a *Babylonian* Priest, skill'd in Astrology and Divination, and constantly assur'd the other of Success; who being fully persuaded of the Truth of what was foretold, takes all possible Methods to effect it, enters into an Association with the rest of the Governors of the Provinces for this Purpose, and endeavours by Feasting and all sorts of Insinuations to gain their Affections. When all things were ripe, he corrupts one of the Eunuchs, by Giving him a Cup of Gold, to be introduc'd into the King's Presence; and seeing his

(*r*) Micah 1. 1. (*s*) Josh. 15. 44. 2 Chron. 11. 8, *and* 14. 9, 10. (*t*) *Compare* Micah 1. 2, *and* 6. 2, *and* Isai. 1. 2. Micah 1. 3. Isai. 26. 21. Micah 1. 11. Isai. 47. 3. Micah 1. 16. Isai. 22. 12. Micah 2. 2. Isai 5. 8. Micah 2. 6. Isai. 30. 10. Micah 4. 1, 2, 3, 4. Isai. 2. 2, 3, 4, 5, *and* Micah 7. 2, *and* Isai. 57. 1. (*u*) Micah 1. 13. (*x*) Micah 4. 8, 9, 10, *and* Micah 5. 4, 5, 6, 7. (*y*) Micah 5. 1, 2, 3. (*z*) Micah 4. 1, 2, 11, 12, 13. Micah 5. 8 *to the End*. (*a*) Micah 4. 3, 4. (*b*) Micah 4. 3, 4, 5. (*c*) Micah 1. 1. (*d*) Micah 3. 12. (*e*) Jerem. 26. 18. (*f*) 2 Chron. 27. 5, 6. (*g*) 2 Sam. 10 *throughout*, *and* 12. 26 *to the End*. (*h*) 2 Chron. [illegible] 37. (*i*) 2 Chron. 27. 7. (*m*) *Hist. lib.* 1. (*n*) *Historical Connexion in the Beginning*. (*o*) *Lib.* [illegible] *cap.* 2. (*p*) Diodorus Siculus & Justin. *ut supra*. Athenæi *Deipnosophista*, *lib.* 12. *cap.* 12.

Lasci-

Lasciviousness and Effeminacy, he despis'd him as a vile and worthless Wretch, and thought it much more easy to accomplish his Design. He declaring this to all his Acquaintance, they agree together, persuade the *Medes* to invade the *Assyrian* Empire, and draw in the *Persians* in Hope of Liberty to join in the Confederacy. *Belesis* also persuades the *Babylonians* to revolt, and gains the King of *Arabia*, who was his Friend, and had been his Guest, for a Confederate; and when they were united, their Army is reported to have consisted of four hundred thousand Men: Then they call a Council of War to consider what was fit to be done.

123. *Sardanapalus* is now rouz'd from his Sloth, and draws forth the Forces of the rest of the Provinces against the Enemy, whom he beats in three pitch'd Battles. In the first, he pursues them to the Mountains seventy Furlongs beyond *Nineveh*. In the second he beats them so, that they were upon the Point of returning Home, and were only prevail'd upon to stay by *Belesis*'s assuring them, that the Gods had promis'd to reward their Labours with the desir'd Success. In the third Fight *Arbaces* himself was wounded, and his Army pursu'd as far as the Mountains of *Babylon*. *Belesis* having now lost his Credit, could give general Promises no longer; and therefore lying all Night Stargazing in the open Field, he assur'd them the next Morning, that if they would continue together but five Days longer, the Gods had promis'd a mighty Change, and that every thing should take a different Turn. The Army being hardly persuaded to wait so long, News was brought on a sudden, that great Forces were at Hand to join the King from *Bactria*, which made it still worse; and *Arbaces* had nothing to do but to march against them, and by all Methods to persuade them to a Revolt, which succeeded even beyond their Hopes, and gave another Turn to the Face of Affairs. *Sardanapalus* knowing nothing of this, and puff'd up with his former Successes, was indulging his Sloth and Idleness, and preparing Beasts for Sacrifices, with Plenty of Wine, and other things necessary to feast and entertain his Soldiers. *Arbaces* having receiv'd Intelligence by Deserters, that the Army seem'd secure, and was already overcome with Surfeiting and Drunkenness, fell upon them on a sudden in the Night; and surprizing them in the utmost Confusion, he broke into the Camp, where he made a terrible Slaughter of most of them, and forc'd the rest into the City. Upon this *Sardanapalus*'s Courage fail'd him, and he commits the Charge of the whole Army to *Salamenus* the Queen's Brother, and takes upon himself to defend the City of *Nineveh*. *Arbaces* now pays him in his Turn, and defeats his Forces once in the open Field, and the second Time before the Walls of the City; in which last Engagement *Salamenus* was kill'd, and almost all his Army lost, being driven head-long into the River *Tigris*; so that the Number of the slain was so great, that the River was reported to have been dyed with Blood, and to have retain'd the Colour for a great Distance, and a long Course together.

124. *Sardanapalus* having no other Hopes, makes all necessary Preparations to sustain a Siege, which he was the more encourag'd to do by an antient Prophesy, *That* Nineveh *could never be taken by Force, till the River became its Enemy*; which he thought impossible, and therefore he resolv'd to hold out, till Succours, which he had sent for out of all his Provinces, should come to his Assistance. *Arbaces* on the other Hand was much encourag'd by his Success, and carries on the Siege with the utmost Vigour, which signified but little, because of the prodigious Strength of the Walls, being an hundred Feet high, and so broad, that three Chariots might go together upon them in a Rank, and especially because all imaginable Care had been taken to provide every thing necessary for a long Defence. The Siege lasted two Years without a prospect of Taking it on the one Side, or of Relief on the other. It happen'd the third Year, that the *Tigris* being overflow'd with continual Rains came up into a Part of the City, and tore down the Wall twenty Furlongs in Length. *Sardanapalus* hereupon concluding that the Oracle was accomplish'd, because the River was an apparent Enemy to the City, despair'd of Success; and therefore to prevent his Falling into the Hands of his exasperated Subjects, he caus'd (*q*) a large Pile of Wood to be made in the Court of his Palace, where he heap'd together all his Gold, Silver and Royal Apparel; and inclosing his Eunuchs and Concubines in an Apartment within the Pile, he caus'd it to be set on Fire, and burnt himself and them together, which the *Historians* (who (*r*) omit his Victories) represent as the only valiant Action of his Life. *Arbaces* and his Army being inform'd of this, enter'd thro' the Breach of the Wall, and took the City; upon which he was cloth'd with a Royal

Anno ante CHRISTUM 749.

Anno ante CHRISTUM 747.

(*q*) *Concerning this Pile* Athenæus *saith, that it was four hundred Feet high, upon which he had plac'd* 150 *golden Beds, and as many golden Tables: That he had plac'd in it some Millions of Talents of Gold and Silver, besides the richest Furniture of Purple, and the finest Garments; and that this Pile was fifteen Days in Burning. And* Diodorus Siculus *saith, That* Belesis *by Craft obtain'd Leave of* Arbaces *to carry off the Ashes, under Pretence of Building an Altar with it at* Babylon, *by which Means he gain'd an immense Treasure. But all this looks more like a* Romance *than a true* History. (*r*) Justin. *lib.* 1. Hoc solo imitatus virum. Athenæi *lib.* 12. *cap.* 12. Ὡς ἐνδὼ γεννάιως ἐτελεύτησε.

Robe,

Robe, and the ſole Authority was committed to him: which being done, he rewarded all his Followers according to their Merit, and being put in Mind of his Promiſe, he confirm'd *Beleſis* as Governor in Chief of *Babylonia*, *Chaldea* and *Arabia*, and took the reſt of the Empire to himſelf, which put an End to the *Aſſyrian* Monarchy.

125. When *Beleſis* came to *Babylon*, and was made their King or Emperor, being well skill'd in *Aſtronomy*, he ſet himſelf to rectify the *Chaldean* Year, which ſeems to have ſtood unalterable from the Flood till then. Their antient Year (*s*) conſiſted of three hundred and ſixty Days, or twelve Months, thirty Days to a Month. This being five Days and a Quarter leſs than the Revolution of the Sun to the ſame Point of the *Æquinox*, the *Egyptians* in the Time of *Thoth* their ſecond King, and Grandſon of *Ham*, added five Days to the Year, ſo that every Year conſiſted exactly of three hundred and ſixty five Days; and in every four Years there was one Day leſs than in ſo many *Julian* Years, which made the Beginning of the Year in a (*t*) great Length of Time run thro' all the four Seaſons. The *Chaldeans* to prevent this Inconveniency, that the Year might always begin in the Autumn, once in about ſix Years added an *Embolimean* Month, (as the *Jews* did ſeven Times in nineteen Years) which made the Years unequal. In large *Epochas* when they reckon'd a Day for a Year, this made a conſiderable alteration. The *Chaldean* זמן, or Time, conſiſted of three hundred and ſixty Years, and their Month of Years conſiſted of thirty Years. This makes the *Time and Times and half a Time* mention'd by (*u*) *Daniel*, and fix'd by St. *John* for the Duration of *Antichriſt*, to be (*x*) *forty and two Months*, or (*y*) *one thouſand two hundred and ſixty Days*, to be ſo many Years; and his (*z*) *Dividing of a Time* to be *a Month* or *thirty Years*. And thus the (*a*) *ſeven Times*, which he mentions in the Caſe of *Nebuchadnezzar*, were ſeven of theſe common Years, each conſiſting of three hundred and ſixty Days: and by this Computation we muſt reckon his (*b*) ſeventy Weeks by which he points out the Crucifixion of our SAVIOUR, and the Deſtruction of *Jeruſalem*. Their Year of Years was alſo of two Sorts, either this laſt *Chaldean* Year, or *three hundred and ſixty five Years, viz.* a *Julian* Year of Years conſiſting of *three hundred and ſixty five* Years and a Quarter, as it is us'd (*c*) by St. *John* in his Deſcription of the Time, in which the *Turks* ſhould be a Plague to *Europe*, and enlarge their Conqueſts on this Side. *Beleſis* being acquainted with the *Egyptian Aſtronomers*, and finding that their Year was equal, reduces the *Babylonian* Year to the ſame Standard, and makes it to conſiſt of three hundred and ſixty five Days, which was divided into twelve Months of thirty Days each, and five Days, which they call'd Επαγομεναι or *added thereto* at the End of the Year. Thus he not only brings in the Form of this Year, but even (*d*) the Months are call'd by the old *Egyptian* Account; ſo that *Mizraim* and *Thoth*, two antient Kings of that Country, gave Names to two Months in the new *Babylonian* Monarchy. It happen'd at this Time that the *Egyptian* Year began on the ſix and twentieth Day of *February*, according to the *Julian* Account brought back to that Time; and thus it was ſettl'd at *Babylon*. So that by Leaving out the *Biſſextile* Day it began every fourth Year a Day ſooner; and in the 523d Year of this Account two of theſe Years began in the ſame *Julian* Year, one on the firſt of *January*, and the other on the laſt Day of *December*. *Beleſis*, who is alſo call'd *Nabonaſſar*, order'd this Alteration to begin from the firſt Year of his Reign, and therefore it was call'd *The* famous *Æra of Nabonaſſar*. This Computation of the civil Year continu'd in *Ægypt* to the Death of *Antony* and *Cleopatra*, and was afterward in Uſe among the *Mathematicians* and *Aſtronomers* to the Time of *Ptolemy*, who made his *Mathematical* Canon by this Account, from the firſt Beginning of this *Æra* to the Death of *Antoninus Pius* the *Roman Emperor*, who died in the Year of CHRIST 161; and is juſtly eſteem'd (*e*) as the ſureſt and moſt uſeful Guide of antient *Chronology*, where the ſacred Hiſtorians are ſilent; from the Date whereof the learned Dr. *Prideaux* began his moſt admirable *Connexion of the Old and New Teſtament with the neighbouring Nations.*

Anno ante CHRISTUM 746.

(*s*) Whiſton's *Theory of the Earth, Book* 2. *Hypotheſis* 10, *from Page* 144 *to Page* 181. (*t*) *In* 1460 *Years it returns again to the ſame Day.* (*u*) Dan. 12. 7. Rev. 12. 14. (*x*) Rev. 11. 2. (*y*) Rev. 11. 3. Rev. 12. 6. *In all which Computations it is obſervable, that the* 360 *Days of the Chaldean Year multiplied by* $3\frac{1}{2}$ *make* 1260 *Days, and ſo do the* 42 *Months multiplied by* 30. (*z*) Dan. 7. 25. (*a*) Dan. 4. 16, 25. (*b*) Dan. 9. 24 *to* 27. (*c*) *Thus* Rev. 6. 15. An Hour *ſignifies* fifteen Days, *or the twenty fourth Part of a Year*; A Day *ſignifies* one Year; A Month thirty Years, *and* A Year *ſignifies* three hundred ſixty five Years *and a Quarter, or* ninety one Days, *in all* 396 *Years and* 106 *Days*; *which was the exact Space of Time between the Date of* Ottoman's *Reign* May 19. 1301. *to* Sept. 1. 1697, *when Prince* Eugene *gain'd that famous Victory over the* Turks, *which produc'd the Treaty of Peace at* Carlowitz *in the following Year.* (*d*) *Concerning this famous* Æra *of* Beleſis *or* Nabonaſſar, *ſee* Biſhop Beveridge's Chronology, *lib.* 1. *cap.* 10. *and lib.* 2. *cap.* 16. (*e*) Whiſton's Chronology of the Old Teſtament, *Page* 12.

CHAP.

CHAP. III.

Short Obſervations to the Time of the Babyloniſh *Captivity.*

THUS have we, thro' the Bleſſing of GOD, gone thro' a ſhort Account of the Hiſtory of the World from the *Creation*, as far as it related to that of the *Sacred Scriptures*, until the Time in which it hath been perform'd by a moſt incomparable Hand. And therefore from the firſt Year of the Reign of *Ahaz*, to the *Babyloniſh* Captivity, there only remains ſome ſhort Obſervations, chiefly neceſſary for the Fixing of the Time, when the Prophets ſpoke the remaining Parts of their Propheſies.

1. The *Syrians* and *Iſraelites* having oppreſs'd the Kingdom of *Judah* in the laſt Year of *Jotham*'s Reign, and having laid Siege to *Jeruſalem*, in the Year after his Death, it is evident, (*a*) that the Prophet *Iſaiah* is now ſent by GOD to comfort *Ahaz*, and aſſure him, that they ſhould not prevail. And therefore this is the Place to take in the ſeventh Chapter of his Propheſy, where theſe Promiſes are given. Anno 739.

2. The ſame Year, and probably ſoon after, is the Date of the eighth Chapter. The People of *Iſrael* at this Time rejoic'd in the (*b*) Aſſiſtance of *Rezin* King of *Syria*, and in the Succeſs of *Pekah* the Son of *Remaliah* their own King. In the laſt Chapter the Prophet had promis'd Deliverance to *Judah* from theſe their Enemies, whom he calls (*c*) *the Tails of theſe ſmoking firebrands*, as being almoſt conſum'd, and ready to ſmoke their laſt; and his Son (*d*) *Shear-jaſhub* is with him, which ſignifies *A Remnant ſhall return*. In this Chapter (*e*) a Propheteſs hath a Son, and ſhe is directed by *Iſaiah* to call him *Maher-ſhalal-haſh-baz*, or *In making ſpeed to the ſpoil he haſtens to the prey*. And gives this Reaſon, *For before the child ſhall have knowledge to cry, My father and my mother, the riches of Damaſcus, and the ſpoil of Samaria, ſhall be taken away before the face of the king of Aſſyria.* This was accordingly fulfill'd; for in the ſecond Year after this *Ahaz* calls in *Tiglath-pileſer* King of *Aſſyria* to his Help, who (*f*) ſlays *Rezin* King of *Damaſcus*, and leads Part of *Iſrael* into Captivity: and the Year following (*g*) *Pekah* King of *Iſrael* is ſlain by *Hoſhea*, and *Judah* is deliver'd from both, as *Iſaiah* had foretold. Anno 739.

3. Another Reaſon, why theſe two Chapters are dated the Year after *Jotham*'s Death, when *Ahaz* was ſole King, is (*h*) the Propheſy mention'd therein, that *within threeſcore and five years Ephraim ſhould be broken, that it be not a people.* For ſixty five Years after, which was in the twenty fourth Year of *Manaſſeh*'s Reign, (*i*) *Eſarhaddon* King of *Aſſyria* having alſo made himſelf Maſter of *Babylon*, after he had ſettl'd all his Affairs in *Syria*, march'd into the Land of *Iſrael*, and there taking Captive all thoſe who were the Remains of the Captivity (excepting only ſome few, who eſcap'd his Hands, and continu'd ſtill in the Land) carry'd them away into *Babylon* and *Aſſyria*. And then to prevent the Land from becoming deſolate, he brought others from (*k*) *Babylon*, and from *Cuthah*, and from *Avah* and *Hamath* and *Sepharvaim*, to dwell in the Cities of *Samaria* in their ſtead. And ſo the ten Tribes of *Iſrael*, who had ſeparated from the Houſe of *David*, were brought to a full and utter Deſtruction, and never after that recover'd themſelves again.

4. The ninth Chapter of *Iſaiah* was ſpoken or written at the ſame Time with the eighth, as may evidently appear to any one who will read the laſt Verſe of the one and the firſt of the other. In the eighth Chapter he ſpeaks of the Calamities, which ſhould befall *Iſrael* and *Judah* from *Shalmanezer* and *Sennacherib* the Kings of *Aſſyria*, and the Deliverance that ſhould happen in due Time. In the End of the eighth Chapter he foretels the *Babyloniſh* Captivity, and ſaith, that at that Time *they ſhall look unto the earth; and behold trouble, and darkneſs, dimneſs of anguiſh, and they ſhall be driven to darkneſs.* In the ninth Chapter he ſpeaks of a more glorious Deliverance than the firſt, and particularly to the Land of *Zebulun* and the Land of *Naphtali*, that *the dimneſs ſhall not be ſuch as was in her firſt Vexation.* The Land of *Galilee*, or of *Zebulun* and *Naphtali*, had the hard Misfortune to be firſt in that Calamity, which befel their Nation by the *Aſſyrians*; of which we (*l*) have this Account, That *In the days of Pekah king of Iſrael came Tiglath-pileſer king of Aſſyria, and took Ijon and Abel beth-maachah, and Janoah, and Kedeſh, and Hazor and Gilead* Anno 739.

(*a*) Iſai. 7. 3 *to* 10. (*b*) Iſai. 8. 6. (*c*) Iſai. 7. 4. (*d*) Iſai. 7. 3. (*e*) Iſai. 8. 1, 2. 3. (*f*) 2 Kings 16. 7, 8, 9. 2 Chron 28. 16 *to* 22. (*g*) 2 Kings 15. 30. (*h*) Iſai. 7. 8. (*i*) Prideaux's *Hiſtorical Connexion*, Anno 677. (*k*) 2 Kings 17. 24. Ezra 4. 2, 10. (*l*) 2 Kings 15. 29.

(all these, except *Janoah* and *Gilead*, were Cities of *Naphtali*) *and Galilee, and all the land of Naphtali, and carried them captive to Assyria.* From this Calamity, which then newly happen'd, the *Prophet* takes Occasion to comfort them, with this Assurance, that after another like Calamity, which should be worse for some time, they should have a sufficient Recompence, in the first and chief Share of the *Messiah*, which was to come. *As at the* (*m*) *first time he made vile* (or *debased*) *the land of Zebulun and the land of Naphtali; so in the latter time he shall make it glorious.* (If the Reason hereof is ask'd, the Reason follows) *The way of the sea by Jordan, in Galilee of the gentiles, the people, that walked in the darkness* of Affliction, *hath seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nations, and increas'd the joy thereof.* And the Reason of it is plain, *For unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty* GOD, *The Father* (or Author) *of eternity, The prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it with judgment and with justice from henceforth even for ever. The zeal of the* LORD *of hosts shall perform this.* This is he, that should enlighten the Province of *Galilee*, or the Land of *Zebulun* and *Naphtali* with the Glory of his Presence, and make it a sufficient Amends for what it suffer'd before the rest of the Country of *Israel* by the Hand of the King of *Assyria*.

5. At this Time the seventeenth Chapter of this Prophet must be plac'd. It not only speaks of the same Subject with the three before-mention'd, even the final Ruin of *Damascus* and *Ephraim*; but (*u*) it speaks also of *Damascus* and *Ephraim*, as join'd together in one Confederacy to invade the Kingdom of *Judah*, which happen'd not till the End of the Reign of *Jotham*, and the Beginning of the Reign of *Ahaz*. And as it could not be plac'd sooner for this Reason, so it cannot be plac'd much later; because it (*o*) foretels the Ruin of *Damascus*, and the Kingdom of *Syria*, which was (*p*) effected by *Tiglath-pileser* King of *Assyria* in the fourth Year of *Ahaz*'s Reign. The Reason why this Chapter is plac'd so far back in this Book, is, because there are many Prophesies against several Countries laid there together, and when it pleas'd GOD to threaten the neighbouring Kingdoms, *Damascus* and *Israel* could not be without their Share. Thus the three Chapters of *Isaiah* (*) first mention'd are plac'd in their Order of Time, as particular Declarations of GOD's Judgments against these two Places; and (†) the other Chapters are plac'd, where they may accompany other Threatnings.

Anno 738.

6. In the same Year we may also date the *twenty eighth Chapter* of the same Prophet. *Ephraim* was now (*q*) *a crown of pride*, and full of *drunkards*. They thought themselves secure by the Assistance of *Rezin* King of *Syria*, and therefore he foretels the Destruction of *Ephraim* or *Israel* by *Tiglath-pileser* King of *Assyria*, which he had before call'd (*r*) *the razor that was hired* (*s*) by *Ahaz* to *shave Galilee, Gilead* and *Damascus*; and in a little Time after lighted on him that hired it. So that the Conquest of *Israel* by him happening the following Year, this Prophesy must be spoken at this Time; tho' it is plac'd at a farther Distance, that the Threatnings against this Kingdom might come in among the Threatnings against other Places.

Anno 738.

7. *Ahaz* his Seeking (*t*) to the King of *Assyria* for Help, and Revolting from GOD, occasions the Publishing the fifth and sixth Chapters of the Prophet *Hosea*. In (*u*) the fifth Chapter he reproves both *Ephraim* and *Judah* for this Fault, and threatens them both with Judgments; and in (*x*) the next Chapter he invites and exhorts them to Repentance with the Promise of a Blessing. He blames *Ephraim* or *Israel* more particularly for Relying upon *Assyria*, tho' *Judah* was under the same Sin, and subject to the same Reproof; because *Israel* was first (*y*) in the Fault under *Menahem*, and (*z*) then *Judah* under *Ahaz*; and (*a*) *Israel* was first punish'd in the Time of *Pekah*, and (*b*) then *Judah* in the Time of *Hezekiah*.

Anno 736.

8. In the twelfth Year (*c*) of *Ahaz* King of *Judah*, *Hoshea* began to reign over *Israel* in *Samaria*. And (*d*) in the fourteenth Year of *Ahaz*, *Tiglath-pileser* King of *Assyria* died, after he had reign'd nineteen Years, and *Shalmaneser* his Son (who in *Tobit* is call'd *Enemassar*, and in *Hosea Shalmon*) reign'd in his Stead, and as soon as he was settl'd in the Throne, he came into *Syria* and *Palestina*, and there he subjects *Samaria* to his Dominions, and makes *Hoshea* the King to become his Vassal, and pay Tribute to him. This is the Time,

Anno 730. 728.

(*m*) *See* Mede's *Discourse* 25, *Page* 101, *where he clearly makes out this Interpretation from the* Hebrew *Text.* (*n*) Isai. 17. 3. (*o*) Isai. 17. 1 *to* 6. (*p*) 2 Kings 16. 7, 8, 9. (*) Chap. 7, 8, 9. (†) Chap. 17, *and* 28. (*q*) Isai. 28. 1, 3. (*r*) Isai. 7. 20. (*s*) 2 Kings 16. 7, 8, 9. (*t*) 2 Kings 16. 7 *to the End.* 1 Chron. 28. 1, 2, 3, 4. (*u*) Hosea 5. 13. (*x*) Hosea 6. 1, 2, 3. (*y*) 2 Kings 15. 19, 20. (*z*) 2 Kings 16 7, 8, 9. (*a*) 2 Kings 15. 27, 28, 29. (*b*) 2 Kings *Chap.* 18, *and* 19. (*c*) 2 Kings 17. 1. (*d*) Prideaux, *Anno* 729.

when

when as the Prophet *Iſaiah* (*e*) ſaid, he had ſubdued the *Idols* of that Country, and intended to make *Samaria* as abſolutely under his Power, as *Damaſcus* was at that Time, and threaten'd to do the ſame to *Jeruſalem*; which he did in the following Year, being the fourteenth of *Ahaz*, and the third of *Hoſhea*. This is therefore the Time, that the Prophet *Iſaiah* (*f*) threatens, that he ſhould do the like to *Jeruſalem*. And indeed he doth it: (*g*) *He came up to Ajath, he paſſed to Migron, at Michmaſh he laid up his carriages; They took up their lodgings at Geba*, all which were Cities within the Dominion of *Ahaz*. *They* went *over the paſſage*, that had been ſtraitly kept as a Frontier, between the Kingdom of *Samaria* and the Kingdom of *Judah*. *Ramah* of *Benjamin* was *afraid*, and the Inhabitants of *Gibeah*, where *Saul* was born, in the ſame Tribe fled away. Thus *Shalmaneſer* came up to *Jeruſalem* and ſubdu'd *Ahaz*. Theſe were the (*h*) ſtrong Waters, which did overflow *Judah*, and the ſwift Conqueſts, which took in the whole Land, where (*i*) *Emmanuel* or CHRIST was afterwards to be born; ſo that the Promiſe afforded no preſent Security, but there were (*k*) ſuch Days, that had not been ſeen ſince the Revolt of the ten Tribes. This diſmal Calamity good King *Hezekiah* mentions, as ſoon as he endeavour'd to reform the People. (*l*) *Our fathers have fallen by the ſword, and our ſons and daughters and wives are in captivity.* And (*m*) *be ye not like your fathers, and like your brethren, which treſpaſſed againſt the* LORD GOD *of their fathers, who therefore gave them up to deſolation, as ye ſee.* This firſt Expedition of *Shalmaneſer* King of *Aſſyria* againſt *Samaria* and *Jeruſalem* is what the Prophet *Hoſea* takes Notice of, where he ſaith, (*n*) that *Shalmon ſpoiled Betharbel in the day of battle*, and us'd ſuch Cruelties, that the *Mother was daſhed in pieces upon her children.* And therefore as he ſpoil'd *Betharbel* in his firſt Expedition againſt *Samaria* and *Jeruſalem*, ſo he ſhould ſpoil *Bethel* in his ſecond, when the ten Tribes were carried away Captives. And as in the Beginning of the Reign of *Ahaz*, when *Judah* was greatly diſtreſs'd by *Rezin* and *Pekah*, the Prophet *Iſaiah* comforts them with the Promiſe of the MESSIAH; ſo he takes the ſame Method at this Time, and whilſt they are brought into the moſt deſpicable Condition by *Shalmaneſer*, he (*o*) foretels the Deſtruction of both the Empires of *Babylon* and *Aſſyria*, and the Joy that ſhould be occaſion'd thereby, and particularly the peaceable Kingdom of CHRIST, the Branch out of the Root of *Jeſſe*, the victorious Reſtoration of *Iſrael*, with the Bringing in of the Gentiles, and the great Thankſgiving upon that Occaſion.

9. The many Troubles, which happen'd in *Judah* this Year brought *Ahaz* in ſo low a Condition, that he could not manage the Affairs of the Kingdom, and therefore he makes *Hezekiah* to be King. Dr. *Lightfoot* (*p*) ſuppoſes, that *Shalmaneſer* not only conquer'd, but alſo depos'd *Ahaz*, and made him become a private Man, and ſet up *Hezekiah* his Son on the Throne in his Stead. At this Time the third Year of *Hoſhea*, and the fourteenth of *Ahaz* was almoſt expir'd, and every thing was in ſuch a Confuſion, that *Hezekiah* was capable of Doing very little; ſo that his Reign is very ſeldom computed from this Year, but from the next. And thus (*q*) *Hoſhea*'s ſeventh is ſaid to be *Hezekiah*'s fourth, and *Hoſhea*'s ninth is ſaid to be his ſixth. The Judgments of GOD had ſo awaken'd *Hezekiah* to a Senſe of his Duty that he reſolv'd to reform the Kingdom, as the only Way to find Mercy, and his Father *Ahaz* was reduc'd ſo low by his Misfortunes, that he might perceive it to be the Hand of GOD againſt him, and therefore he either dar'd not, or was in no Condition to oppoſe it. The (*r*) firſt Day of this new Year from whence the firſt Year of *Hezekiah*'s Reign is dated, he opens the Doors of the Houſe of the LORD, which his Father *Ahaz* had ſhut up, and brings in the *Prieſts* and the *Levites* to perform divine Worſhip, in the Manner that GOD had appointed. He caſts out thoſe Defilements, which his Father *Ahaz* had brought into the Temple, before he had ſhut it up; and (*s*) the Houſe and Court are cleans'd in eight Days, when by Sacrifices (*t*) they make a new Dedication. And it is alſo ſuppos'd, (*u*) that in Purging and Cleanſing of the Temple at this Time, a Copy of the latter Part of *Solomon*'s *Proverbs* was found, and was afterwards tranſcrib'd by ſome of *Hezekiah*'s Servants out of the old Manuſcript, which was much ſoil'd and defac'd by Time and Neglect. In the ſame Chapter the Prophet alſo hath a (*x*) triumphant Inſulting over *Babylon*, and deſcribes its Deſtruction in a very terrible Manner. He here joins it with the Propheſies againſt *Aſſyria*, becauſe when they were accompliſh'd, *Babylon* and *Aſſyria* (*y*) made but one Monarchy, having been united under *Eſar-haddon* the Son of *Sennacherib* King of *Aſſyria*. He ſaith, (*z*) that GOD

Anno 728. Ahaz 14. Hoſhea 3.

Anno 728. Ahaz 15. Hoſhea 4. Hezekiah 1.

(*e*) Iſai. 10. 11. (*f*) *Ibid.* (*g*) Iſai. 10. 28, 29. (*h*) Iſai. 8. 8. (*i*) Iſai. 7. 14. Matth. 1. 23. (*k*) Iſai. 7. 17. (*l*) 2 Chron. 29. 9. (*m*) 2 Chron. 30. 7. (*n*) Hoſea 10. 14, 15. (*o*) Iſai. *Chap.* 10, 11, 12, 13, *and* 14 *to* 28. (*p*) *Vol.* 1. *Page* 105. (*q*) 2 Kings 18. 9, 10. (*r*) 2 Chron. 29. 3, &c. (*s*) 2 Chron. 29. 17. (*t*) 2 Chron. 20 *to the End.* (*u*) Prov. 25. 1, &c. (*x*) Iſai. 14. 4 *to* 24. (*y*) Prideaux, *Anno* 680. (*z*) Iſai. 14. 4, 5.

ſhould

ſhould *break the ſtaff of* this *wicked* Empire, *and the ſcepter of the rulers*, which was fulfill'd, when *Belſhazzar* was ſlain; for (*a*) this Empire did never after bear any more Rule. He alſo foretells, that (*b*) GOD would *cut off from* that City the *name and remnant, ſon and* (*c*) Grandſon, which was alſo fulfill'd, when (*d*) *Evilmerodach* the Son of *Nebuchadnezzar* (who took *Jeruſalem* and carried the *Jews* Captives) was ſlain by a Conſpiracy of his own Relations, and (*e*) *Belſhazzer* his Grandſon was ſlain by *Cyrus*. He propheſies alſo, (*f*) that GOD would *make it a poſſeſſion for the bittern, and pools of water*. This was alſo accompliſh'd, when *Cyrus* broke down (*g*) the great Bank or Dam, which was built by (*h*) *Nebuchadnezzar* between the River and the Canal, and ſo turn'd the Rivers of *Babylon*, that they overflow'd the Country, and left the Channels dry, ſo that he enter'd that way into the City with his Army. He alſo tells us, (*i*) that *Babylon the beauty of the Chaldeans excellency ſhould be* utterly *overthrown, and never inhabited* any more, but be full of doleful Creatures, wild Beaſts, and deſolate of other Inhabitants. And (*k*) in the Day when GOD ſhould *take vengeance*, and in *the year of recompenſes for the controverſy of Zion*, her Enemies ſhould be made deſolate in the ſame Manner; which was exactly fulfill'd not long after. For (*l*) when *Seleucia* was built on the *Tigris*, and the River *Euphrates* was thus drain'd near *Babylon*, ſo as to be render'd ſhallow and unnavigable, and the Country hereby was made unhealthy, the Inhabitants ſoon forſook it, ſo that it was brought to an utter Deſolation; and the wild Beaſts, and eſpecially the venemous Creatures which are thereabout (againſt which there is no Fence) make it too dangerous for any Traveller ſo much as to go and ſee its Ruins.

10. The Year after this (*m*) *Ahaz* dies, and the Prophet *Iſaiah* publiſheth (*n*) the latter Part of his fourteenth Chapter; in which he threatens the *Philiſtines*, that whereas (*o*) *Uzziah* had been a Serpent to them, and had ſtung them very grievouſly, and when he was dead, they (*p*) inſulted over *Ahaz*, yet now (*q*) *Hezekiah* ſhould prove a Cockatrice to them, and ſhould ſmite them again. That GOD ſhould firſt (*r*) bring upon them a Famine, and then *Hezekiah*'s Sword, and after that (*s*) the *northern* Power ſhould utterly diſſolve them. But that (*t*) the terrible Meſſengers of the *Aſſyrian* Nation, as *Rabſhakeh* and *Rabſaris* and others, when they came againſt *Jeruſalem*, ſhould receive this Anſwer, *That the* LORD *hath founded Zion, the poor of his people ſhould truſt in it*, and the *Aſſyrian* Army ſhould not prevail againſt it.

Anno 726. Ahaz 16. Hezekiah 2.

11. The ſame Year the Prophet *Iſaiah* publiſh'd his fifteenth and ſixteenth Chapters againſt *Moab*, that (*u*) *Ar* and *Kir-hareſheth* two principal Cities of that Country ſhould be deſtroy'd, and the reſt of it brought into Contempt, Ruin and Deſolation. The Prophet tells us, that all this ſhould be accompliſh'd within the Space of three Years, and it was accompliſh'd accordingly in the fifth Year of *Hezekiah*'s Reign immediately before the Siege of *Samaria*. For then (*x*) *Shalmaneſer* to ſecure himſelf from any Diſturbance on that Side, firſt invaded *Moab* and having deſtroy'd theſe two Cities, brought all the reſt of that Country under his Subjection, and plac'd Gariſons in it ſufficient to ſtop all Incurſions of the *Arabs*, which might that Way be made upon him, before he would begin that Siege. For otherwiſe he could not hope to carry it on with Succeſs.

12. The next Year the Prophet *Hoſea* publiſh'd (*y*) the eight laſt Chapters of his Propheſy, as it may appear from theſe Reaſons. Firſt, It was after (*z*) the firſt Expedition of *Shalmaneſer* againſt *Samaria* and *Jeruſalem*, when he deſtroy'd *Betharbel* and before his ſecond Expedition, when he took *Samaria*, and deſtroy'd *Bethel*. Secondly, The common and conſtant (*a*) Speech, that the Prophet makes to *Ephraim* and *Samaria* in every Chapter, ſhews, that theſe things were ſpoken to the ten Tribes, before they were carry'd away Captives, which happen'd but three Years after this Date. And Thirdly, The Prophet blames them (*b*) for Depending upon *Egypt*, and threatens to puniſh them for the ſame. In the Beginning of this Year, or the End of the former, (*c*) *Hoſhea* King of *Iſrael* enters into a Confederacy with *So* King of *Egypt*, hoping by his Aſſiſtance to ſhake off the Yoke of *Aſſyria*, and in Confidence hereof he withdrew his Subjection from *Shalmaneſer*, and would pay him no more Tribute, nor bring any more Preſents to him, as he had

Anno 724. Hoſhea 6. Hezekiah 3.

(*a*) Prideaux, *Anno* 539, *near the End.* (*b*) Iſai. 14. 22. (*c*) *The* Hebrew *Word* נכד *ſignifies A* Grandſon, *as that learned Author hath there obſerv'd from* Gen. 21. 23, *and* Job 18. 19. (*d*) Prideaux, *Anno* 559. (*e*) Prideaux, *Anno* 539. (*f*) Iſai. 14. 23. (*g*) Prideaux, *Anno* 539. (*h*) Prideaux, *Anno* 570. (*i*) Iſai. 13. 19 *to the End.* (*k*) Iſai. 34. 8 *to* 16. (*l*) Prideaux, *Anno* 293. (*p*) (*m*) 2 Kings 16. 1, 2. 2 Chron. 28. 1. (*n*) Iſai. 14. 28 *to the End.* (*o*) 2 Chron. 26. 6, 7. 2 Chron. 28. 18, 19. (*q*) Iſai. 14. 29. 2 Kings 18. 8. (*r*) Iſai. 14. 30, 31. (*s*) Iſai. 14. 31. (*t*) Iſai. 14. 32. 2 Kings 18. 17 *to the End.* (*u*) Iſai. 15. 1, *&c. and* 16. 14. (*x*) Prideaux, *Anno* 721. (*y*) Hoſea *Chap.* 7, *&c. to the End.* (*z*) Hoſea 10. 14. (*a*) Hoſea 7. 1, 8, 11, *and* 8. 5, 6, 8, 11, 14, *and* 9. 1, 3, 10, 11, 13, 16, *and* 10. 1, 5, 7, 9, 11, 15, *and* 11. 1, 3, 8, 12, *and* 12. 1, 8, 14, *and* 13. 1, 9, 16, *and* 14. 1, 8. (*b*) Hoſea 7. 11, *and* 12. 1. (*c*) 2 Kings 17. 4.

formerly

formerly us'd to do. For this he is blam'd as a thing paſt. And ſoon after in this Year, *Shalmaneſer* came and beſieg'd *Samaria*, which was the Puniſhment threatned; and therefore theſe Propheſies muſt be plac'd between the one and the other.

13. *Samaria* being now beſieg'd, having in vain depended upon *Egypt*, the Prophet *Iſaiah* publiſheth his eighteenth and nineteenth Chapters againſt that Country, on whom they ſo much depended. He calls it *the* (*d*) *land ſhadowing with wings*, becauſe their Fleets on the *Red Sea*, when the Sails were ſpread, look'd like Wings, or rather the Sails were to Ships as Wings to Birds to help them forward. He calls it alſo (*e*) the Land, *which is beyond the rivers of Cuſh*, becauſe *Cuſh* lay upon one Side of the *Red-Sea*, and *Egypt* on the other. He alſo propheſies, that the Tribe of *Judah* ſhould go down to *Egypt* in ſuch great Numbers, that (*f*) they ſhould fill five Cities with *the language of Canaan*, as they did (*g*) immediately after the Captivity, in the Time of the Prophet *Jeremiah*; and that (*h*) every one of theſe ſhould alſo prove *Cities of deſtruction*, or be given up to be deſtroy'd, as it was (*i*) alſo foretold by the Prophet *Jeremiah*, and accompliſh'd by (*k*) *Nebuchadnezzar* King of *Babylon*. However he propheſies, that in due Time (*l*) *Egypt*, *Aſſyria* and *Iſrael* ſhould unite, and come to the Obedience of the Goſpel.

Anno 723. Hezeki 24.

14. The Kingdom of *Judah* living in Peace for about ten Years longer, and a Reformation being carry'd on with good Succeſs, the Prophet *Iſaiah* had no farther Viſion from GOD, which he thought fit to publiſh. The next was on this Occaſion: In the fourteenth Year of King *Hezekiah*'s Reign, (*m*) *Sennacherib* King of *Aſſyria* (whom *Iſaiah* (*n*) call'd *Sargon*) came up with a great Army againſt the fenced Cities of *Judah*, and took ſeveral of them, and laid Siege to *Lachiſh*, threatning *Jeruſalem* next. *Hezekiah* comes to Terms of Accommodation, which *Sennacherib* obſerv'd for a little while, and march'd againſt *Egypt*; and the better to open his Way into that Country, he ſends (*o*) *Tartan*, one of his Generals, before him, to take *Aſhdod* or *Azotus*; from the Taking of which Place the Prophet dates the Beginning of the War, which he had with the *Egyptians*. In which, according as it had been foretold, he much afflicted that People for three Years together, and carry'd Multitudes of them into Captivity. *Iſaiah* is now (*p*) in Sackcloth, and mourning for the Captivity of the ten Tribes, which had ſo lately happen'd: and now he threatens *Egypt* and (*q*) *Cuſh*, that they ſhould be both taken Captives, and ſhamefully us'd by the *Aſſyrian*. And thus when *Sennacherib* march'd into *Egypt*, he (*r*) laid Siege to *Libnah*, a Town in the Wilderneſs (*s*) (where the *Iſraelites* once encamp'd) to open alſo a Communication on the other Side of the *Dead Sea*. Upon this (*t*) *Tirhakah* King of *Cuſh* comes againſt him with his Army, and was vanquiſh'd by him, ſo that (*u*) his Nation was puniſh'd inſtead of *Judah*.

Anno 714. Hezeki 14.

15. At the ſame Time was alſo the Propheſy of *Iſaiah* mention'd in the twenty firſt Chapter. The Date is plain, that (*x*) it was within a Year before *the glory of Kedar did fail*, or *Sennacherib*, having conquer'd *Tirhakah* King of *Cuſh*, extended his Conqueſts into *Arabia* and *Idumea*. He had before ſpoken largely and fully concerning the Fall of the King of *Aſſyria*; and now he proceeds to tell the Fall of the other Monarchy, which ſtarted up at the ſame Time, or that of *Babylon*. That (*y*) its Conqueſt in the Time of *Nebuchadnezzar* ſhould be ſwift like a Whirlwind, and come from the Deſarts of *Arabia*; that the *Medes* and *Perſians* ſhould deſtroy it, and all Sighing occaſion'd from that Empire ſhould ceaſe. By a (*z*) couple of Chariots and a couple of Horſemen of different Beaſts, he deſcribes theſe two Nations, and particularly *Cyrus* and *Darius*; and foretels the Ruin of *Belſhazzar* by them. That (*a*) his Height of Pleaſure and Banqueting ſhould be turn'd into Fear; and whilſt they were furniſhing the Tables, there ſhould be an Alarm of War, and ſo *Babylon* ſhould fall, and the Images of the Gods, which were (*b*) ſo lately prais'd, ſhould be broken to Pieces. But this being at a Diſtance, he returns to thoſe things which were nigh at hand: That (*c*) *Idumea* ſhould be over-run, as in one Day; and (*d*) the *Arabian* Tents ſhould be ſo ſpoil'd, that they ſhould be forc'd to lodge in the open Foreſt; and they ſhould flee away in ſuch Haſte, as to leave all behind them, and be forc'd to beg Bread and Water of their Neighbours.

16. Immediately upon this the Prophet (*e*) ſpeaks of the Calamity that ſhould follow, even the Invaſion of *Judea* by the *Aſſyrian* Army, which was made vaſtly large by the (*f*) Addition of many Forces from *Elam* or *Perſia*, and *Kir* or *Media*; that the *choiceſt valleys ſhould be full of chariots, and the horſemen ſhould ſet themſelves in array* againſt their

(*d*) Iſai. 18. 1. (*e*) *Ibid.* (*f*) Iſai. 19. 18. (*g*) Jerem. 43. 1 *to* 8. (*h*) *Thus the* Hebrew *Word* אחת, one, *is taken for* every one, Iſai. 6. 2. (*i*) Jerem. 43. 8 *to the End.* (*k*) Prideaux, *Anno* 573, *and* 570. (*l*) Iſai. 19. 18 *to the End.* (*m*) 2 Kings 18. 13. Iſai. 36. 1. (*n*) Iſai. 20. 1. (*o*) Prideaux, *Anno* 713. Iſai. 20. 1. (*p*) Iſai. 20. 2, 3. (*q*) Iſai. 20. 4, 5, 6. (*r*) Iſai. 37. 8. (*s*) Num. 33. 20, 21. (*t*) Iſai. 37. 9. (*u*) Iſai. 43. 3. (*x*) Iſai. 21. 16. (*y*) Iſai. 21. 1, 2. (*z*) Iſai. 21. 7, 9. (*a*) Iſai. 21. 3, 4. (*b*) Dan. 5. 4. (*c*) Iſai. 21. 11, 12. (*d*) Iſai. 21. 13, 14, 15. (*e*) Iſai. 22. 1, 2, 3, 4, 5. (*f*) Iſai. 22. 6, 7.

fenced Cities. That their Men ſhould not only (*g*) be ſlain with the Sword, but alſo many ſhould die by Famine. That the Invaſion of the Army ſhould cauſe Husbandry to be neglected. That the Nation ſhould be troubled for it (*h*) *Days above* (or ſomething more than) *a year*. For the Year when they were there, they devour'd all, and the following Year was the *Sabbatical* Year. This made them generally lament for the deſirable *Vintage, the pleaſant fields, and fruitful vines*; inſomuch that the Prophet was oblig'd (*i*) to promiſe them a Supply from GOD's immediate Providence, whilſt they diſcharg'd their Duty. *Ye ſhall eat this year ſuch as groweth of it ſelf, and the ſecond year that which ſpringeth of the ſame; and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof.* He alſo (*k*) propheſies the Diſplacing of *Shebna* from being over the Houſhold, and the Placing *Eliakim* in his Room; and therefore he calls him (*l*) *Eliakim, who was* (or *was to be*) *over the houſhold*, becauſe the Propheſy might be depended upon, as certainly as if it was fulfill'd already. The Completion happen'd (*m*) in this Manner. When *Manaſſeh* was on the Throne, *Shebna* being a very wicked Man was a fit Perſon to ſerve his evil Luſts and Inclinations, and therefore was made his firſt Miniſter of State in the Beginning of his Reign; and *Eliakim*, who was of a contrary Character, was laid aſide. When *Manaſſeh* was carry'd Captive to *Babylon*, *Shebna* was carry'd with him, and (*n*) there detain'd till his Death. So that *Manaſſeh*, upon his Repentance and Return to *Jeruſalem*, having reſolv'd upon other Methods, puts the Government of all Affairs into the Hands of *Eliakim*. Upon this the Prophet *Iſaiah* (*o*) ſpeaks of him, and his ſupreme Management, as a Type of CHRIST and his Kingdom. St. *John* himſelf alludes hereto in (*p*) very plain Terms, and the Names are very ſignificant for this Purpoſe. *Eliakim* is in *Hebrew*, *My* GOD *ſhall ariſe*, and *Hilkiah* ſignifies *The* LORD *is my Portion*.

17. To the ſame Time we may alſo refer (*q*) ſeveral of the following Chapters. In the two and twentieth Chapter he had foretold the Miſery and Perplexity of *Judea* by *Sennacherib*'s Army, before the Angel deſtroy'd it; and now in the twenty fourth Chapter he declares the final Deſolation of it by *Nebuchadnezzar*, as he had before mention'd the Captivity of *Ephraim* by *Shalmaneſer* King of *Aſſyria* in the twenty eighth Chapter; and ſoon after (*r*) mentions the heavy Judgments, which ſhould light upon *Tyre*. In the twenty fifth Chapter he mentions the great Joy which ſhould be to the Church of GOD after each of theſe Deliverances, the Song of Praiſe which ſhould be ſpoken at that Time, and the Glory, which ſhould be given to GOD for his Judgments, for his gracious Benefits to his People, and for their glorious Deliverance. And in (*s*) the next Chapter he exhorts the People of *Judah* to truſt in GOD, and wait on him, that he will exert his Power in the worſt of Times, pull down their Enemies, and give them Peace and Proſperity. In (*t*) the following Chapter he ſpeaks again of the Deliverance of his Church and People from *Babylon*, which being encompaſs'd with large Rivers, he compares to (*u*) the *Leviathan* or Whale, that ſports himſelf in the great Waters; and in (*x*) another Song he ſpeaks of the great Care of GOD over his People, that all his Judgments were but in Mercy, and only deſign'd for their Amendment; and that in the Days of the MESSIAH the (*y*) Gentiles ſhould become one Church with the *Jews*, and ſhould alſo worſhip the ſame LORD, who dwelt at *Jeruſalem*. Thus he mixes many ſweet and gracious Promiſes among his Threatnings; and in the twenty ninth Chapter, ſpoken about the ſame Time, he takes the ſame Method. He calls (*z*) the Altar at *Jeruſalem Ariel*, or *The Lion of* GOD; and calls *Jeruſalem* it ſelf by the ſame Name, the one being remarkable for Devouring Sacrifices by Fire, and the other as remarkable for Devouring of Men by Slaughter. And now he threatens, that GOD would diſtreſs *Ariel* the City, and it ſhould be as *Ariel* the Altar, with Abundance of Slain about it. However he tells them, that after this, tho' they ſhould be thus beſieg'd by *Nebuchadnezzar*; yet they ſhould obtain a glorious Deliverance at the laſt, when his Empire ſhould be overturn'd by the *Medes* and *Perſians*. He tells them, that the Cauſes of theſe Judgments were (*a*) their Senſeleſneſs and (*b*) deep Hypocriſy, but (*c*) after their Return from their Captivity they ſhould be an holy People.

18. The *Aſſyrians*, invading the Kingdom of *Judah* on the north Side, make them full of Perplexity and Terror; and therefore they ſend to the South for Succours from *Egypt*, depending much on their Aſſiſtance. For this (*d*) *Rabſhakeh* blames them in his Speech, that they put their Truſt in *Egypt for chariots and for horſemen*. Upon this he tells them, that this ſhould prove but (*e*) like *the ſtaff of a broken reed, upon*

(*g*) Iſai. 22. 2. (*h*) Iſai. 32. 10. (*i*) Iſai. 36. 30. 2 Kings 19. 29. (*k*) Iſai. 22. 15. (*l*) Iſai. 36. 22. (*m*) Prideaux, *Anno* 677. (*n*) Iſai. 22. 16, 17, 18, 19. (*o*) Iſai. 22. 20 *to the End.* (*p*) Rev. 3. 7. (*q*) Iſai. *Chap.* 24, 25, 26, 27, 29. (*r*) Iſai. *Chap.* 23. (*s*) Iſai. *Chap.* 26. (*t*) Iſai. 27. 1. (*u*) Job *Chap.* 41. Pſal. 104. 26. (*x*) Iſai. 27. 2, 3. (*y*) Iſai. 27. 12, 13. (*z*) Iſai. 29. 1, 2. (*a*) Iſai. 29. 9 *to* 13. (*b*) Iſai. 29. 13 *to* 18. (*c*) Iſai. 29. 18 *to the End.* (*d*) Iſai. 36. 9. (*e*) Iſai. 36. 6.

which

which if a man lean, it will go into his hand, and pierce it; for *ſo* ſhall *Pharaoh king of Egypt* be, *to all that truſt in him.* This he ſpeaks like a Prophet; but a greater Prophet than he blames them (*f*) for the ſame Crime in his thirtieth and thirty firſt Chapters, and tells them, that all this Policy ſhould ſtand them in no Stead, and (*g*) the *Egyptians* themſelves ſhould be deſtroy'd by the *Aſſyrian* Army. However the Prophet tells them (*h*) here, and in (*i*) another Place, that GOD had heard the Blaſphemies of *Rabſhakeh*, and *would defend this City, for his own name's ſake, and for his ſervant David*'s ſake, either *David* himſelf, or CHRIST *the ſon of David*, who is (*k*) ſometimes call'd by this Name; and he would take Vengeance upon the *Aſſyrians*. The Miſery and Oppreſſion of this *northern Army* firſt under *Shalmaneſer*, and then under *Sennacherib*, had been very long and very great, ſo that (*l*) they had eaten *the bread of adverſity, and* drank *the waters of affliction*, and their *teachers* had been *removed into corners*: But as the (*m*) Stream of the *Aſſyrian* did *reach even to the neck*, or reduce things to the utmoſt Extremity; ſo ſhould (*n*) GOD's Anger do the ſame to him. But they of *Jeruſalem* ſhould (*o*) *have a ſong as in the night* Time, *when an holy ſolemnity*, or the Paſſover was kept. For they then (*p*) ſang an Hymn, becauſe their Deliverance out of *Egypt* happen'd in the (*q*) Night; and thus their Deliverance from *Aſſyria* ſhould happen at the ſame Time. And (*r*) *through the voice of the* LORD, or (*s*) his Angel, ſhould *the Aſſyrian be beaten down, who ſmote them with a rod*; and this ſhould be (*t*) in the Valley of *Tophet* the Son of *Hinnom*, near *Jeruſalem* on the South Side, whither he came from (*u*) *Lachiſh*, *Libnah* and *Cuſh*, and where he encamp'd (*x*) before he could form the Siege of that Place. Thus (*y*) *the Aſſyrian* ſhould *fall with the ſword*, neither *of a mean man*, nor *of a mighty man*, but of the mighty GOD; and (*z*) both he and his Princes ſhould return to *his ſtrong hold* (*a*) of *Nineveh for fear*. So that theſe Particulars mention'd in theſe Chapters, to comfort the People of *Judah* in their Fears, and before they were accompliſh'd, do plainly ſhew, that this is the proper Time when they were ſpoken, and that they are plac'd in their proper Order.

19. Immediately upon this he (*b*) promiſeth the Bleſſings, which ſhould attend the Kingdom of CHRIST, as a farther Means to comfort them, and an Aſſurance that they ſhould not be caſt off. Thus he mixeth Promiſes with the Threatnings, and foretels the greateſt Comforts, when they had the greateſt Need of them. In the mean While he intermixes the ſad Times, which they ſhould ſuffer, whilſt the *Aſſyrian* Army did carry all before them: That (*c*) he ſhould deſtroy the Vintage and the Husbandry, that he ſhould make (*d*) the High Ways waſte, and ſhould *break* (*e*) *the covenant* which he had made with *Hezekiah*, becauſe *he deſpiſed* all their ſtrong Cities, and valued no Forces, which could be ſent againſt him. However the Prophet ſaith, that there ſhould (*f*) be glorious Times again, not only at this Deliverance, but alſo at the Inſpiration of the Apoſtles, when (*g*) GOD *ſhould pour out his ſpirit upon all fleſh*. That after this (*h*) the Enemies of the People of GOD ſhould be deſtroy'd, and his faithful Servants (*i*) ſhould be in a happy Condition. That (*k*) the Inhabitants of *Idumea*, who had been their conſtant Enemies, and had help'd forward their Deſolation, ſhould alſo be made deſolate. That (*l*) all theſe things were ſure and certain; And (*m*) at laſt he concludes with the joyful and flouriſhing State of the Kingdom of CHRIST, and the great Privileges belonging to thoſe, who ſhould embrace the Goſpel.

20. Here alſo may be plac'd the five laſt Chapters of the Prophecy of *Micah*. Tho' he is ſaid (*n*) to propheſy in the Days of *Jotham* and *Ahaz*; yet the laſt Verſe of the third Chapter is (*o*) own'd by the Men in *Jeremiah*'s Time to have been utter'd in the Days of *Hezekiah*. And here may that whole Chapter, and all the reſt that follow it, be very properly plac'd. He ſeems (*p*) to ſpeak of the Siege of *Jeruſalem* as nigh at Hand, ſo that it was high Time to raiſe Forces to defend themſelves. He ſpeaks of *Rabſhakeh*'s Blaſphemy againſt GOD, and his Reproaching of *Hezekiah*, that *they* ſhould *ſmite the judge of Iſrael with the rod upon the cheek*; and foretels the (*q*) Glory, Peace and (*r*) Victory of the Church of CHRIST and his (*s*) Kingdom; that (*t*) tho' her Number was ſmall and their Corruption great, yet (*u*) ſhe might put her Truſt (*x*) in his Mercies, that ſhe ſhould (*y*) triumph, and (*z*) her Enemies ſhould be confounded; That the promis'd (*a*) MESSIAH might be a Security to them,

(*f*) Iſai. 30. 1 *to* 8. Iſai. 31. 1, 2, 3. (*g*) Iſai. 31. 3. (*h*) Iſai. 30. 30, 31. (*i*) Iſai. 36. 22, 23, 24, 25, 26, 28, 29. (*k*) Ezek. 34. 23, 24, *and Chap.* 37. 24, 25. (*l*) Iſai. 30. 20. (*m*) Iſai. 8. 8. (*n*) Iſai. 30. 28. (*o*) Iſai. 30. 29. (*p*) Exod. 15. 1. (*q*) Exod. 12. 42. (*r*) Iſai. 30. 31. (*s*) Iſai. 36. 36. 2 Kings 19. 35. (*t*) Iſai. 30. 33. (*u*) Iſai. 36. 8, 9. (*x*) Iſai. 36. 2. (*y*) Iſai. 31. 8. (*z*) Iſai. 31. 9. (*a*) Iſai. 36. 37. 2 Kings 19. 36. (*b*) Iſai. *Chap.* 32. (*c*) Iſai. 32. 10, 11, 12. (*d*) Iſai. 32. 13, *and* 33. 8. (*e*) Iſai. 33. 8. (*f*) Iſai. 32. 15 *to the End.* (*g*) Joel 2. 28, 29. Acts 2. 17, 18. Iſai. 44. 3. (*h*) Iſai. 33. 1 *to* 13. (*i*) Iſai. 33. 13 *to the End.* (*k*) Iſai. 34. 1 *to* 8. (*l*) Iſai. 34. 15, 16. (*m*) Iſai. *Chap.* 35. (*n*) Micah 1. 1. (*o*) Jer. 26. 18. (*p*) Micah 5. 1. (*q*) Micah 5. 1 *to* 8. (*r*) Micah 5. 8 *to the End.* (*s*) Micah 5. 4 *to* 8. (*t*) Micah 7. 1, 2. (*u*) Micah 7. 5, 6, 7. (*x*) Micah 7. 18 *to the End.* (*y*) Micah 7. 8 *to* 14. (*z*) Micah 7. 16, 17. (*a*) Micah *Chap.* 4 *and* 5.

them, (*a*) as it was to *Ahaz*. And tho' their Enemies thought to triumph, and to deſtroy the City of *Jeruſalem*; yet it ſhould be ſo far from being inſulted over by them, that (*b*) the little Town of *Bethlehem* ſhould produce ſuch a Governor, as ſhould tread down both the *Aſſyrian* and all other Enemies of his Church under his Feet. Thus CHRIST's being born of a Virgin was a Sign to *Ahaz*, and his being born in *Bethlehem* was a Sign to his Son *Hezekiah*, that no Enemy ſhould prevail to root out the Family of *David*, nor deſtroy the Country, where *David* was born. Thus alſo is (*c*) *Judah* call'd *The valley of viſion*, becauſe in this Year, when there was the greateſt Occaſion for it, before *Sennacherib* came againſt *Jeruſalem*, GOD was pleas'd to reveal himſelf in a greater Meaſure by his Prophets. For eighteen Chapters were publiſh'd this Year by *Iſaiah*, and five by *Micah*, the like whereof was never known in one Year before nor ſince.

21. The Prophet *Iſaiah* having foretold theſe things, proceeds afterward (*d*) to give us the Hiſtory of them, how they were accompliſh'd, in the ſame Manner as it was alſo related (*e*) both in the Books of *Kings* and *Chronicles*: And ſoon after this in the ſame Year he had the Propheſy againſt *Tyre* mention'd in the twenty third Chapter, and there was a very fit Occaſion for it. The *Tyrians* (*f*) had a few Years before with twelve Ships only, beaten the *Aſſyrian* and *Phœnician* Fleets both join'd together. Upon this *Shalmaneſer* ſent his Army to beſiege it by Land. However they valiantly held out for five Years, or till the Year before this, at the End whereof *Shalmaneſer* dying the Siege was rais'd. This Succeſs puff'd them up with Pride, and made them grow inſolent. *Iſaiah* then ſpeaks of (*g*) her Rejoycing, (*h*) the *Pride of her glory*, and calls her (*i*) *the joyous* and the *crowning* City, *whoſe merchants* were *princes*; and ſpeaks alſo of her miſerable Overthrow, and Going into Captivity. He (*k*) bids them take Example by *the land of the Chaldeans* or *Babylon*. *This people was not till the Aſſyrian founded it*, or (*l*) *Nimrod* made it a Monarchy, who afterward *went* into *Aſſyria*, and built *Nineveh* the Metropolis thereof, and dwelt there. This *Aſſyrian form'd it for them who dwelt in the wilderneſs*, or for the Offspring of his Father *Cuſh*, who were firſt ſeated in *Arabia*; *they ſet up the towers thereof*, and *they raiſed up the palaces*. And this *Aſſyrian* Monarchy now divided from the other (*m*) *ſhall* in Time bring the other to Ruin, as it afterward happen'd in (*n*) the Time of *Eſarhaddon* King of *Aſſyria*. And therefore when they ſaw the Fulfilling of one Propheſy againſt another Kingdom, they might expect the Fulfilling of the other againſt themſelves. That the Date of this Propheſy muſt begin at this Time, may be obſerv'd from (*o*) the Words themſelves, as they lie in the Original: *And ſo it is in this day that Tyre is forgotten ſeventy years according to the days of one king*, or (*p*) *the firſt* King, who was to ſucceed *Hezekiah*. This is the firſt ſeventy Years here mention'd, beginning (*q*) at the fourteenth Year of *Hezekiah*, who (*r*) reign'd fifteen Years longer, and ending at the Death of *Manaſſeh*, who (*s*) reign'd five and fifty Years, which made up ſeventy in all. During this Time *Tyre* was forgotten. The long Siege made the neighbouring Nations traffick with other Cities, and ſo their Trade was loſt for the preſent. After the End of this Seventy Years, then *Tyre* did (*t*) *ſing as an harlot*. Her Trade began again with all the Kingdoms, as it was before, and was very remarkable in (*u*) the Days of *Ezekiel*. When theſe ſeventy Years were paſt, then the Deſtruction of *Tyre* came on as it had been foretold, and (*x*) *Nebuchadnezzar* after a Siege of thirteen Years ſlew all the Inhabitants, which he found therein, and raſed the City to the Ground; and thus the Town in the Iſland became the City, whilſt the other was (*y*) *laid waſte*, and ſo it continu'd in a State of Servitude under the *Babylonians* for ſeventy Years longer. At the End of this Term GOD viſited *Tyre* again, (*z*) according to the Propheſy of *Iſaiah*, when it was reſtor'd to (*a*) its antient Privileges, and allow'd to have a King of their own by *Darius* the Son of *Hyſtaſpes*; ſo that they ſoon recover'd their former Proſperity, and the Trade which they had before. After this the Prophet ſaith, that *her* (*b*) *merchandiſe and her gain ſhould be holy to the* LORD. Many among them ſhould be converted to the *Chriſtian* Faith, and the Diſperſing her Merchandize ſhould be a Means of Propagating the Goſpel. Thus it was (*c*) in the *Apoſtles* Days, and (*d*) *Tyre* and *Sydon repented* at their Preaching, tho' *the mighty works* were not *done in them*, which had been done in *Judea*. It is not impoſſible, but this Prophetick Chapter may be plac'd in its proper Order; but if it was ſpoken at this Time, it might be plac'd, where it is, that the Propheſies againſt thoſe Countries, which

(*a*) Iſai. 7. 10 *to* 17. (*b*) Micah 5. 2. (*c*) Iſai. 22. 1, 5. (*d*) *Chap.* 36 *and* 37. (*e*) 2 Kings *Chap.* 18 *and* 19. 2 Chron. *Chap.* 32. (*f*) Prideaux *Anno* 715. (*g*) Iſai. 23. 7. (*h*) Iſai. 23. 9. (*i*) Iſai. 23. 7, 8. (*k*) Iſai. 23. 13. (*l*) Gen. 10. 8, 9, 10, 11, 12. (*m*) Iſai. 23. 13. (*n*) Prideaux, *Anno* 680. (*o*) Iſai. 23. 15. (*p*) *The Word* אחר *ſignifies not only* one, *but alſo* the firſt, *as in* Gen. 1. 5. (*q*) Iſai. 36. 1. 2 Kings 18. 13. (*r*) 2 Kings 18. 1, 2. 2 Chron. 29. 1. (*s*) 2 Kings 21. 1. 2 Chron. 33. 1. (*t*) Iſai. 23. 17. (*u*) Ezek. *Chap.* 26 *and* 27. (*x*) Prideaux *Anno* 573. (*y*) Iſai. 23. 1. (*z*) Iſai 23. 17. (*a*) Prideaux *Anno* 503. (*b*) Iſai. 23. 18. (*c*) *As in the Hiſtories of* William of Tyre, *and* Adrichomius, *and* Acts 21. 3, 4, 5, 6, 7. (*d*) Matth. 11. 21, 22. Luke 10. 13, 14.

lay

lay ſo near together, might alſo lie together, and the Threatnings of divine Vengeance might be plac'd (as it were) in one Body.

22. After this the Prophet *Iſaiah (e)* gives an hiſtorical Account of *Hezekiah*'s Sickneſs and Recovery, and the King of *Babylon*'s Sending a Meſſenger to congratulate him thereon; and after that he publiſheth the (*f*) remaining Part of his Book in the Life-time of (*g*) *Hezekiah*, but without any particular Mark to direct us to the Year, when any of it was ſpoken.

23. Soon after this we may date the Propheſy of *Nahum*. It was (*h*) all upon one Subject, *The burden of Nineveh*; and therefore we may ſuppoſe it to be all publiſh'd at one Time. It was (*i*) after *Sennacherib* had invaded *Egypt*, in the fourteenth Year of *Hezekiah*'s Reign; for (*k*) he ſpeaks of the Deſtruction of *No Ammon* or *Thebes* at that Time, as a thing paſt, where he tells us, that her Inhabitants were carry'd into Captivity, her young Children daſh'd in Pieces in the Top of her Streets, and her great Men divided by Lot among the Conquerors, and put in Chains to be led away as Slaves and Captives. It was when (*l*) *Egypt* and *Ethiopia* were her Strength; and at this Time an *Ethiopian* King reign'd over *Egypt*, ſo that both Countries were as one, and mutually help'd each other. It was after the (*m*) Blaſphemy of *Rabſhakeh*, whom he deſcribes as (*n*) *one come out of* Nineveh, and *a wicked counſellor, who imagined evil againſt the* LORD. It was before the Death of (*o*) *Sennacherib*, which he (*p*) thus deſcribes, *I will break his yoak from off thee, and will burſt thy bonds in ſunder. And the* LORD *hath given a commandment concerning thee, that no more of thy Name be ſown: Out of the houſe of thy gods will I cut off the graven image and the molten image; I will make thy grave, for thou art vile.* So that his Flight out of *Judah* was his Diſgrace, and his Idol Temple ſhould be his Deſtruction, which happen'd alſo in the twenty ſecond Year of *Hezekiah*. The King of *Aſſyria*, who dwelt at *Nineveh*, had been a great Oppreſſor of *Judah*, and therefore the whole Scope of the Prophet is to foretel the Deſtruction of that City, which happen'd in the twenty ninth Year of King *Joſiah*. For (*q*) *Chyniladanus* (being driven from *Babylon* by *Nabopollaſar* who ſucceeded him) he afterward fix'd at *Nineveh*, where he was beſieg'd by his Succeſſor at *Babylon*, who, with the Aſſiſtance of *Cyaxares* the King of the *Medes*, took and utterly deſtroy'd that great and antient City; ſo that for the future *Babylon* became the ſole Metropolis of the *Aſſyrian* Empire, and the Propheſy of *Nahum* was intirely fullfill'd.

Anno 710.

24. As there was the Space of 1656 Years from the Creation of the World to the Flood, ſo the ſame Space of Time was again ended in the Beginning of *Manaſſeh*'s Reign over *Judah*. We find, that long before this the World was peopled in the Eaſt of *Aſia*, as far as *China*, and in the Weſt of *Europe* as far as *Cadiz* or *Hercules*'s Pillars, and in *Africa* as far as *Tangier*, and the Coaſt of *Guinea*; and that they brought vaſt Armies into the Field: ſo that nothing hinders a Belief, that all theſe three Parts of the World were inhabited before this Time. And as the Men born before the Flood did (*r*) generally live above nine hundred Years, in which they had more Time to increaſe and multiply, but ſince the Flood, there were (*s*) none who liv'd to the Age of five hundred Years, and their Lives were ſoon cut ſhorter and ſhorter, ſo that eighty Years was (*t*) a great Age in the Time of *Moſes*, as it hath been ever ſince; we cannot therefore but conclude, that the World was as populous, or rather more, at the *Flood*, as it was in *Manaſſeh*'s Reign. And tho' *Noah* before the Flood might live near the Place inhabited by our firſt Parents, and the Ark might afterward land near the ſame; yet the Flood, which deſtroy'd (*u*) all Mankind at that Time, muſt needs be univerſal.

Anno 695.

25. After the Reign of *Hezekiah* there aroſe no Prophet until the Time of *Joſiah*, in the (*x*) thirteenth Year of whoſe Reign the Prophet *Jeremiah* was call'd to this Office, and publiſh'd his firſt Chapter. GOD had forborn long, after the others had ceas'd; and ſince, in the Time which he had given them for Repentance, they grew worſe and worſe, he tells them now, that he (*y*) would *haſten* the Puniſhments, which he had ſo long threaten'd. From this Time, to the laſt Captivity under *Zedekiah*, is exactly forty Years, and ſo long (*z*) GOD is ſaid to bear the Iniquity of the Houſe of *Judah* under ſuch powerful Preaching, which had been intermitted many Years before. The Chapters which follow after the firſt to the End of the twelfth, are ſuppos'd to have been in the laſt Year of King *Joſiah*'s Reign; and the thirteenth and fourteenth in the firſt Year of the Reign of his Succeſſor *Jehoiakim*. The Reaſon is, that there is

Anno 627.

Anno 609.

(*e*) *Chap.* 37 *and* 38. (*f*) *Chap.* 40 *to the End.* (*g*) Iſai. 1. 1. (*h*) Nahum 1. 1. (*i*) 2 Kings 18. 13. Iſai. 36. 1. (*k*) Nahum 3. 8. (*l*) Nahum 3. 9. (*m*) Iſai. 36. 4 *to* 21. 2 Chro 32. 9 *to* 20. 2 Kings 18. 19 *to* 36. (*n*) Nahum 1. 11. (*o*) 2 Kings 19. 35, 36. 2 Chron. 32. 21. Iſai. 37. 37, 38. (*p*) Nahum 1. 13, 14. (*q*) Prideaux, *Anno* 626, *and* 612. (*r*) Gen. *Chap.* 5. (*s*) Gen. 11. 12 *to* 27. (*t*) Pſal. 90 *Title, and Verſe* 10. (*u*) Gen. 6. 12, 13. Gen. 7. 21 *to the End.* 2 Pet. 2. 5. (*x*) Jer. 1. 1, 2. (*y*) Jer. 1. 11, 12. (*z*) Ezek. 4. 6.

a frequent Mention in these Chapters
Anno of a great Drought or Want of Rain.
608. This is mention'd in the first of these (*a*) Chapters to be in the Days of the first of these Kings, and in the two other (*b*) Chapters to be in the Days of the other. This we may well suppose to be the same Drought, and either that it continu'd two Years, or at least in Part of these two Kings Reigns.

26. About the End of *Josiah*'s Reign, we may place the Prophet *Habakkuk*.
Anno As he is set in the *Scriptures* before
608. *Zephaniah*; so we may suppose, that when these Books were settl'd by *Ezra* in their Order, there was Reason to think, that he was the first in Order of Time. He is suppos'd by some to have liv'd in the Time of *Manasseh*; and for this Purpose they apply to him and *Nahum*, (*c*) what is mention'd in the Book of *Kings*: *The* LORD *spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, therefore I am bringing evil upon Judah and Jerusalem, that whosoever heareth of it, both his ears shall tingle:* which they reckon to be the same in Effect with (*d*) what this Prophet saith, *Behold ye, and regard, and wonder marvellously, for I will work a work in your days, which ye will not believe, tho' it be told you. For lo, I raise up the Chaldeans.* This may in general Terms be said of *Habakkuk* and *Zephaniah*; but will not prove, that therefore either of them liv'd in the Reign of this King; and neither of them mention his Name. On the other Hand, these Words do rather refer to the Prophesy of *Jeremiah*, who (*e*) mentions this very Name: *And I will cause them to be removed into all kingdoms of the earth; because of Manasseh king of Judah, for that which he did in Jerusalem:* And yet it is certain, that *Jeremiah* did not begin to prophesy in *Manasseh*'s Reign, but (*f*) in the thirteenth Year of *Josiah* his Successor. We may therefore better place
Anno the Prophet *Habakkuk* near the End
610. of the Reign of *Josiah*, and the Prophet *Zephaniah* soon after; and so (*g*) they will both fall in with the
Anno Prophesies of *Jeremiah*. It is cer-
609. tain, that (*h*) they prophesy'd the same things, which *Jeremiah* did, and upon the same Occasion, which is (*i*) Destruction and Desolation upon *Judah* and *Jerusalem*, because of the heinous Sins which they were guilty of. *Zephaniah* doth not name the *Babylonians* or *Chaldeans*, who were to be the Executioners of GOD's Wrath upon them, as (*k*) *Jeremiah* and (*l*) *Habakkuk* do. But then he tells us, that (*m*) this *great day* was *near*, and (*n*) the Punishment should be inflicted on *the princes, and the king's children, who were then alive.* As for *Habakkuk*, neither the Time in which he liv'd, nor the Parents, from whom he was descended, are any where nam'd in *Scripture*. But the Prophesying of the Coming of the *Chaldeans*, in the same Manner as *Jeremiah* did, gives Reason to conjecture, that he liv'd at the same Time. It is expresly said of *Zephaniah*, that (*o*) he prophesied in the Days of *Josiah*; and in his Pedegree his Father's Great Grandfather is (*p*) call'd *Hezekiah*, which some take to be *Hezekiah* King of *Judah*, and therefore reckon him to have been of the Royal Family. If so, he must spring from a younger Brother of *Manasseh*; and as (*q*) *Manasseh* at this Time would have been an hundred Years old, so let us suppose the younger Brother to be four Years younger, and allow two and twenty Years of Age to each of the three Generations, it will bring *Zephaniah* to be (*r*) thirty Years old at this Time, which is the Time in which they enter'd upon the Priests Office; and the Year in which the next Prophet, or *Ezekiel*, was call'd to both, as will appear in its proper Place.

27. There is another Reason to date the eleventh Chapter of the Prophet *Jeremiah* in *Josiah*'s Reign, because (*s*) he speaks of the Covenant, which (*t*) that King had made with the People to serve the LORD, and walk according to the Law of *Moses*, which was found and read to them. This Covenant he exhorts them religiously to keep, and reproves them for Disobeying it. The twelfth Chapter is also of the same Date, as (*u*) referring to the same thing. Thus also (*x*) the eleventh Chapter mentions a Conspiracy of the Men of *Annathoth* against *Jeremiah*, and (*y*) the twelfth seems to speak of it, as a thing but newly past. The fourteenth and six following Chapters were written in the Beginning of the Reign of *Jehoiakim*, and (*z*) foretel the Captivity, which happen'd at the (*a*) latter End

Anno 608. 607. 606.

(*a*) Jerem. 3. 3, 6, *and* 5. 24, 25, *and* 8. 13, 20, *and* 12. 4. (*b*) Jer. 13. 18, *and* 14. 1, 2, 3, 4. (*c*) 2 Kings 21. 10. (*d*) Hab. 1. 5, 6. (*e*) Jer. 15. 1, 2, 3, 4. (*f*) Jer. 1. 1, 2. (*g*) Jer. 1. 3. (*h*) *Chap.* 1 *to* 20. (*i*) *Compare* Hab. 1. 4, *and* Jer. 12. 1. Hab. 2. 9, *and* Jer. 22. 13. Hab. 2. 16, *and* Jer. 25. 26. Hab. 2. 18, *and* Jer. 10. 8, 14. Zeph. 1. 15, *and* Jer. 30. 7, *and* Zeph. 3. 4, *with* Jer. 23. 11. (*k*) Jer. 20. 4, 5, 6. Jer. 28. 19, *&c.* Jer. 32. 5. Jer. 34. 3. Jer. 21. 4, 9, *and* 32. 5, 29. (*l*) Hab. 1. 6. (*m*) Zeph. 1. 14. (*n*) Zeph. 1. 8. (*o*) Zeph. 1. 1. (*p*) *Ibid.* (*q*) Manasseh *being* 12 *Years old when he began to reign, and reigning* 55 *Years*, 2 Kings 21. 1, *and* Amon *reigning two Years*, 2 Kings 21. 19, *and* Josiah 31, *as* 2 Kings 22. 1. *make it* 100 *Years to the Year after, or the first Year of* Jehoiakim. (*r*) *For* 4, *and* 66, *and* 30, *make* 100 *in all.* (*s*) Jer. 11. 1 *to* 18. (*t*) 2 Kings 23. 3. 2 Chron. 34. 29 *to the End.* (*u*) Jer. 12. 1, 6. (*x*) Jer. 11. 18 *to the End.* (*y*) Jer. 12. 1, 5, 6. (*z*) Jer. 15. 2, 3, 4. Jer. 16. 1 *to* 10. Jer. 17. 1 *to* 5. Jer. 18. 11 *to* 18, *and* Jer. 19, *throughout.* (*a*) Dan. 1. 1.

of

of his third, or (*b*) Beginning of his fourth Year; and theſe (*c*) are ſuppos'd to *be the words of the* LORD, *which he ſpake by* one of *his ſervants the prophets*. And he plainly intimates, (*d*) that this firſt *Violence and Spoil* had not yet happen'd, but (*e*) he was a *Shame*, a *Reproach*, and a *Deriſion daily*, becauſe what he had propheſied was not accompliſh'd.

28. After theſe follow the twenty ſixth and (*f*) Part of the twenty ſeventh Chapter. They are both dated *in the* (*g*) *beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah*. This Beginning of his Reign doth not ſignify the firſt Year, but may be taken in a larger Senſe for either of his three firſt Years. Of this we have an Inſtance in his Succeſſor *Zedekiah*, where (*h*) the fourth Year is call'd *The beginning of his reign*. The Reaſon of both theſe Expreſſions is, becauſe of the double Condition and Change that theſe Kings underwent in the Time of their Reign. *Jehoiakim* for about three Years reign'd by a Deputation from *Pharaoh-necho* King of *Egypt*, but the reſt of his Time he reign'd by a Deputation from *Nebuchadnezzar* King of *Babylon*. In the ſame Manner (*i*) the fourth Year of the Reign of *Zedekiah* is call'd *The beginning of his reign*. Becauſe his firſt ſeven Years he reign'd in Subjection to the King of *Babylon*; but the reſt of his Time he reign'd as rebelling and caſting off the *Babylonian* Yoke: ſo that the Time of either of theſe Kings, before this Change and Alteration befel them, is call'd *The beginning of their reign*, and what happen'd afterward may be call'd *The latter End of it*.

29. In the fourth Year of *Jehoiakim*, which was (*k*) the firſt Year of the Reign of *Nebuchadnezzar* according to the *Jewiſh* Account, *Jeremiah* (*l*) reproves the Diſobedience of the *Jews*, and foretels the ſeventy Years Captivity, which accordingly began this Year, and after that the Deſtruction of *Babylon*. Under the Type of a Cup of Wine he ſhews the Indignation of GOD againſt *Jeruſalem* and all the Nations round about it, and at laſt againſt *Sheſhach* or *Babylon* it ſelf. This is mention'd in the twenty fifth Chapter; and immediately upon this he publiſheth the forty ſixth Chapter, in which he foretels (*m*) the Overthrow of the *Egyptian* Army by *Nebuchadnezzar* King of *Babylon* at *Carchemiſh* by the River *Euphrates*, and alſo his Conqueſt of *Egypt* immediately after. He begins (*n*) this Chapter with *The word of the* LORD, *which came againſt the Gentiles*; and therefore this being a comprehenſive Expreſſion, may take in the reſt of the following Chapters on the ſame Subject, as particularly the forty ſeventh and forty ninth Chapters, which have not any ſpecial Date annex'd to them.

30. Soon after this, and in (*o*) the ſame Year, *Nebuchadnezzar* King of *Babylon* (*p*) having beaten the Army of *Pharaoh-necho* King of *Egypt*, and retaken *Carchemiſh*, march'd toward *Syria* and *Paleſtina* to recover thoſe Provinces again to the *Babylonian* Empire; on whoſe Approach (*q*) the *Rechabites* finding no Security from this Invaſion of the open Country, retir'd for their Safety toward *Jeruſalem*, where was tranſacted between them and *Jeremiah* what we find related in his thirty fifth Chapter. This is plac'd ſo far back, that all the Propheſies relating to the Diſobedience of the *Jews* to GOD, might be firſt laid together, and they be made more inexcuſable by the Obedience of the *Rechabites* to *Jonadab* their Father. Moſt Authors have plac'd *Nebuchadnezzar*'s Coming againſt *Judea* in the Year before; but Dr. *Prideaux* hath given good Reaſons, (*r*) why it ought to be plac'd in this Year. Anno 605.

31. This Year alſo (*s*) *Baruch* writes the Propheſy of *Jeremiah* in a Book, and reads it in the Houſe of the LORD upon the Day of a ſolemn Faſt, ſuppos'd to be the Day of Expiation, or the tenth Day of the ſeventh Month. This Chapter lies after many Propheſies in the Time of *Zedekiah*; but the Reaſon is, that all (*t*) the Propheſies relating to the *Babyloniſh* Captivity might be firſt plac'd together, and then (*u*) the Relation of *Jeremiah*'s Sufferings might be added in the ſame Manner; after that (*x*) other hiſtorical Tranſactions, and then (*y*) the particular Propheſies againſt other Nations, with GOD's Mercies toward *Judah* and *Jeruſalem*, and ſo (*z*) conclude the Book with the Hiſtory of *Zedekiah*'s Reign and Captivity. And thus among the Sufferings of *Jeremiah* this of *Baruch* is plac'd firſt, becauſe it was firſt in Order.

32. But *Baruch* being (*a*) very much affrighted at the Threatnings of the Roll, which he had thus wrote and publickly read, the Propheſy which we have in the forty fifth Chapter of *Jeremiah*, was ſent from GOD to comfort him, and to aſſure him, that in the Midſt of all the Calamities, Deſtructions and Deſolations which ſhould befal that Country, he ſhould have a comfortable Subſiſtence, and his Life ſhould be preſerv'd wherever he went. Thus this Chapter ſeems at firſt Sight to be put very much out of its proper Place: But the Looking back

(*b*) Jer. 25. 1. (*c*) 2 Kings 24. 2. (*d*) Jer. 20. 8. (*e*) Jer. 20. 8, 18. (*f*) Jer. 27. 1 *to* 12. (*g*) Jer. 26. 1, *and* Jer. 27. 1. (*h*) Jer. 28. 1. (*i*) *Ibid.* (*k*) Jer. 25. 1. (*l*) Jer. 25, *throughout.* (*m*) Jer. 46. 1, 2. (*n*) Jer. 46. 1. (*o*) Jer. 25. 1. (*p*) Prideaux, *Anno* 606. (*q*) Jer. 35. (*r*) Prideaux, *Anno* 606. (*s*) Jer. 36. 1 *to* 9. (*t*) *Chap.* 1 *to* 36. (*u*) Jer. *Chap.* 36, 37, 38. (*x*) Jer. *Chap.* 39 *to* 46. (*y*) Jer. *Chap.* 47, *to* 52. (*z*) Jer. *Chap.* 52. (*a*) Jer. *Chap.* 45.

into

into the forty third and forty fourth Chapters, and Conſidering the Scope and Deſign of them, will let us ſee the Reaſon not only for this, but alſo for the following Chapter. Upon *Johanan*'s Carrying the People into *Egypt* contrary to the expreſs Word of GOD, *Jeremiah* declares ſad things (*c*) againſt the *Jews* now in that Country. At this Time *Johanan* had (*d*) carry'd *Baruch* with him into *Egypt*, together with *Jeremiah*, that if the Deſtruction threaten'd did come upon that Country, they ſhould periſh with it, or otherwiſe they ſhould be put to Death as falſe Prophets. So that as the Story of *Jethro*'s (*e*) Coming to the Camp of the *Iſraelites* is mention'd immediately after the Curſe pronounc'd againſt *Amalek* (tho' it happen'd at another Time) to ſhew, that he himſelf fell not under that Curſe, tho' he liv'd in that Nation; ſo the Propheſy of *Baruch*'s Safety in *Egypt* is plac'd after ſome Propheſies relating to the Deſtruction of the Country, to ſhew, that this was a particular Exception to the general Rule.

33. After the Inſertion of this comfortable Word for *Baruch* in *Egypt*, is plac'd (as was before-mention'd) the forty ſixth Chapter, beginning the Propheſies of *Jeremiah* againſt other Nations. It is plac'd the firſt of theſe, as being ſpoken long before the reſt, even in the fourth Year of *Jehoiakim*'s Reign, that ſo all the Threatnings againſt *Egypt*, tho' deliver'd at ſeveral Times, might be plac'd together. And alſo, that the Accompliſhment of this Propheſy deliver'd in *Jehoiakim*'s Time, and ſoon after fulfill'd upon *Pharaoh-necho*'s Army, might be a Confirmation, that *Iſrael* in *Egypt* muſt expect the like Truth of the Propheſies deliver'd to them there, which mention'd the like Deſtruction to come upon it by *Nebuchadnezzar*.

34. *Baruch* having read the Roll (as is before related) in the fourth Year of *Jehoiakim*, and in the ſeventh Month, which anſwers in Part to our *September*, the City of *Jeruſalem* was taken (*f*) in the ninth Month, which anſwers in Part to our *November*. At the Time of this Captivity (*g*) *Daniel* and his three Companions were carry'd into *Babylon*, as he himſelf (*h*) mentions, when their Names were alter'd, for they (*i*) call'd him *Belteſhazzar*, and the other three *Shadrach*, *Meſhech* and *Abednego*.

35. This Year was the firſt of the ſeventy Years Captivity (*k*) ſo often ſpoken of; at the End of which came the Decree of *Cyrus* for the Return of the *Jews* and the Rebuilding of the Temple. For the right Computation of which it muſt be conſider'd, that there were three Captivities of *Jeruſalem* by the *Babylonians*. The firſt was in the fourth Year of (*l*) *Jehoiakim*, the other in the Year of (*m*) *Jehoiachin*, and the third in the eleventh Year of (*n*) *Zedekiah*. Now it is plain, that the firſt of theſe ſeventy Years began from the fourth Year of *Jehoiakim*, becauſe it is moſt proper to begin the ſeventy Years Captivity in *Babylon*, from the firſt Time that any Captivity in *Babylon* did begin, rather than from the laſt. And ſecondly, Becauſe it is propheſy'd, (*o*) that not only the *Jews*, but alſo all Nations round about them, ſhould ſerve the King of *Babylon* ſeventy Years. So that theſe ſeventy Years may be counted as the Time and Space ſince the abſolute Monarchy of *Babylon*, and they are to begin from the Beginning of *Nebuchadnezzar*'s Reign, the firſt Monarch.

Anno 605.

36. It cannot be denied, but another Difficulty occurs, becauſe the Beginning of *Nebuchadnezzar*'s Monarchy is (*p*) fix'd to be in the third Year of the Reign of *Jehoiakim*, and not in his fourth. But the Anſwer is, that he began to reign over other Nations in the third Year, but over *Jeruſalem* in the fourth. So that the ſeventy Years over one might be compleat, but the ſeventy Years over the other might be only current. Or it may be thus anſwer'd, That as theſe two Epochas began, ſo they ended almoſt a Year later. For the *Babyloniſh* Power ceas'd over other Nations, the very Night that *Babylon* was taken by *Cyrus*, and *Belſhazzar* ſlain; but the Reſtoration of the *Jews* did not begin, until *Cyrus* was ſettl'd (*q*) in full Power over the whole Empire, which took up ſome Time, and after that iſſu'd out his (*r*) Proclamation for that Purpoſe.

37. There is yet another Difficulty remaining. For (*s*) in *Daniel* it is ſaid, that *in the third year of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jeruſalem, and beſieged it*; and it is certain, that he took it, in the ſame Year that he beſieg'd it. But the Words in the *Hebrew* expreſs it to be *in the third year of the kingdom*. For the Explaining whereof we muſt have recourſe to (*t*) the Hiſtory, which is thus: *Pharaoh-necho put Jehoahaz in bands at Riblah in the land of Hamath, that he might not reign in Jeruſalem. And Pharaoh-necho made Eliakim the ſon of Joſiah king in the room of Joſiah his father*, whom he had ſlain at *Megiddo, and changed his name to Jehoiakim*. Had the People of the Land been able to have made him King it would have been done immediately; but it being out of

(*c*) Jer. 43. 9 *to the End, and* 44 *throughout.* (*d*) Jer. 43. 6. (*e*) Exod. *Chap.* 18. (*f*) Dan. 1. 2. 2 Chron. 36. 6. (*g*) Prideaux, *Anno* 606. (*h*) Dan. 1. 1 *to* 8. (*i*) Dan. 1. 7. (*k*) Jer. 25. 11, 12. Jer. 29. 10. 2 Chron. 36. 21. Zech. 1. 12. Dan. 9. 2. (*l*) Jer. 25. 1. (*m*) 2 Chron. 36. 9, 10. (*n*) 2 Kings 25. 2, 3. Jer. 52. 4, 5. (*o*) Jer. 25. 11. (*p*) Jer. 32. 1. Jer. 52. 12. (*q*) Ezra 1. 2. (*r*) 2 Chron. 36. 22, 23. Ezra 1. 1, 2, 3, 4. (*s*) Dan. 1. 1. (*t*) 2 Kings 23. 31, 32, 33, 34.

their

their Power, *Pharaoh* did it when he thought convenient, which was the Year following. So that the Date of his Reign might begin from the Captivity of his Brother; but the Date of his Kingdom, which *Daniel* mentions, began in the following Year, when he was (*t*) ſettled in it.

36. At the End of the fourth Year of *Jehoiakim* King of *Judah* (*u*) *Daniel* and his three Companions betake themſelves to an Auſterity of Life, but once more to be paralell'd in all the *Scripture*, and that was in *John* the *Baptiſt*. But tho' they had refus'd the Court Diet, yet their Countenances did appear fairer and fatter in Fleſh than the reſt, to ſhew, that *Man did not live by bread alone*, but by an over-ruling Providence.

37. In the fifth Year of *Jehoiakim* King of *Judah*, and the ninth Month, (*x*) upon another Faſt Day *Baruch* reads the Roll again in the Temple; which being told to the King, he ſends for it, and order'd it to be read before him. Upon which being in a Rage he firſt cuts it in Pieces, and then burns it; which occaſion'd (*y*) a ſevere Propheſy againſt him, and (*z*) the Writing of another with many Additions. Anno 604.

38. Toward the End of the fifth Year of *Jehoiakim* (*a*) *Nabopollaſar* the King of *Babylon*, and Father of *Nebuchadnezzar*, dies; upon which he haſtens the neareſt Way to *Babylon*, leaving the Groſs of his Army with the Priſoners and Prey to be brought after him, and ſucceeded his Father in the whole Empire, over which he reign'd three and forty Years, the firſt of which begins from the twenty firſt Day of *January* following, which is the *Babyloniſh* Account; from which the *Jewiſh* Account differs two Years, as reckoning his Reign from the Time in which he was admitted to be a Partner with his Father. From hence we have a double Computation of the Years of his Reign, the *Jewiſh* and the *Babylonian*. *Daniel* being in *Babylon* follows the latter; but all other Parts of *Scripture*, which mention him, follow the other.

39. In the Beginning of the ſeventh Year of *Jehoiakim*, which was the ſecond Year of *Nebuchadnezzar* according to the *Babyloniſh* Account, and the fourth according to the *Jewiſh* Account, at (*b*) the End of three Years *Daniel* and his Companions were brought before the King, and receiv'd into Favour. In the ſame Year according to the *Babyloniſh*, but the fifth according to the *Jewiſh* Account, *Daniel* (*c*) reveal'd to *Nebuchadnezzar* his Dream, upon which he was advanc'd to great Honour, and made chief of the Governors over all the wiſe Men, and chief Ruler over all the Province of *Babylon*, and one of the chief Lords of the Council, who always continu'd in the King's Court, he being then about the Age of two and twenty. Upon this he (*d*) recommended his three Companions, who were accordingly preferr'd to Places of honourable Truſt under him in the ſame Province. Anno 602.

40. The ſame Year (*e*) *Jehoiakim*, after he had (*f*) ſerv'd the King of *Babylon* three Years, rebell'd againſt him, and enter'd into a Confederacy with *Pharaoh-necheh* for this Purpoſe. *Nebuchadnezzar* being engag'd in other Affairs, could not proſecute the War, until the (*g*) eleventh Year of *Jehoiakim*'s Reign, when his Army being join'd together, beſieg'd him in *Jeruſalem*. At this Time *Jehoiakim*, making a Sally upon them, was kill'd with the Sword, and his dead Body was caſt out into the high Way without one of the Gates of *Jeruſalem*, allowing it no other Burial than that of an Aſs, as (*h*) the Prophet *Jeremiah* had foretold, which was to be caſt out into a Place of the greateſt Contempt, there to rot and be conſum'd to Duſt in the open Air. This Captivity happen'd in the ſeventh Year of *Nebuchadnezzar*, in which it is ſaid, That he carry'd away Captive (*i*) three thouſand *Jews* and three and twenty: and the Prophet *Jeremiah* places this Account with two others of the ſame Nature, becauſe he would mention all the Captives which were carry'd away, and had not been mention'd in any other Part of *Scripture*. And thus it is diſtinguiſh'd from the Captivity of *Jehoiachin* in the (*k*) eighth Year of *Nebuchadnezzar*, in which he carry'd away above eighteen thouſand. Anno 598.

41. *Jehoiakim* being dead, is ſucceeded by his Son. He is call'd (*l*) *Jechoniah*, or (*m*) *Jehoiachin*, both Names ſignifying *The* LORD *ſhall eſtabliſh*, the Nominative Caſe being before the Verb in the one and after it in the other. He is alſo call'd (*n*) *Coniah*, or *The* LORD *is my Eſtabliſhment*. He was no ſooner ſeated on the Throne, but he was tumbled from it. This the Prophet *Jeremiah* mentions at large in the thirteenth Chapter, where he laments his Fate in (*o*) very heavy Expreſſions: *Mine eye ſhall weep ſore and run down with tears, becauſe the* LORD's *flock is carried away captive. Say ye to the king, and to the queen*, or to the King's Mother, *Humble your ſelves, ſit down; for your principalities*

(*t*) Dan. 1. 1. (*u*) Dan. 1. 8 *to* 18. (*x*) Jer. 36. 9, 10. Prideaux, *Anno* 605. (*y*) Jer. 36. 27 *to* 32. (*z*) Jer. 36. 32. (*a*) Prideaux, *Anno* 605. (*b*) Dan. 1. 18 *to the End.* (*c*) Dan. 2. 1 *to* 49. (*d*) Dan. 2. 49. (*e*) Prideaux, *Anno* 603. (*f*) 2 Kings 24. 1. (*g*) 2 Kings 23. 36, *and* 24. 1, 2. Prideaux, *Anno* 599. (*h*) Jer. 22. 18, 19. Jer. 36. 30. (*i*) Jer. 52. 28. (*k*) 2 Kings 24. 14, 15, 16. (*l*) 1 Chron. 3. 16. (*m*) 2 Kings 24. 6, 8, 12. 2 Chron. 36. 8, 9. (*n*) Jer. 22. 24, 28. (*o*) Jer. 13. 17, 18.

ſhall come down, even the crown of your glory. How this was fulfill'd, appears only from (*f*) the Repetition of the Hiſtory. *Nebuchadnezzar came againſt the city of Jeruſalem, and his ſervants did beſiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his ſervants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign. And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, even ten thouſand captives, and all the crafts-men and ſmiths: none remained, ſave the pooreſt part of the people of the land. And he carried away Jehoiachin into Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, thoſe carried he into captivity, from Jeruſalem to Babylon. And all the men of might even ſeven thouſand, and crafts-men, and ſmiths a thouſand, all that were ſtrong and apt for war, even them the king of Babylon brought captive to Babylon.* Here the Accompliſhment of the Propheſy is plain; but why it was plac'd ſo early is not eaſy to be determin'd. Perhaps the Reaſon might be, becauſe the laſt (*g*) Verſe of the foregoing Chapter threatens in general, that GOD would utterly pluck up and deſtroy that Nation; and this is plac'd after it as another Propheſy how this Deſolation ſhould begin. Beſides, in the former Chapters, he (*h*) frequently taxes them as *a fooliſh people, and without underſtanding*; and this Chapter refers to the Captivity, where they ſeem branded as ſuch. For tho' the *Maſorites* render it (*i*) *All the mighty of the land*, yet the Text calls them *The Fools of the Land.* To this may be added, that the twenty ſecond Chapter of the Prophet *Jeremiah* ſeems to have three Dates. The firſt is in the Beginning of the Reign of *Jehoiakim*, ſoon after the Death of *Joſiah*, when (*k*) all *Iſrael*, and particularly the Prophet *Jeremiah*, lamented his unfortunate End; and (*l*) *the mourning of Hadadrimmon* in the Valley of *Negiddo*, where he was ſlain, became a Proverb to ſignify a very great Lamentation. But now (*m*) *Shallum* or (*n*) *Jehoahaz* the Son and Succeſſor of *Joſiah* being carry'd away Captive into *Egypt*, exhorts them to turn the Stream of their Sorrow another Way: (*o*) *Weep not for the dead*, or for good King *Joſiah* now in Peace, *neither bemoan him*; *but weep ſore* for *Shallum* or *Jehoahaz*, who is carried *away*; *for he ſhall return no more, nor ſee his native country.* Upon this the Prophet *Jeremiah* exhorts King *Jehoiakim* to Repentance and Amendment, both with Promiſes and Threatnings. But neither this nor the firſt Captivity having any Influence upon him; but his Reſtoration making him more proud and ſecure, the Prophet now denounces (*p*) only Threatnings which were fulfill'd in the laſt Year of his Reign, when he was (*q*) bound in Chains to be carry'd as a Captive into *Babylon*, and had been carry'd away, if (*r*) his ſudden Death had not prevented it. Upon the Settling of (*s*) *Jehoiachin* or (*t*) *Coniah* upon the Throne, the Prophet declares the ſame Judgments againſt him, which about three Months after were executed accordingly, and he was carry'd to *Babylon*. So that his Speaking not only of the Captivity of *Jehoahaz*, but alſo of *Jehoiakim* the Father, and *Jehoiachin* the Son, which were ſo like each other, and happen'd ſo ſoon after, may be the principal Reaſon that they are plac'd together in the ſame Chapter.

Anno 609.

Anno 602.

Anno 598.

42. Beſides this there is another Propheſy (*u*) againſt *Jehoiachin* by the Name of *Coniah*, in which his Captivity is foretold, and the Failing of *Solomon*'s Houſe in him, almoſt in the ſame Terms with the other. *And I will caſt thee out, and thy mother that bare thee into another country, where ye were not born, and there ſhall ye die.* This very properly follows what was mention'd before of the Death of his Father, becauſe there was but three Months Diſtance between the one and the other. And thus, when (*x*) the dead Body of *Jehoiakim* was *caſt out in the day time to the heat, and in the night to the froſt*, it was not long before he had *none* of his Seed *to ſit upon the throne of David.*

Anno 598.

43. That the three Months of *Jehoiachin*'s Reign are included in the laſt Year of *Jehoiakim*'s or his Father's Reign, is evident, becauſe (*y*) the eleventh Year of *Zedekiah*, and the nineteenth of *Nebuchadnezzar*, do fall in together. And it is alſo ſaid, that (*z*) *when the year was expired, Nebuchadnezzar ſent and brought him to Babylon.* In this Captivity (*a*) *Mordecai* the Uncle of *Eſther* was carry'd away out of the Land of *Judah*; and ſo was alſo the Prophet *Ezekiel* the Son of *Buzi* of the Houſe of *Aaron*; and therefore from thence he dates the Account of his Propheſies, and ſometimes calls it (*b*) *the year of king Jehoiachin's captivity*, and ſometimes (*c*) *the year of our captivity.*

(*f*) 2 Kings 24. 11, 12, 14, 15, 16. (*g*) Jer. 12. 17. (*h*) Jer. 4. 22. Jer. 5. 4, 21. Jer. 8. 7, 8, 9, *and* Jer. 9. 12. (*i*) 2 Kings 24. 15. *In the Text it is* אולי, The Fools; *but the* Maſorites *make it* אילי, The mighty Men. (*k*) 2 Chron. 35. 20 *to the End.* (*l*) Zech. 12. 11. (*m*) Jer. 22. 11, 12. (*n*) 2 Kings 23. 30, 31, 32, 33. 2 Chron. 35. 26, 27, *and Chap.* 36. 1, 2, 3. (*o*) Jer. 22. 10, *and* 1 *to* 10. (*p*) Jer. 22. 13 *to* 20. (*q*) 2 Chron. 36. 5, 6. (*r*) 2 Kings 24. 5, 6. (*s*) 2 Kings 25. 8, 9. 2 Chron. 36. 9. (*t*) Jer. 22. 25, 28, *and* 20 *to the End.* (*u*) Jer. 22. 24 *to the End.* (*x*) Jer. 26. 30. Jer. 22. 19. (*y*) 2 Kings 25. 2, 8. (*z*) 2 Chron. 36. 10. (*a*) Eſther 2. 6. (*b*) Ezek. 1. 2. (*c*) Ezek. 40. 1.

44. In

44. In Comparing the Story of *Jehoiachin* there appears one remarkable Scruple: For (*d*) the Book of *Chronicles* ſaith, he was *eight years old, when he began to reign*, and (*e*) the Book of *Kings* ſaith, that he was *eighteen*. Now we muſt not expect Propriety in Expreſſions, which are ſo very different; but the one is to be taken properly, that he was *eighteen years old, when he began to reign*, and the other that he *was the ſon of the eighth year*, after ſome other Reckoning. Thus this refers us to the Year, when the firſt Captivity of *Judah* did begin; for the Beginning of his Reign was in the (*f*) eighth Year of the Reign of *Nebuchadnezzar*, which was alſo the eighth of the ſeventy Years Captivity ſo often mention'd. An Inſtance of the ſame Nature we have in *Ahaziah*, where (*g*) one Book ſaith, that he was *two and forty years old, when he began to reign*, and the other (*h*) only ſaith, that *he was two and twenty*.

45. But the Prophet *Jeremiah* having threatned the Deſtruction of *Solomon*'s Houſe, he calls the (*i*) *Earth, Earth, Earth* to *hear the word of the* LORD; that the earthly Kingdom was now to decay, and therefore a Kingdom of another Nature was to be expected. Accordingly he deſcribes this King and Kingdom in (*k*) the next Chapter; ſo that when he had foretold the Ruin of *Solomon*'s Houſe, and the Failure of the earthly Kingdom in the Houſe of *David* in the former Chapter, he ſpeaks of the MESSIAH, who ſhould be of his Seed, and the everlaſting Kingdom, which he ſhould govern. And then he pronounceth Woes againſt thoſe curſed Shepherds and Paſtors, who had caus'd the Kingdom to be remov'd from the Seed of *David*, and brought the Temple of *Solomon* to Ruin.

46. The following Year *Zedekiah* is made King, and liv'd a wicked Life, as (*l*) the Prophet *Jeremiah* deſcribes him. He was in Reality (*m*) the Uncle of *Jehoiachin* his Predeceſſor, and fifteen Years (*) younger than his Brother *Jehoiakim*, who had reign'd before; and therefore he was (*n*) call'd *Mattaniah*, or *The Gift of the* LORD, as born when his Father was of a conſiderable Age. He is alſo call'd (*o*) the *Brother* of *Jehoiachin*, that is his Kinſman, and (*p*) his *Son*, as ſucceeding him in the Throne. When the King of *Babylon* made him King inſtead of his Nephew, he took a ſolemn Oath, that he would be true and faithful to him; and therefore the King of *Babylon* chang'd his Name to *Zedekiah*, or *The Juſtice of the* LORD, intending thereby to put him in Mind of the divine Vengeance, that would light upon him, if he ſhould break the Oath, which he had ſo ſolemnly taken.

Anno 597.

47. In this firſt Year of (*q*) the Reign of *Zedekiah*, when (*r*) *Nebuchadnezzar* had carry'd ſo many of the People into Captivity, the Prophet *Jeremiah* ſaw (*s*) a Viſion of two Baskets of Figs, the one very good, and the other very bad. The good Figs were a Type of thoſe, who were carry'd away Captives, ſhewing the Care which GOD had over them, and that in due Time they ſhould return; and the bad Figs were a Type of thoſe who ſtay'd behind, and ſignify'd their Deſtruction.

48. As the (*t*) fourth Year of *Zedekiah* is call'd *the beginning of his reign*, for a Reaſon already mention'd; ſo we may take the ſame Expreſſion in other Places in the ſame Senſe. Accordingly in this fourth Year, the Prophet *Jeremiah* had (*u*) reveal'd to him the Confuſion which ſhould be brought upon *Elam* (a Kingdom lying upon the River *Ulai*, being (*x*) the Poſterity of *Elam* the Son of *Shem*) and the Reſtoration which GOD would give to it, which came to paſs accordingly. For (*y*) it was firſt conquer'd by *Nebuchadnezzar*; but afterward joining with *Cyrus* to conquer thoſe who had conquer'd them, it ſo proſper'd afterward, that *Shuſhan*, the chief City of that Province, was made the Metropolis of the *Perſian* Empire, and had the Throne of the Kingdom erected in it. This Propheſy is plac'd ſo far back, that it might be laid with others of the ſame Nature, and the Threatnings againſt all the foreign Nations might be read together. *Elam* (*z*) join'd with *Babylon* againſt *Judea*, and is therefore join'd here with (*a*) the Propheſies againſt *Babylon* it ſelf.

Anno 594.

49. In the Beginning of the Reign of *Jehoiakim*, *Jeremiah* was (*b*) commanded to make Yokes, and Bands, and put them upon his own Neck, in Token of *Judah*'s Subjection to the King of *Babylon*. This happen'd in the fourth Year of *Jehoiakim*'s Reign. The Prediction was before *Nebuchadnezzar* was King of *Babylon*, or the Name of *Zedekiah* was thought of, as an Heir to the Kingdom of *Judah*. However the Prophet was farther admoniſh'd, that when ſuch Kings by Name ſhould enjoy their reſpective Kingdoms, and the *Edomites*,

(*d*) 2 Chron. 36. 9. (*e*) 2 Kings 24. 8. (*f*) 2 Kings 24. 12. (*g*) 2 Chron. 22. 2. (*h*) 2 Kings 8. 26. (*i*) Jer. 22. 29, 30. (*k*) Jer. *Chap.* 23. (*l*) Jer. 52. 1, 2, 3. (*m*) 2 Kings 24. 17. (*) *For his Brother* Jehoiakim *was five and twenty Years old when he began to reign, and reign'd* 11 *Years*, 2 Kings 23. 36. *and his Brother, who ſucceeded him, was but* 21 *Years old at the Time when he began to reign*, 2 Kings 24. 18. (*n*) 2 Kings 24. 17. (*o*) 2 Chron. 36. 10. (*p*) 1 Chron. 3. 16. (*q*) 2 Kings 24. 10 *to* 18. (*r*) Jer. 24. 1. (*s*) Jer. *Chap.* 24. (*t*) Jer. 28. 1. (*u*) Jer. 49. 34 *to* 39. (*x*) Gen. 10. 21, 22. (*y*) Prideaux, *Anno* 598. (*z*) Iſai. 22. 6. (*a*) Jer. 49. 34 *to the End, and Chap.* 50. 51. (*b*) Jer. 27. 1 *to* 12.

Moabites,

Moabites, *Ammonites*, *Tyrians*, *Zidonians* and others, ſhould ſend Embaſſadors to *Zedekiah*, probably to conſult about Shaking off the *Babyloniſh* Yoke, he ſhould deliver theſe Yokes to them, to be ſent to their reſpective Maſters, as a Token that they muſt certainly be in Subjection, and that their Endeavours to the contrary ſhould be of no Effect, until the Time of their Deliverance came. He is alſo commanded to (*c*) deliver the ſame Meſſage to *Zedekiah*. This is the Subject of the twenty ſeventh Chapter, and was in the fourth Year of this King's Reign, as the firſt Verſe of the following Chapter doth plainly date it.

50. For it was the (*d*) very ſame Year, when *Hananiah* propheſy'd falſely at *Jeruſalem* the Reſtoring of the Captivity within two Years, and brake the Yoke, which was upon the Prophet *Jeremiah*'s Neck. This was call'd a Teaching Rebellion againſt the LORD, and for this Crime he is ſtruck dead within two Months.

51. At the ſame Time the Prophet (*e*) denounces heavy Judgments againſt the *Moabites*, (*f*) *Ammonites*, and (*g*) *Edomites*, who propos'd this Confederacy with *Zedekiah*; and as theſe had in their Turns been utter Enemies to both *Judah* and *Iſrael*, ſo he foretels the Judgments of GOD againſt their other Enemies, ſuch as (*h*) *Damaſcus*, *Kedar* and *Hazor*. If theſe Chapters were not ſpoken at this Time, it is impoſſible to fix them to any certain Year; but they are plac'd where we find them, that all the Propheſies relating to foreign Countries might be laid together. However, what the Prophet did and ſpoke in this Manner had ſuch an Influence upon *Zedekiah* and the other Kings, that they did not then enter into (*i*) the League which was propos'd at that Time, until it was ſtrengthen'd by the Addition of the *Egyptians* and other Nations to it. But what the Prophet ſpoke of theſe Countries, was afterward fulfill'd. For whilſt *Nebuchadnezzar* (*k*) lay at the Siege of *Tyre*, *Nebuzaradan* march'd againſt the *Ammonites*, and having deſtroy'd *Rabbah* their royal City, he carry'd their King and their Princes, and moſt of the chief of the Land, into Captivity; which was done by a juſt Revenge for the Part, which they had in the Murder of *Gedaliah* the King of *Babylon*'s Governor in the Land of *Iſrael*. At the ſame Time alſo the other neighbouring Nations, ſuch as the *Philiſtines*, the *Moabites*, the *Edomites*, and the *Zidonians* ſeem alſo to be haraſs'd and broken by the Excurſions of the *Babylonians*, and to have all theſe Judgments executed, which not only this Prophet, but (*l*) *Ezekiel* alſo had denounc'd againſt them. However the Prophet *Jeremiah* foretels, that GOD would *bring again another captivity* both upon (*m*) *Moab* and (*n*) *Ammon*. This if taken in a literal Senſe is ſuppos'd to be fulfill'd, when (*o*) *Judas Maccabæus* and his Brother *Jonathan* obtain'd ſeveral Victories over the *Edomites* and *Ammonites*, and brought them into Subjection; and after that, when *Hyrcanus* (*p*) made himſelf Maſter of the *Edomites*, and forc'd them to embrace the *Jewiſh* Religion, by which Means they were incorporated into the ſame Nation, and the very Name was ſoon after loſt. Others there are, who interpret it of the Converſion of theſe Nations *in the laſt days* to the Faith of CHRIST, and ſo ſubmitting themſelves to him.

52. The League being thus broken off, *Zedekiah* ſends a very ſolemn Embaſſage to *Nebuchadnezzar* King of *Babylon* by (*q*) *Seraiah* and ſeveral others, to aſſure him of their Fidelity, and to prevent all Miſunderſtandings. Thus this *Seraiah was a* (*r*) *quiet prince*, or the chief of thoſe which were ſent to treat of Peace; and went *in the behalf of Zedekiah*, as the Margin of our *Bibles* tranſlates it, it being not likely, that he would venture himſelf in Perſon at this Juncture. *Jeremiah* takes this Opportunity to ſend two Letters to the *Jews*, who were there in Captivity. Of the firſt he ſeems to ſend a Duplicate, one by (*) *Elaſah* the Son of *Shaphan*, and the other by *Gemariah* the Son of *Hilkiah*, to perſuade the *Jews* to frame their Hearts, and compoſe their Minds for the ſeventy Years Captivity, with an Aſſurance, that they ſhould afterward return to their own Land. There were two falſe Prophets there, call'd *Ahab* and *Zedekiah*, who withſtood this, and would fain perſuade the People to the contrary; and therefore *Jeremiah* propheſies of them, that they ſhould be roaſted alive. A third writes to *Jeruſalem* againſt him, to have him puniſh'd, whoſe Name was *Shemaiah*; and therefore *Jeremiah* propheſies againſt him alſo, that he ſhould be puniſh'd in *Babylon*, and die there.

53. However *Jeremiah* propheſying of (*s*) the Return out of *Babylon*, takes this Occaſion to ſpeak more largely of the Calling home, not only of the two, but alſo of the ten Tribes, to the Kingdom of CHRIST. Now tho' it is uncertain, whether he ſent theſe two Chapters to *Babylon* with the reſt, yet there is no Doubt, but they lie in their proper Place, where he is foretelling of the People's Return, and makes the one to be an Introduction to the other.

(*c*) Jer. 27. 12 *to the End.* (*d*) Jer. *Chap.* 28. (*e*) Jer. *Chap.* 48. (*f*) Jer. 49. 1 *to* 7. (*g*) Jer. 49. 7 *to* 23. (*h*) Jer. 49. 23 *to* 34. (*i*) Prideaux, *Anno* 598. (*k*) Prideaux, *Anno* 584. (*l*) Ezek. *Chap.* 25. (*m*) Jer. 48. 47. (*n*) Jer. 49. 6. (*o*) Joſephus *Jewiſh Antiq. Book* 12. *Chap.* 12. Prideaux, *Anno* 164. (*p*) Joſephus *Jewiſh Antiq. Book* 13. *Chap.* 17. Prideaux, *Anno* 129. (*q*) Jer. 51. 59. (*r*) *Ibid.* (*) Jer. *Chap.* 29. (*s*) Jer. *Chap.* 30 *and* 31.

54. The

54. The other Letter, which he ſends to the *Jews* at *Babylon*, is a Propheſy (*t*) of the Deſtruction of the City it ſelf, and frequently intermixes the glorious Deliverances of the *Jews*. This is laid as the Concluſion of his whole Propheſy, as the greateſt Comfort to his People, and the moſt glorious Deliverance of all. This he delivers to *Seraiah* the Brother of *Baruch*, commanding him (*u*) that when he ſhould come to *Babylon*, he ſhould read it upon the Banks of *Euphrates*; and when he ſhould there make an End of Reading it, he ſhould bind a Stone to it, and caſt it into the Middle of the River, to ſignify thereby, that as that ſhould ſink, ſo ſhould *Babylon* alſo ſink, and never riſe any more: which hath been fully verify'd; for about two thouſand Years are now paſt, ſince *Babylon* hath been wholly deſolate and without an Inhabitant. Whether *Seraiah* did according to this Direction, is not recorded. It is probable, that he did not. He might think, that ſuch an Action would abſolutely ſpoil all his Negotiation, and exaſperate both *Nebuchadnezzar* and *Zedekiah* againſt him to the higheſt Degree. He might alſo look upon the Words as figuratively and not literally ſpoken; and the Deſtroying ſuch a Letter as this, when the bare Sinking of a Stone would as effectually have repreſented what was intended, might give an Occaſion for ſuch an Interpretation.

55. In the (*x*) fifth Year of the Reign of *Zedekiah*, which was alſo the fifth Year of *Jehoiachin*'s Captivity into *Babylon*, and the thirtieth Year from the Finding the Law of *Moſes* in the Temple, and the great Reformation which follow'd thereupon in the eighteenth Year of King *Joſiah*, and as may alſo be very well ſuppos'd, in the thirtieth Year of the Age of *Ezekiel* (he being (*y*) a Prieſt, and that being (*z*) the Age when the Prieſts enter'd upon their Function) he was call'd to be a Prophet among the *Jews* in their Captivity. He was by the River *Chebar* in *Chaldea*, where he ſeeth the Heavens open'd, as CHRIST at the ſame Age had the Heavens open'd to him (*a*) by the River of *Jordan*. This Year was alſo reveal'd to him the three hundred and ninety Years of GOD's Forbearance of the Houſe of *Iſrael*, and his forty Years Forbearance with the Houſe of *Judah*, and the Judgments which GOD would afterward inflict upon both, as they are contain'd in the firſt ſeven Chapters of his Propheſy.

Anno 593.

56. This Year alſo *Zedekiah* King of *Judah* having the Proſpect of a grear Aſſiſtance from *Egypt*, and depending thereon, ſecretly contrives a Rebellion againſt the King of *Babylon*, and enters into Negotiations for that Purpoſe. The Reaſons of Dating it this Year are firſt, Becauſe the fourth Year of *Zedekiah* is call'd (*b*) *The beginning of his reign*; which ſhews his Condition till now to be unchang'd, and alſo becauſe the Prophet *Ezekiel* in (*c*) the next Year pronounceth (*d*) very terrible Judgments againſt *Zedekiah* for Violating his Oath and Allegiance to the King of *Babylon*, and Seeking to *Egypt* for Help and Strength, that he might rebel againſt him. For in the next Year, which was (*e*) the ſixth Year of *Jehoiachin*'s and *Ezekiel*'s Captivity, and the ſixth Year of King *Zedekiah*'s Reign, GOD foreſhew'd by Types and Revelations to this Prophet, (*f*) the Taking of *Jeruſalem* by the *Chaldeans*, *Zedekiah*'s Flight from thence by Night, the Putting out his Eyes, and his Impriſonment and Death at *Babylon*, and alſo the Carrying away of the *Jews* into Captivity, the Deſolation of their Country, and the many and great Calamities which ſhould befal them for their Iniquities. All which is contain'd between the Beginning of the eighth, and the End of the nineteenth Chapters.

Anno 592.

57. In the (*g*) ſeventh Year of the Reign of *Zedekiah*, which was alſo the ſeventh Year of *Jehoiachin*'s and *Ezekiel*'s Captivity, this Prophet had his twentieth and three following Chapters reveal'd to him. In which GOD declares, that he will be conſulted no more by the Elders of *Iſrael*, but reckons up all their Abominations, and ſpeaks of the Judgments which were now haſtening to come upon them. A (*h*) Sword is ſharpen'd to be reveng'd on *Jeruſalem* firſt, and *Rabbah* afterward; and *Nebuchadnezzar* is preparing to act againſt them both. It ſeems that the King of *Ammon*, like *Zedekiah*, had prov'd a Traitor to the King of *Babylon*; and this made him (*i*) in Doubt for ſome Time, which of the two he ſhould firſt fall upon. In the Midſt thereof this Prophet declares, that (*k*) they ſhould be gather'd by the Goſpel. And (*l*) tho' the Day of Vengeance was coming on this profane wicked Prince of *Iſrael*, and he would *overturn, overturn, overturn* the Crown; yet it ſhould only be till CHRIST ſhould come, whoſe Right it is, and GOD would give it him, ſo that *he* ſhould (*m*) *reign over the houſe of Jacob for ever, and of his kingdom there* ſhould *be no end.*

Anno 591.

(*t*) Jer. *Chap.* 50 *throughout, and* 51. 1 *to* 59. (*u*) Jer. 51. 60 *to the End.* (*x*) Ezek. 1. 1, 2. (*y*) Ezek. 1. 3. (*z*) Num. 4. 3. (*a*) Luke 3. 21, 22, 23. (*b*) Jer. 28. 1. (*c*) *Compare* Ezek. 8. 1, *and* 20. 1. (*d*) Ezek. 17. 11 *to* 22. (*e*) Ezek. 20. 1. (*f*) Ezek. *Chap.* 12 *to* 20. (*g*) Ezek. 20. 1. (*h*) Ezek. 21. 9, 10, 11. (*i*) Ezek. 21. 18 *to* 25. (*k*) Ezek. 21. 27. (*l*) Ezek. 21. 25 *to the End.* (*m*) Luke 1. 33.

58. The next Year being the 124th *Sabbatical* Year, and the Year before the Siege of *Jeruſalem*, *Zedekiah*, the Princes and the People, being terrify'd by the ſad Declarations of theſe two Prophets, make a Shew of a Reformation; and for this Purpoſe they agree (*n*) to proclaim a Liberty for their Servants, according to (*o*) the Law of *Moſes*.

Anno 590.

59. In the ninth Year of the Reign of *Zedekiah*, and of *Ezekiel*'s Captivity, in the tenth Month, and upon the tenth Day of the Month, in the very Depth of Winter, *Nebuchadnezzar* lays Siege to *Jeruſalem*. This (*p*) Day is particularly taken Notice of, as (*q*) having been a conſtant Day of Faſting for this ſad Occaſion; and alſo (*r*) becauſe on this very Day *Ezekiel* was told of it in *Chaldea*, when by the Type of a boiling Pot was foreſhewn the diſmal Deſtruction, which ſhould thereby be brought upon that People; and by the Parable of a beloved Wife, for whom no Mourning was to be made, was ſhewn, that the Calamity of the *Jews* for the Ruin of their City and Temple, which was their Delight, ſhould be beyond all Sorrow. However he ſaith in the (*s*) next Chapter, that GOD would take Vengeance upon the *Ammonites*, *Edomites*, *Moabites* and *Philiſtines* for their Inſolency upon this Occaſion.

Anno 589.

60. Upon the Incamping of the *Chaldeans* againſt the City, *Zedekiah* the King (*t*) inquires of the Prophet *Jeremiah*, what would be the Event of this Siege; who tells him, that the Beſiegers would certainly be abſolute Maſters of the City, burn it with Fire, take him Priſoner, and carry him to *Babylon*, that he alſo ſhould die there, and that there was no Way to eſcape but by an immediate Surrender. This Chapter is put much before its proper Time for a particular Reaſon. In the Chapter immediately before, *Paſhur* the Son of *Immer* in the Time of *Jehoiakim* (*u*) ſets *Jeremiah* in the Stocks for Foretelling the Deſtruction of *Jeruſalem* by the *Babylonians*; and now (*x*) *Paſhur* the Son of *Malchiah*, in the Reign of *Zedekiah*, ſeeks to *Jeremiah* for a Remedy againſt the *Babylonians*, who had made good his Propheſy ſo far, that they had beſieg'd *Jeruſalem*. It is very remarkable, that one *Paſhur* ſhould thus oppoſe *Jeremiah*'s Propheſying, and another ſhould thus aſſert it. And for the better Obſerving thereof, the Chapters which contain theſe two Stories, are plac'd together.

Anno 588.

61. In the Beginning of the tenth Year of *Zedekiah*, the (*y*) Prophet *Jeremiah* being under his Diſpleaſure for what he had mention'd, was ſhut up in Priſon; and whilſt he was there, he (*z*) purchas'd of *Hananeel*, his Uncle's Son, a Field in *Anathoth*, thereby to ſhew, that tho' *Judah* and *Jeruſalem* ſhould be laid deſolate, and the Inhabitants led into Captivity; yet there ſhould be a Reſtoration, when Lands and Poſſeſſions ſhould be again enjoy'd by the legal Owners, as in former Times.

62. In this Spring *Pharaoh-Hophrah* the King of *Egypt*, according to his League, marches with his whole Army to raiſe the Siege of *Jeruſalem*. But being willing to enlarge his own Conqueſts, he takes (*a*) *Gaza* from the *Philiſtines*, thereby ſhewing, that he only minded his own Intereſt, without any Regard to his Confederate. This Town lay next to him in his March, being not far from the River *Sihor*, the Bounds of his own Country, and in the ſouth Part of *Paleſtina*. But before this (*b*) the Prophet *Jeremiah* foretels the Deſtruction of the *Philiſtines*, not from them, but from others who ſhould come out of the North, as it afterward happen'd, when *Nebuchadnezzar* lay at the Siege of *Tyre*, as is already mention'd. This Chapter is plac'd immediately after the Propheſy againſt (*c*) *Egypt*, as being its next Neighbour, and before (*d*) the Propheſies againſt other Countries, that they might all lie together.

63. Whilſt *Jeremiah* was ſhut up in Priſon, he had a (*e*) gracious Promiſe, that the Captives ſhould return again into their own Land, where they ſhould have a joyful State, and a ſettl'd Government. That CHRIST ſhould come of the Seed of *David*, who ſhould be both GOD and Man, or *The* LORD *our righteouſneſs*. And under him there ſhould be the Continuance of a Kingdom and a Prieſthood. That all this was ſure and certain, and ſhould laſt till Day and Night ſhould come to an End.

64. *Jeremiah* had not been long in Priſon, but he was releas'd again. Upon which GOD commands him to (*f*) *go* once more *to Zedekiah* with the ſame Meſſage, that the *Babylonians*, who were now beſieging the City, ſhould certainly take it, and burn it with Fire, that he ſhould be their Priſoner, carry'd to *Babylon*, and ſhould die there. However he ſhould die a natural Death, and have an honourable Burial; which ſeems to be a Favour granted by the King of *Babylon*, in Conſideration that he had once been a King like himſelf.

65. *Pharaoh-Hophrah* King of *Egypt* minding his own Intereſt more than the diſtreſs'd Condition of *Zedekiah*, and tarrying to reduce the ſouthern Parts of *Paleſtina* under

(*n*) Ezek. 34. 8, 9, 10. (*o*) Exod. 21. 2, 3, 4. Deut. 15. 12, 13, 14, 15. (*p*) 2 Kings 25. 1. Jer. 39. 1, *and* 52. 4. (*q*) Zech. 8. 19. (*r*) Ezek. 24. 1, 2. (*s*) *Chap.* 25, *throughout*. (*t*) Jer. *Chap.* 21. (*u*) Jer. 20. 1, 2, 3, 6. (*x*) Jer. 21. 1, 2. (*y*) Jer. 32. 1 *to* 6. (*z*) Jer. 32. 6 *to* 26. (*a*) Jer. 47. 1. (*b*) Jer. 47. 2 *to the End*. (*c*) Jer. *Chap.* 46. (*d*) Jer. *Chap.* 48, 49, 50, 51. (*e*) Jer. *Chap.* 33. (*f*) *Chap.* 34. 1 *to* 8.

his

his own Subjection, *Nebuchadnezzar* raiſes the (*g*) Siege of *Jeruſalem* to give him Battle, before he advanc'd farther into the Country. And before he went upon this Expedition, he (*h*) ſent all the Captive *Jews*, which he had then in his Camp, to *Babylon*, the Number of which were eight hundred and two and thirty Perſons.

66. The Inhabitants of *Judah*, thinking that the *Chaldeans* would return no more to the Siege of *Jeruſalem*, ſhew their Hypocriſy, and repent of the Covenant of Reformation, which they had made, when they were in Fear of them, and cauſe (*i*) every Man his Servant, and every Man his Handmaid, whom they had ſet at Liberty, to return again into Servitude, contrary to the Law of GOD, and the Covenant which they had lately enter'd into. For which (*k*) inhuman and unjuſt Act, and their Breach of the Covenant (*l*) ſo lately made with GOD, *Jeremiah* proclaim'd a Liberty to the Sword, and to the Famine, and to the Peſtilence, to execute the Wrath of GOD upon them and their King, and their Princes, and all *Judah* and *Jeruſalem*, to their utter Deſtruction.

67. Upon the Departure of the *Chaldeans* from *Jeruſalem*, (*m*) *Zedekiah* (who ſeems to have ſome Regret) ſends *Jehucal* the Son of *Shelemiah*, and *Zephaniah* the Son of *Maaſejah* the Prieſt, to enquire of the LORD by *Jeremiah* for himſelf and his People. To whom this Prophet returns an Anſwer from GOD, that the *Egyptians*, whom they did depend upon, would certainly deceive them, that their Army would return into *Egypt* without Giving them any Help at all, and that the *Chaldeans* would again renew the Siege, take the City, and burn it with Fire. Thus the thirty ſeventh Chapter of *Jeremiah* regularly follows the thirty fourth, the Reaſon of the Interpoſition of the thirty fifth and thirty ſixth having been mention'd already.

68. Whilſt the (*n*) *Chaldeans* were yet abſent from *Jeruſalem*, (*o*) *Jeremiah* prepares to retire to *Anathoth* his native Place, that he might avoid the Siege, which he knew would be renew'd on the Return of the *Chaldeans* from their Expedition againſt the *Egyptians*, and puts himſelf on his Journey thither: but as he was paſſing the Gate of the City, that led that Way, the Captain of the Guard ſeiz'd him for a Deſerter, as if his Intentions were to go over to the *Chaldeans*; upon which he was again put into Priſon in the Houſe of *Jonathan* the Scribe, where he continu'd for a conſiderable Time.

69. But the *Egyptians* upon the Coming up of the *Chaldeans* againſt them, dar'd not to ſtay and engage with ſo numerous and well diſciplin'd an Army, and fluſh'd with Succeſs; for (as the (*p*) Prophet *Jeremiah* had foretold) they retir'd again to their own Country, and treacherouſly left *Zedekiah* and his People to periſh in the War, in which they were now engag'd. Upon this (*q*) the Prophet *Ezekiel* reproaches them for their Perfidiouſneſs, in thus becoming a broken Reed to thoſe, whom by Oaths and Covenants they had made to lean and confide on them, and denounces GOD's Judgments upon them to be executed both upon King and People, in War, Confuſion and Deſolation, for the forty Years immediately following, as a Puniſhment for this Crime. And (*r*) he alſo foretold, that after that they ſhould ſink low, and become a baſe mean People, and ſhould no more have a Prince of their own to reign over them. Which, as (*s*) the learned Dr. *Prideaux* obſerves) hath accordingly came to paſs. For not long after the Expiration of the forty Years, they were made a Province of the *Perſian* Empire, and have been govern'd by Strangers ever ſince. On the Failure of the *Perſian* Empire, they became ſubject to the *Macedonians*, and after them to the *Romans*, and after the *Romans* to the *Saracens*, and then to the *Mamalukes*, and they are now a Province of the *Turkiſh* Empire.

70. In this Chapter of *Ezekiel*, which denounceth theſe Threatnings againſt *Egypt*, there is a viſible Diſlocation. It is dated in (*t*) *the tenth year, the tenth month*, and *twelfth day of the month*; but (*u*) the three former Chapters are dated in the eleventh Year, the (*x*) next Propheſy is at a very conſiderable Diſtance, and (*y*) thoſe which follow, are alſo in the eleventh Year. But the Reaſon of this Miſplacing is eaſy to be apprehended: For firſt, This Propheſy againſt *Egypt* was in the tenth Year, as moſt properly meeting with it in the very Height of its Pride, and of *Jeruſalem*'s carnal Confidence in it. It ſeem'd to be now on Foot to raiſe the Siege of *Jeruſalem*, and *Jeruſalem* with all its Hope did rely upon it. So that at this very Time GOD declares, that it ſhould come to nothing, and the Hope of the *Jews* ſhould be utterly diſappointed. Secondly, The Reaſon of Setting this Propheſy againſt *Egypt*, in the tenth Year after the Propheſy againſt *Tyre*, which was in the eleventh Year, is becauſe *Tyre* was firſt to be deſtroy'd, and *Egypt* was to be (*z*) the Wages of *Nebuchadnezzar* for Deſtroying *Tyre*. And that this might be obſerv'd the better, the Threatning of the Deſtruction of *Tyre*, which was given after but executed before,

(*g*) Jer. 37. 5. (*h*) Jer. 52. 29. (*i*) Jer. 34. 10, 11. (*k*) Jer. 34. 12 *to the End.* (*l*) Jer. 34. 10. (*m*) Jer. 37. 1 *to* 11. (*n*) Jer. 37. 11 *to* 15. (*o*) Jer. 37. 6, 7, 8, 9, 10. (*p*) Jer. *Chap.* 21. (*q*) Ezek. *Chap.* 29. (*r*) Ezek. 29. 13, 14, 15. (*s*) Prideaux, *Anno* 589. (*t*) Ezek. 29. 1. (*u*) Ezek. 26. 1. (*x*) Ezek. 29. 17. (*y*) Ezek. 31. 1. (*z*) Ezek. 29. 17, 18, 19, 20.

is ſet before the Threatning of the Deſtruction of *Egypt*, which was indeed ſpoken firſt, but executed after the other.

71. The *Egyptians* being retreated, *Nebuchadnezzar* (*a*) returns again to the Siege of *Jeruſalem*, and *Zedekiah* (*b*) ſends for *Jeremiah* out of the Priſon, to conſult with him what Word he had from GOD concerning the preſent Poſture of his Affairs. To which he found, that there was no other Anſwer, but that he ſhould be deliver'd up to the King of *Babylon*. However the Prophet ſo far prevail'd at this Time, that he was remov'd out of the publick Priſon to the Priſon of the King's Court, where he had an Allowance of a certain Portion of Bread out of the common Store, till the City was taken.

72. *Zedekiah* being now reduc'd to the laſt Extremities, ſends (*c*) again to *Jeremiah* to enquire farther of him concerning the preſent War. The Chapter, which gives an Account hereof, is plac'd much before its proper Date, for a Reaſon already mention'd. *Jeremiah* anſwers, that GOD was much provok'd againſt him and his People for their Iniquities, and would therefore fight againſt the City, and ſmite it. That they who continu'd in the City ſhould periſh by the Sword, Famine and Peſtilence, and they who went out to the *Chaldeans*, ſhould have their Lives given them for a Prey. Several of the Princes and chief Commanders (*d*) being enrag'd at this Anſwer, preſs the King againſt *Jeremiah*, as one who weaken'd the Hands of the Men of War and all the People; ſo that he being deliver'd over to them, they caſt him into a Dungeon, where he muſt have periſh'd, if (*e*) *Ebed-melech* an Eunuch of the Court had not interceded for him, and ſo deliver'd him thence. For which charitable Act he had (*f*) a Promiſe ſent him from GOD of Mercy and Deliverance. This Prophecy happen'd before the Taking of the City, tho' it is plac'd after it; becauſe when the HOLY GHOST had ſhew'd the Safety of *Jeremiah* in the common Deſtruction, he was willing to add the Safety of *Ebed-melech* according to *Jeremiah*'s Prophecy.

73. After this *Zedekiah* ſends for (*g*) *Jeremiah* into the Temple, and there ſecretly inquires of him; but he could get no other Anſwer from him, than what had been told him before, only an Aſſurance, that if he would immediately deliver up himſelf unto the King of *Babylon*'s Generals, who commanded in the Siege, it might be the Means of Saving both himſelf and the City. *Zedekiah* inſtead of Hearkening to him was offended at his plain and honeſt Anſwer, and ſo ſends him back to Priſon, and after that conſults no more with him.

74. And now the fatal Year comes on, which compleated the Deſtruction of *Jeruſalem* and the Captivity of the Tribe of *Judah*, in which the three hundred and ninety Years of (*h*) *Ezekiel*'s Prophecy from the Setting up of the Golden Calf, and the (*i*) forty Years Forbearance of the Houſe of *Judah*, under the Preaching of the Prophet *Jeremiah*, ended. On the firſt Day of this Year the Prophet *Ezekiel* declares GOD's Judgments (*k*) againſt *Tyre* for their Inſulting over the Calamities of *Judah* and *Jeruſalem*, foretelling that the ſame Miſeries ſhould be brought upon them by the ſame *Nebuchadnezzar*, into whoſe Hands GOD would deliver them. On the (*l*) ſeventh Day of the ſame Month, this Prophet ſpeaks alſo of the Fall of *Egypt*, that GOD would bring the King of *Babylon* againſt them, and deliver them into his Hands. And on (*m*) the firſt Day of the third Month he hath another Prophecy to the ſame Purpoſe, in which he adds, that notwithſtanding their Greatneſs and Pride, they ſhould no more eſcape his avenging Hand, than the *Aſſyrian* had done before them, who were higher and greater than they. Anno 587.

75. In (*n*) the ninth Day of the fourth Month, as it is related by the Prophet *Jeremiah*, and alſo in (*o*) the Books of *Kings* and *Chronicles*, the City of *Jeruſalem* was taken by the *Chaldeans* after they had ſat down before it for about the Space of a Year; and ſo reduc'd it not only by the Sword, but alſo by (*p*) Famine, as (*q*) the Prophet *Ezekiel* had foretold. At this Time *Nebuchadnezzar* (*r*) gave a particular Charge to *Nebuzaradan* his General to take Care of *Jeremiah*, who immediately gives Orders to looſe him out of Priſon, and after that he was treated by them with the utmoſt Reſpect and Eſteem.

76. On the ſeventh Day of the fifth Month (*s*) *Nebuzaradan* the General comes to *Jeruſalem*, plunders the Temple, Palace and other Houſes of the City; and on the tenth Day of the ſame Month he burns all with Fire, overthrows all the Walls and Forts, till he had made it an abſolute Deſolation; and ſends all the Spoils to *Babylon*, with the chief of the Inhabitants, leaving only the Poor of the Land to be employ'd in Husbandry, over whom he makes *Gedaliah* the Son of *Ahikam* their Governor.

77. Upon this ſad Miſery which befel *Jeruſalem*, the Prophet *Jeremiah* compoſeth his Lamentations in the moſt doleful and elegant Manner. All the Chapters in this Book,

(*a*) Jer. 37. 8. (*b*) Jer. 37. 16 *to the End.* (*c*) Jer. 21. 1 *to* 14. (*d*) Jer. 38. 1 *to* 7. (*e*) Jer. 38. 7 *to* 14. (*f*) Jer. 39. 15 *to the End.* (*g*) Jer. 38. 14 *to the End.* (*h*) Ezek. 4. 5. (*i*) Ezek. 4. 6. (*k*) Ezek. *Chap.* 26, 27, 28. (*l*) Ezek. 30. 20 *to the End.* (*m*) Ezek. *Chap.* 31. (*n*) Jer. 39. 2, *and* 52. 6. (*o*) 2 Kings 25. 3. 2 Chron. 36. 17, 18, 19. (*p*) 2 Kings 25. 3. Jer. 52. 6. (*q*) Ezek. 4. 9, 10, 11, 12, 13, 16, 17. (*r*) Jer. 39. 11, 12, 13, 14. (*s*) 2 Kings 28. 8 *to* 18. Jer. 52. 12 *to* 24.

except

except the laſt, proceed in an *Alphabetical* Order at the Beginning of each Verſe like the 119th and ſome other Pſalms, and the third Chapter repeats each Letter three Times. Only in all the *Alphabets*, except the firſt Chapter, there is a viſible Diſlocation between the two Letters ע *Ain* and פ *Pe*, by Interchanging of them contrary to the conſtant Method. The Letter ע *Ain* ſignifies *ſeventy*; and the Tranſpoſition ſeems to ſhew the Confuſion, in which the Prophet was, when he conſider'd, that this Captivity ſhould laſt ſeventy Years.

78. After *Nebuzaradan* had thus deſtroy'd this famous City, he reſolves to return to his Maſter, but firſt makes a *Rendezvouz* at *Ramah*, where he diſpoſeth of ſome of his Priſoners for Enlargement, particularly *Jeremiah* and *Ebed-melech*. He enlarg'd *Jeremiah*, by the King of *Babylon*'s Orders, who no Doubt heard of all his Propheſies relating to himſelf. And he diſcharg'd *Ebed-melech* upon the Interceſſion of *Jeremiah*, and Repreſenting him as the Inſtrument of Preſerving him in the Dungeon. After this he goes forward to *Riblah*, and there he brings his Captives, being ſeventy two in Number, to *Nebuchadnezzar* the King, who orders them all to be put to Death. There is a Difference between this Account in the Books of *Kings* and *Jeremiah*. The Book of *Kings* ſaith, that (*t*) *Nebuzaradan* took away from *Jeruſalem*, *Seraiah*, *Zephaniah*, three Porters, a chief Officer over the Army, and the chief Secretary of the Army, five Men that were near the King, and ſixty Men of the Land; that is, five out of the Temple, two out of the City, five out of the Court, and ſixty out of the Country; and brought them to *Riblah*, and there the King of *Babylon* ſlew them. The Prophet *Jeremiah* agrees exactly in (*u*) all the Account but this, that he ſaith, he took away ſeven Men that were near the King; which he did indeed, but ſlew only five of them, for *Jeremiah* and *Ebed-melech* eſcap'd, as was mention'd already.

79. In this Captivity (*x*) *Seraiah* the High Prieſt was taken and ſlain, ſo that he and *Zephaniah* the ſecond Prieſt or *Sagan* came to an End, as fatal as *Hophni* and *Phinehas* (*y*) had done at the Ruin of *Shiloh*. This *Seraiah* is ſuppos'd to have been the immediate Father of *Ezra*, for (*z*) no other Reaſon but becauſe *Ezra* is call'd *The ſon of* Seraiah. But this is very unlikely. If *Ezra* was born the Year that this *Seraiah* died, he muſt have liv'd to an extreme Age, ſince an hundred and forty three Years after we find him (*a*) compleating an Edition of the Law of GOD, by having it fairly written out in the *Chaldean* Character, and (*b*) afterward reading publickly in it, and explaining it from Morning to Mid-day; which could hardly be perform'd by any one except in the full Vigour of his Age. *Ezra* was indeed the Son of *Seraiah*, and alſo of this *Seraiah*, and yet there might be four Generations between them. In the ſame Genealogy (*c*) *Azariah* is ſaid to be the Son of *Merajoth*, to avoid a Multiplicity of Names; tho' in (*d*) the Book of *Chronicles* there are ſeven Generations between them. And as ſeven were omitted whilſt the Temple was ſtanding, and the High Prieſts were in Eſteem, ſo for the ſame Reaſon we may ſuppoſe others to be omitted, when the Temple was deſtroy'd, and the Office ceas'd.

80. What happen'd in the remaining Part of this unfortunate Year is mention'd by the Prophet *Jeremiah* (*e*) at the End of his Propheſies relating to *Judah* and *Jeruſalem*, and before thoſe which related to other Nations. The reſt of the Story is this: After *Nebuzaradan* the General had looſed *Jeremiah* from his Bonds at *Ramah*, he gave him free Liberty to go either to *Babylon* or to *Judea*, with a Promiſe that he ſhould be taken Care of in either Place. *Jeremiah* upon (*f*) the immediate Direction of GOD goes to *Judea*, to *Gedaliah* the Governor there. At this Time all thoſe who for Fear of the *Chaldeans* had taken Refuge among the neighbouring Nations, or hid themſelves in Woods and Deſarts, come alſo to him He aſſures them of his Protection, and ſo they apply themſelves to ſow their Ground, dreſs their Vineyards and do all other Acts of Husbandry.

81. But *Iſhmael*, one of the royal Family, (*g*) treacherouſly kills *Gedaliah*, with a Deſign to make himſelf King, in the ſeventh Month, or about two Months after the Burning of the Temple. This he conceal'd for a little while; and the next Day meeting with fourſcore Men, who came with a religious Deſign to worſhip GOD on the Place, where the Ruins of the Temple ſtood, he (*h*) craftily drew them to *Mizpeh*, and there he ſlew them all, except ten Men, who offer'd their Stores to ſave their Lives. *Iſhmael* fearing that he was not ſtrong enough to keep Poſſeſſion of the Country, takes all the Captives, and reſolves to go over to the *Ammonites* for Protection. *Johanan* hearing of this, heads (*i*) all the Forces that he could get together, overtakes him in his March, and recovers the Captives; ſo that *Iſhmael* only eſcap'd with eight Men, and fled to the *Ammonites*. *Johanan* fearing the Anger of the King of *Babylon*, reſolves to flee with the Remainder of the *Jews* into *Egypt* for Protection. *Jere-*

(*t*) 2 Kings 25. 18, 19. (*u*) Jer. 52. 24, 25. (*x*) 2 Kings 25. 18. (*y*) 1 Sam. 2. 24, *and* 4. 11, 17. (*z*) Ezra 7. 1. (*a*) Prideaux, *Anno* 445. (*b*) Neh. 8. 1 *to* 11. (*c*) Ezra 7. 3. (*d*) 1 Chron. 6. 6, 7, 8, 9, 10, 11. (*e*) Jer. *Chap.* 39, 40, 41, 42 *and* 43. (*f*) Jer. 40. 1. (*g*) Jer. 41. 1, 2, 3. (*h*) Jer. 41. 4 *to* 11. (*i*) Jer. 41. 11 *to the End.*

miah (*k*) endeavours to diſſuade him from it, with the Promiſe of Safety in their own Country, and threatning their Deſtruction in the other; but all his Endeavours are to no Purpoſe. They all go into *Egypt*, and carry *Jeremiah* with them: When they came there, *Jeremiah* (*l*) foreſhews by a Type the Conqueſt of *Egypt* by the *Babylonians*, as it afterward happen'd ſoon after the Taking of *Tyre*.

82. The *Jews* being now ſettl'd in *Egypt*, fall in a little Time to a common and open *Idolatry*, the Worſhipping of the Moon, whom they call'd *The Queen of Heaven*. *Jeremiah* (*m*) now tells them, how they were lately made deſolate for their former Crimes of this Nature, and threatens the utter (*n*) Deſtruction of thoſe, who committed Idolatry in *Egypt*. The Men who heard him, declare that they would not hearken to what he ſaid, but go on in the ſame Method; they vindicate their Wives for the ſame Crime; their Wives publickly own it, and that it was by the Conſent and Approbation of their Husbands. Upon which he threatens them, that GOD would deſtroy them with the Sword and with the Famine, and only a very few ſhould eſcape to be living Monuments of this Vengeance; and as a Sign of this, *Egypt* and the King thereof ſhould be deſtroy'd by the King of *Babylon*, as *Judah* and her King had been before. There is
Anno 586. no certain Time when to date theſe Tranſactions. This might poſſibly have been in the Year after the *Jews* went to *Egypt*; for (*o*) we find them very obſtinate at that Time. However, the Hiſtory is ſet in its proper Place as immediately following the reſt, that all the Propheſies relating to *Egypt* might come together.

83. In the next Chapter it is ſaid (*p*) that *Baruch had written theſe words at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah.* This at firſt View ſeems very unlikely; for the ſix Chapters immediately before are a plain Hiſtory, and could not be written till after the Facts; but the fourth Year of *Jehoiakim* was eighteen Years before. In Anſwer to this it may be ſaid, That the *Hebrew* Text may be thus tranſlated, *Baruch had written theſe things at the mouth of Jeremiah.* That is, All this is the ſame, which *Baruch* wrote eighteen Years before, as he had it from the Mouth of *Jeremiah*. *Jeremiah* utter'd Propheſies to this Purpoſe in the fourth Year of *Jehoiakim*, that *Jeruſalem* ſhould be deſtroy'd, that the Land ſhould be left deſolate, and the People carried Captives, and the Vengeance of GOD ſhould follow them, until they did repent and amend. All this we find to be fully accompliſh'd in theſe Chapters. The Deſign thereof is therefore to ſhew the Truth of thoſe things, which that wretched King *Jehoiakim* would not believe, but (*q*) burnt the Book in the Fire. And this is the Subject of the other Copy, that (*r*) *Baruch* wrote, when the firſt was burnt.

(*k*) Jer. *Chap.* 42, *and* 43. 1 *to* 8. (*l*) Jer. 43. 8 *to the End.* (*m*) Jer. 44. 1 *to* 11. (*n*) Jer. 44. 11 *to the End.* (*o*) Jer. 42. 19 *to the End, and Chap.* 43. 1, 2, 3, 4. (*p*) Jer. 45. 1. (*q*) Jer. 36. 22, 23. (*r*) Jer. 36. 32.

TABLE

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the Flood.	Year of the Departure from *Egypt*.	Year of *Jubilee*.	*Sabbatical* Year.	High Priests. *Zadock.*	From the Taking of *Troy*.	Year from the Division of *Israel* and *Judah*.	Year of *Israel*'s Sin.	Kings of *Judah*.	Kings of *Israel*.	The History, and Texts of Scripture.
3001	1007	3706	1344	488	9 47	64 3	12	172				*Solomon.* 12	The Temple dedicated, 1 *Kings Chap.* 8, and *Chap.* 9. 1 *to* 10. 2 *Chron. Chap.* 5, 6, 7.
3004	1004	3709	1347	491	10 0	64 6	15	175				15	The tenth Year of *Jubilee*.
3005	1003	3710	1348	492	10 1	65 0	16	176				16	The sixty fifth *Sabbatical* Year.
3012	996	3717	1355	499	10 8	66 0	23	183				23	The sixty sixth *Sabbatical* Year.
3013	995	3718	1356	500	10 9	66 1	24	184				24	*Solomon*'s Buildings are finish'd, 1 *Kings* 6. 37, 38. 1 *Kings* 7. 1. 1 *Kings* 9. 10. 2 *Chron.* 8. 1, 2. GOD appears to *Solomon*, 1 *Kings* 9. 1 *to* 10. 2 *Chron.* 7. 11 *to the End.* He brings *Pharaoh*'s Daughter his Queen to the Palace, 1 *Kings* 3. 1, *and* 7. 8, *and* 9. 24. 2 *Chron.* 8. 11. and writes the Book of *Canticles*. He offers Cities to *Hiram*, which he refuses, 1 *Kings* 9. 10 *to* 15. 2 *Chron.* 8. 1, 2. builds Cities, and increases in Riches, 1 *Kings* 9. 15 *to the End, and* 2 *Chron.* 8. 3 *to the End.*
							Abimaaz						
3014	994	3719	1357	501	10 10	66 2		185				25	*Zadok* the High Priest dies, and is succeeded by *Ahimaaz*, 1 *Chron.* 6. 8.
3019	989	3724	1362	506	10 15	67 0	5	190				30	The sixty seventh *Sabbatical* Year.
3020	988	3725	1363	507	10 16	67 1	6	191				31	The Queen of *Sheba* visits *Solomon*, 1 *Kings* 10. 1 *to* 14. 2 *Chron.* 9. 1 *to* 13.
3026	982	3731	1369	513	10 22	68 0	12	197				37	The sixty eighth *Sabbatical* Year.
3029	979	3734	1372	516	10 25	68 3	15	200				40	*Shishak* is made King of *Egypt*. *Usher*'s *Annals, page* 58. *Jeroboam* flees to him, 1 *Kings* 11. 40, *and* 12. 2. *Solomon* repents of his Follies, and writes the Book of *Ecclesiastes*, 2 *Chron.* 11, 17. and dies, 1 *Kings* 11. 42. *and* 2 *Chron.* 9. 30. *Rehoboam* is made King of *Israel*, and *Jeroboam* is sent for out of *Egypt*, 1 *Kings* 12. 1, 2, 3. 2 *Chron.* 12. 1, 2, 3. *Jeroboam* treats with *Rehoboam*. A Revolt of the ten Tribes follows, 1 *Kings* 12. 3 *to* 25. 2 *Chron.* 10. 3 *to the End, and* 11. 1 *to* 5.
											Rehoboam.	*Jeroboam.*	
3030	978	3735	1373	517	10 26	68 4	16	201	1		1	1	*Rehoboam* and *Jeroboam* bring Armies into the Field, which separate without Action, 2 *Kings* 12. 21, 22, 23, 24. 2 *Chron.* 11. 1, 2, 3, 4. They both spend the Winter in Fortifying their Frontiers, 1 *Kings* 12. 25. 2 *Chron.* 11. 5 *to* 17.
3031	977	3736	1374	518	10 27	68 5	17	202	2		2	2	*Jeroboam* sets up the Golden Calves, and makes *Israel* to sin, 1 *Kings* 12. 25 *to the End.* The Prophet reproves him at the Altar, 1 *Kings Chap.* 13. *Jehoiada* the High Priest now born, 2 *Chron.* 24. 15.
3032	976	3737	1375	519	10 28	68 6	18	203	3	1	3	3	*Rehoboam* takes him many Wives, 2 *Chron.* 11. 18 *to the End.*
3033	975	3738	1376	520	10 29	69 0	19	204	4	2	4	4	The sixty ninth *Sabbatical* Year. *Rehoboam* grows wicked, 2 *Chron.* 11. 17. *and* 2 *Chron.* 12. 1.
3034	974	3739	1377	521	10 30	69 1	20	205	5	3	5	5	*Shishak* King of *Egypt* invades *Judea*, 1 *Kings* 14. 21 *to* 29. 2 *Chron.* 12. 1 *to* 13.

The

A Continuation of TABLE *the Forty ſixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood*.	Year of the Departure from *Egypt*.	Year of *Jubilee*.	*Sabbatical* Year.	High Prieſts. *Ahimaaz*	From the Taking of *Troy*.	Year from the Diviſion of *Iſrael* and *Judah*.	Year of *Iſrael*'s Sin.	Kings of *Judah*. *Roboam*.	Kings of *Iſrael*. *Jeroboam*.	The Hiſtory, and Texts of Scripture.
3040	968	3745	1383	527	10 36	70 0	6	211	11	9	11	11	The ſeventieth *Sabbatical* Year.
3046	962	3751	1389	533	10 42	70 6	32	217	17	15	17	17	*Roboam* dies, and *Abijah* his Son ſucceeds him, 1 *Kings* 14. 21. 2 *Chron.* 12. 13. *Ahimaaz* the High Prieſt dies, and is ſucceeded by his Son *Azariah*, 1 *Chron.* 6. 9.
							Azariah				*Abijah.*		
3047	961	3752	1390	534	10 43	71 0	1	218	18	16	1	18	The ſeventy firſt *Sabbatical* Year. *Abijah* obtains a Victory over *Jeroboam*, 1 *Kings* 15. 1. 2 *Chron.* 13. 1 *to* 21.
													Na-
3049	959	3754	1392	536	10 45	71 2	3	220	20	18	3	20	*dab*
3050	958	3755	1393	537	10 46	71 3	4	221	21	19	*Aſa* 1	21 1	*Abijah* King of *Judah* dies, and *Aſa* ſucceeds him, 1 *Kings* 15. 1, 2, 9. 2 *Chron.* 13. 1. *Jeroboam* is taken ill, and conſtitutes his Son *Nadab* as King under him, 1 *Kings* 15. 25. 2 *Chron.* 13. 30.
3051	957	3756	1394	538	10 47	71 4	5	222	22	20	2	22 2	*Nadab* and all his Family are ſlain, and it is probable, that *Jeroboam* was ſlain but a little while before, 1 *Kings* 15. 25 *to* 31. *Baaſha* ſucceeds him, 1 *Kings* 15. 28.
												Baaſha.	
3054	954	3759	1397	541	11 0	72 0	8	225	25	23	5	3	The eleventh Year of *Jubilee*, and the ſeventy ſecond *Sabbatical* Year.
3055	953	3760	1398	542	11 1	72 1	9	226	26	24	6	4	*Jehoſhaphat* is born, 1 *Kings* 22. 41, 42.
3060	948	3765	1403	547	11 6	72 6	14	231	31	29	11	9	*Zerah* the *Cuſhite* is conquer'd by *Aſa*, 2 *Chron.* 14. 9 *to the End.*
3061	947	3766	1404	548	11 7	73 0	15	232	32	30	12	10	The ſeventy third *Sabbatical* Year.
3064	944	3769	1407	551	11 10	73 3	18	235	35	33	15	13	*Aſa* at the Feaſt of *Pentecoſt* makes a thorough Reformation, 2 *Chron.* 15. 1 *to* 19, particularly *Verſe* 1. Preparation for Wars between *Iſrael* and *Judah*, 2 *Chron.* 15. 19.
3065	943	3770	1408	552	11 11	73 4	19	236	36	34	16	14	*Baaſha* invades the Kingdom of *Judah*, and *Aſa* hires the *Syrians* againſt him, 2 *Chron.* 16. 1 *to* 7. *Hanani* reproves *Aſa*, and *Jehu* reproves *Baaſha*, 1 *Kings* 16. 1 *to* 8.
3068	940	3773	1411	555	11 14	74 0	22	239	39	37	19	17 *Elah.*	The ſeventy fourth *Sabbatical* Year.
3075	933	3780	1418	562	11 21	75 0	29	246	46	44	26	24 1	The ſeventy fifth *Sabbatical* Year. *Elah* is made King of *Iſrael*, 1 *Kings* 16. 8.
3076	932	3781	1419	563	11 22	75 1	30	247	47	45	27	2	*Elah* is ſlain, and perhaps *Baaſha* not long before, 1 *Kings* 16. 8, 9. *Zimri* reigns ſeven Days, 1 *Kings* 16. 8 *to* 15. *Tibni* ſets up to be King in Oppoſition to *Omri*, 1 *Kings* 16. 16 *to* 23. *Tibni* and *Omri* are Competitors for four Years, 1 *Kings* 16. 21, 22.
												Zimri.	
												Tibni. *Omri.*	
												1 1	
3079	929	3784	1422	566	11 25	75 4	33	250	50	48	30	4 4	*Tibni* is ſlain, 1 *Kings* 16. 22.
3080	928	3785	1423	567	11 26	75 5	34	251	51	49	31	5	*Omri* reigns alone, ſo that this is reckon'd as his firſt Year, 1 *Kings* 16. 23.
3082	926	3787	1425	569	11 28	76 0	36	253	53	51	33	7	The ſeventy ſixth *Sabbatical* Year. The Palace in *Tirzah* being burnt at the Death of *Zimri*, *Omri* purchaſeth Ground at *Samaria*, where he builds another, 1 *Kings* 16. 23, 24.

Jehoram

A Continuation of TABLE *the Forty sixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	*Sabbatical* Year.	High Priests. *Azariah.*	From the Taking of *Troy.*	Year from the Division of *Israel* and *Judah.*	Year of *Israel's* Sin.	Kings of *Judah.* *Asa.*	Kings of *Israel.* *Omri.*	The History, and Texts of Scripture.
3086	922	3791	1429	573	11 32	76 4	40	257	57	55	37	*Ahab.* 11	*Jeroboam* is born, 2 *Chron.* 21. 5, *and* 20. 2 *Kings* 8. 16, 17.
3087	921	3792	1430	574	11 33	76 5	41	258	58	56	38	1 12	*Omri* dies, and *Ahab* succeeds him, 1 *Kings* 16. 23, 28, 29.
3088	920	3793	1431	575	11 34	76 6	42	259	59	57	39	2	*Asa* is diseas'd in his Feet, 2 *Chron.* 16. 12.
3089	919	3794	1432	576	11 35	77 0	43	260	60	58	40 *Jehoshaphat.*	3	The seventy seventh *Sabbatical* Year.
3090	918	3795	1433	577	11 36	77 1	44	261	61	59	41 1	4	*Asa* dies, and *Jehoshaphat* succeeds him, 1 *Kings* 22. 41, 42.
3092	916	3797	1435	579	11 38	77 3	46	263	63	61	3	6	*Jehoshaphat* reforms the Kingdom, 1 *Chron.* 17. 7 *to* 12.
3096	912	3801	1439	583	11 42	78 0	50	267	67	65	7	10	The seventy eighth *Sabbatical* Year.
3097	911	3802	1440	584	11 43	78 1	51	268	68	66	8	11	*Jehoshaphat* marries his Son *Jehoram* to *Athaliah* the Daughter of *Ahab*, 2 *Chron.* 18. 1. 2 *Kings* 8. 16, 17, 18, 25, 26. *See the following Line.*
3098	910	3803	1441	585	11 44	78 2	52 *Amariah.*	269	69	67	9	12	*Ahaziah* is born to *Jehoram* the Son of *Jehoshaphat*, 2 *Kings* 8. 25, 26. The three Years and an half of Drought in *Elijah*'s Time are suppos'd to begin this Autumn, 1 *Kings* 17. 1, 2.
3099	909	3804	1442	586	11 45	78 3	1	270	70	68	10	13	The second Year of Drought begins. *Elijah* goes in the Spring to the Brook *Cherith*, where he is fed by Ravens, 1 *Kings* 17. 2, 3, 4, 5, 6, 7. *Azariah* the High Priest dies about this Time, and is succeeded by *Amariah*, 1 *Chron.* 6. 11. 2 *Chron.* 19. 11.
3100	908	3805	1443	587	11 46	78 4	2	271	71	69	11	14	The third Year of Drought begins in Autumn. *Elijah* goes early in the Spring before to the Widow of *Sarepta*, where he is maintain'd something more than two Years, 1 *Kings* 17. 8 *to* 17.
3101	907	3806	1444	588	11 47	78 5	3	272	72	70	12	15	*Elijah* raiseth the Widow's Son to Life, 1 *Kings* 17. 17 *to the End.* The last half Year of Drought begins in the Autumn.
3112	906	3807	1445	589	11 48	78 6	4	273	73	71	13	16	In the Beginning of the third Year after *Elijah* had been at *Sarepta*, he shews himself to *Ahab*; he destroys the Prophets of *Baal*, and procures Rain, 1 *Kings Chap.* 18. *and* 19 *throughout.*
3103	905	3808	1446	590	11 49	79 0	5	274	74	72	14	17	The seventy ninth *Sabbatical* Year.
3104	904	3809	1447	591	12 0	79 1	6	275	75	73	15	18	The twelfth Year of *Jubilee.* *Ahab* obtains a Victory over the *Syrians*, 1 *Kings* 20. 1 *to* 22.

A Continuation of TABLE *the Forty sixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	*Sabbatical* Year.	High Priests. *Amariah.*	From the Taking of *Troy.*	Year of the Division of *Israel* and *Judah.*	Year of *Israel's* Sin.	Kings of *Judah.* *Jehoshaphat.*	Kings of *Israel.* *Ahab.*			The History, and Texts of Scripture.
3105	903	3810	1448	592	12 1	79 2	7	276	76	74	16	19			*Ahab* makes a Peace with *Benhadad* King of *Syria*, after a second Victory, 1 *Kings* 20. 22 *to the End.*
3106	902	3811	1449	593	12 2	79 3	8	277	77	75	17	20	*Ahaziah.* 1		*Naboth* is slain, 1 *Kings* 21 *throughout.* *Jehoshaphat* makes his Son *Jehoram* his Viceroy, 1 *Kings* 22. 51, compar'd with 2 *Kings* 1. 17. and 2 *Kings* 3. 1. and *Ahab* doth the same by his Son *Ahaziah.* Compare 1 *Kings* 22. 51, with 2 *Kings* 1. 17.
3107	901	3812	1450	594	12 3	79 4	9	278	78	76	18	21	2	*Jehoram.* 1	*Ahab* discourses with *Jehoshaphat* concerning the Recovery of *Ramoth-gilead*, 1 *Kings* 22. 2, 3, 4. They prepare for War, 1 *Kings* 22. 1, 2.
3108	900	3813	1451	595	12 4	79 5	10	279	79	77	19	22		2	The Wars begin, 1 *Kings* 22. 1 *to* 41. *Ahaziah* dies, 2 *Kings* 1. 1, 2. and *Jehoram* is nominated by *Ahab* to be his Viceroy, 2 *Kings* 8. 25. *Ahab* is slain at *Ramoth-gilead*, 2 *Kings* 22. 1, 5, 6 *to* 41. *Jehoram* the Son of *Jehoshaphat* being deputed as Viceroy, destroys all his Brethren, 2 *Chron.* 21. 2, 3, 4. He is a wicked King, *Verse* 5, 6, 7, 10, 11. He receives a terrible Letter from *Elijah*, 2 *Chron.* 21. 12 *to* 16. *Elijah* is soon after translated into Heaven, 2 *Kings* 2. 1 *to* 19. *Elisha* succeeds him, and works Miracles, 2 *Kings* 2. 19 *to the End*, 2 *Kings* 4. 1 *to* 8. and promiseth a Son to the *Shunammite*, 2 *Kings* 4. 8 *to* 17.
3109	899	3814	1452	596	12 5	79 6	11	280	80	78	20			3	The *Shunammite* hath a Son, 2 *Kings* 4. 17. and more Miracles are done by *Elisha*, 2 *Kings* 4. 38 *to the End*, *Chap.* 5 *throughout, and Chap.* 6. 1 *to* 8. The King of *Syria* wars against *Israel*, 2 *Kings* 6. 8 *to* 24.
3110	898	3815	1453	597	12 6	80 0	12	281	81	79	21	*Jehoram.* 1		4	More Wars between the Kings of *Syria* and *Israel.* *Samaria* is besieg'd, 2 *Kings Chap.* 6. 24 *to the End*, and *Chap.* 7 *throughout.* The eightieth *Sabbatical* Year.
3111	897	3816	1454	598	12 7	80 1	13	282	82	80	22			5	The *Shunammite's* Son dieth, and is restor'd to Life again, 2 *Kings* 4. 18 *to* 38. *Elisha* sends her to the *Philistines* to avoid a Famine, 2 *Kings* 8. 1, 2. *Jehoshaphat* King of *Israel*, *Jehoram* King of *Judah*, and the King of *Edom*, war against the *Moabites*, and *Elisha* is with them, 2 *Kings Chap.* 3. *Jehoram* is again deputed by *Jehoshaphat* to be the Viceroy of *Judah*, 2 *Kings* 8. 16. So that from hence the eight Years of his Reign are dated, 2 *Kings* 8. 16, 17. 2 *Chron.* 21. 1, 5.
3112	896	3817	1455	599	12 8	80 2	14 *Jehoiada.* 1	283	83	81	23	2		6	*Jehoshaphat* visits his Kingdom, and promotes a Reformation, 2 *Chron. Chap.* 19.
3113	895	3818	1456	600	12 9	80 3		284	84	82	24	3		7	*Amariah* the High Priest dies, and is succeeded by *Johanan*, who is suppos'd to be *Jehoiada*, 1 *Chron.* 6. 9, 10. 2 *Chron.* 23. 1 *throughout, and* 24. 1 *to* 18. *Jehoshaphat* conquers the *Moabites* and *Ammonites*, 2 *Chron.* 20. 1 *to* 31.

Jehoshaphat

A Continuation of TABLE *the Forty sixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	*Sabbatical* Year.	High Priests. *Jehoiada.*	From the Taking of *Troy.*	Year from the Division of *Israel* and *Judah.*	Year of *Israel's* Sin.	Kings of *Judah.* *Jehoshaphat.*	Kings of *Judah.* *Jehoram.*	Kings of *Israel.* *Jehoram.*	The History, and Texts of Scripture.
3114	894	3819	1457	601	12 10	80 4	2	285	85	83	25	4	8	*Jehoshaphat* dies, and *Jehoram* hath the full Government of the Kingdom of *Judah*, 1 *Kings* 22. 42. 2 *Chron.* 20. 31. The *Edomites* and *Libnah* revolt from the King of *Judah*, 2 *Chron.* 21. 8, 9, 10. 2 *Kings* 8. 20, 21, 22.
3115	893	3820	1458	602	12 11	80 5	3	286	86	84		5	9	The *Philistines* and *Arabians* spoil the Kingdom of *Judah*, 2 *Chron.* 21. 16, 17.
3116	892	3821	1459	603	12 12	80 6	4	287	87	85		6	10	*Jehoram* King of *Judah* is taken ill in his Bowels, 2 *Chron.* 21. 18, 19.
3117	891	3822	1460	604	12 13	81 0	5	288	88	86	*Ahaziah.*	7	11	The eighty first *Sabbatical* Year. *Hazael* is declar'd by the Prophet King of *Syria*, 2 *Kings* 8. 7 *to* 16.
3118	890	3823	1461	605	12 14	81 1	6	289	89	87	1	8	12	The *Shunammite's* Land is restor'd to her, 2 *Kings* 8. 1 *to* 7. *Jehoram* dies, and *Ahaziah* succeeds him, 2 *Kings* 8. 23, 24, 25. *Ahaziah* King of *Judah*, and *Jehoram* King of *Israel*, are slain by *Jehu*, 2 *Kings* 8. 25 *to the End.* 2 *Kings* 9 *throughout.* 2 *Chron.* 21. 19, 20. 2 *Chron.* 22. 1 *to* 10. *Jehu* destroys all the Posterity of *Ahab*, 2 *Kings* 10. 1 *to* 15. *Joash* is born, 2 *Chron.* 22. 12, *and* 24. 1.
3119	889	3824	1462	606	12 15	81 2	7	290	90	88	*Athaliah.* 1		*Jehu.* 1	*Athaliah* destroys all the Royal Family in *Judah*, and makes her self Queen, 2 *Kings* 11. 1, 2, 3. 2 *Chron* 21. 10, 11, 12.
3120	888	3825	1463	607	12 16	81 3	8	291	91	89	2		2	*Jehu* destroys *Baal* out of *Israel*, 2 *Kings* 10. 15 *to* 32.
3121	887	3826	1464	608	12 17	81 4	9	292	92	90	3		3	*Hazael* King of *Syria* pursues his Victories, and takes from *Jehu* great Part of the Land beyond *Jordan*, 2 *Kings* 10. 32 *to the End.*
3124	884	3829	1467	611	12 20	82 0	12	295	95	93	6		6	The eighty second *Sabbatical* Year.
3125	883	3830	1468	612	12 21	82 1	13	296	96	94	*Joash.* 1		7	*Athaliah* is slain, and *Joash* is declar'd King, 2 *Kings* 11. 2 *to the End, and* 2 *Kings* 12. 1, 2, 3. 2 *Chron.* 23 *throughout, and* 24. 1, 2, 3.
3131	877	3836	1474	618	12 27	83 0	19	302	102	100	7		13	The eighty third *Sabbatical* Year.
3138	870	3843	1481	625	12 34	84 0	26	309	109	107	14		20	The eighty fourth *Sabbatical* Year.
3139	869	3844	1482	626	12 35	84 1	27	310	110	108	15		21	*Amaziah* King of *Judah* is born, 2 *Kings* 14. 2. 2 *Chron.* 25. 1.
3145	863	3850	1488	632	12 41	85 0	33	316	116	114	21		27	The eighty fifth *Sabbatical* Year.
3146	862	3851	1489	633	12 42	85 1	34	317	117	115	22		28	*Joash* commands to repair the Temple, 1 *Kings* 12. 4, 5, 6. 2 *Chron.* 24. 4 *to* 10. *Jehu* dies, 2 *Kings* 10. 35, 36.
3147	861	3852	1490	634	12 43	85 2	35	318	118	116	23		*Jehoahaz.* 1	*Jehoiada* prepares a Chest to put the Money in for the Repair of the Temple, 2 *Kings* 12. 6 *to* 17. 2 *Chron.* 24. 10 *to* 15. *Jehoahaz* succeeds *Jehu* in the Kingdom of *Israel*, 2 *Kings* 13. 1, 2.

Hazael

A Continuation of TABLE *the Forty sixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the Flood.	Year of the Departure from *Egypt*.	Year of *Jubilee*.	*Sabbatical* Year.	High Priests. *Jehoiada.*	From the Taking of *Troy*.	Year from the Division of *Israel* and *Judah*.	*Israel*'s Sin.	Year of *Israel*'s Kings of *Judah*. *Joash.*	Kings of *Israel*. *Jehoahaz.*	The History, and Texts of Scripture.
3150	858	3855	1493	637	12 46	85 5	38	321	121	119	26	4	*Hazael* deſtroys the *Iſraelites*, 2 *Kings* 13. 3 *to* 8.
3152	856	3857	1495	639	12 48	86 0	40	323	123	121	28	6	The eighty ſixth *Sabbatical* Year.
3154	854	3859	1497	641	3 0	86 2	42	325	125	123	30	8	The thirteenth Year of *Jubilee*.
3159	849	3864	1502	646	13 5	87 0	47	330	130	128	35	13 *Joaſh.*	The eighty ſeventh *Sabbatical* Year.
3161	847	3866	1504	648	13 7	87 2	49	332	132	130	37 *Amaziah.*	15 1	*Joaſh* is made King of *Iſrael* by his Father *Jehoahaz*, 2 *Kings* 13. 10 *to* 14.
3162	846	3867	1505	649	13 8	87 3	50	333	133	131	38 1	16 2	*Amaziah* is made King of *Judah* by his Father *Joaſh*, when *Hazael* King of the *Syrians* prepar'd to invade the Country, 2 *Kings* 12. 17, 18. 2 *Chron.* 24. 23, 24, 25. *Jehoiada* the High Prieſt dies, 2 *Chron.* 24. 15.
3163	845	3868	1506	650	13 9	87 4	*Zechariah.* 1	334	134	132	39 2	17 3	*Zechariah* the High Prieſt is ſton'd for Reproving *Joaſh* King of *Judah*, 2 *Chron.* 24. 17 *to* 23. and *Amariah* the ſecond ſucceeds him, 1 *Chron.* 6. 11. *Jehoahaz* the King of *Iſrael* dies, 2 *Kings* 13. 1, 8, 9.
3164	844	3869	1507	651	13 10	87 5	*Amariah* II. 1	335	135	133	3	4	*Joaſh* King of *Judah* is kill'd, 2 *Chron.* 14. 23 *to the End.*
3165	843	3870	1508	652	13 11	87 6	2	336	136	134	4	5	*Amaziah* kills the Murderers of his Father, 2 *Kings* 14. 1 *to* 7. 2 *Chron.* 25. 1, 2, 3, 4. *Hazael* King of *Syria* dies, and his Son *Benhadad* ſucceeds him, 2 *Kings* 13. 22, 23, 24.
3166	842	3871	1509	653	13 12	88 0	3	337	137	135	5	6	The eighty eighth *Sabbatical* Year.
3167	841	3872	1510	654	13 13	88 1	4	338	138	136	6	7	*Joaſh* viſits *Eliſha* in his laſt Sickneſs, 2 *Kings* 13. 14 *to* 20.
3168	840	3873	1511	655	13 14	88 2	5	339	139	137	7	8	The *Moabites* invade *Iſrael*, and a dead Perſon revives at the Touching of *Eliſha*'s Bones, 2 *Kings* 13. 20, 21.
3169	839	3874	1512	656	13 15	88 3	6	340	140	138	8	9	*Joaſh* beats *Benhadad* King of *Syria* the firſt Time, 2 *Kings* 13. 5, 6, 25.
3170	838	875	1513	657	13 16	88 4	7	341	141	139	9	10	*Joaſh* beats *Benhadad* King of *Syria* the ſecond Time, 2 *Kings* 13. 5, 6, 25.
3171	837	3876	1514	658	13 17	88 5	8	342	142	140	10	11	*Joaſh* beats *Benhadad* King of *Syria* the third Time, 2 *Kings* 13. 5, 6, 25.
3172	836	3877	1515	659	13 18	88 6	9	343	143	141	11	12	*Amaziah* King of *Judah* hires the *Iſraelites* againſt the *Edomites*, and diſmiſſeth them again, 2 *Chron.* 25. 5 *to* 11.
3173	835	3878	1516	660	13 19	89	10	344	144	142	12	13	The eighty ninth *Sabbatical* Year.
3174	834	879	1517	661	13 20	89 1	11	345	145	143	13	14	*Amaziah* conquers the *Edomites*, and is enſnar'd by their Idols, 2 *Chron.* 25. 14, 15, 16.
3175	833	3880	1518	662	13 21	89 2	12	346	146	144	14	15	*Amaziah* challengeth *Joaſh* King of *Iſrael*, and is beaten by him, *Joſephus Jewiſh Ant. Book* 9. *Chap.* 10. 2 *Chron.* 25. 17 *to* 25. 2 *Kings* 14. 8 *to* 15.

Jeroboam

A Continuation of TABLE *the Forty sixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood*.	Year of the Departure from *Egypt*.	Year of *Jubilee*.	*Sabbatical* Year.	High Priests. *Amariah* II.	From the Taking of *Troy*.	Year from the Division of *Israel* and *Judah*.	Year of *Israel*'s Sin.	Kings of *Judah*. *Amaziah*.	Kings of *Israel*. Jo-ash.	Kings of *Israel*. Jeroboam II.	The History, and Texts of Scripture.
3176	832	3881	1519	663	13 22	89 3	13	347	147	145	15	16	1	*Jeroboam* the second begins to reign over *Israel*, 2 *Kings* 14. 23, 24.
3177	831	3882	1520	664	13 23	89 4	14	348	148	146	16		2	*Joash* King of *Israel* dies, 2 *Kings* 13. 10, 11, 12, 13.
3180	828	3885	1523	667	13 26	90 0	17	351	151	149	19		5	The ninetieth *Sabbatical* Year.
3186	822	3891	1529	673	13 32	90 1	23	357	157	155	25		11	*Uzziah* is born, who is also call'd *Azariah*, 2 *Kings* 15. 1, 2. 2 *Chron.* 26. 1, 2, 3.
3187	821	3892	1530	674	13 33	91 0	24	358	158	156	26		12	The ninety first *Sabbatical* Year.
3190	818	3895	1533	677	13 36	91 3	27	361	161	159	29 *Interregnum.*		15	*Amaziah* King of *Judah* dies, 2 *Kings* 14. 1, 2, 17. 2 *Chron.* 25. 1, 25, and an *Interregnum* happens for twelve Years. *Compare* 2 *Kings* 15. 1, 2, *and* 2 *Kings* 14. 1, 2, 17.
3192	816	3897	1535	679	13 38	91 5	29	363	163	161			17	*Isaiah* born about this Time. *Abu'l Pharagii Hist. Dynast. pag.* 67.
3193	815	3898	1536	680	13 39	91 6	30	364	164	162			18	*Amariah* the High Priest dies, and is succeeded by *Ahitub* the second, 1 *Chron.* 6. 11.
							Ahitub II.							
3194	814	3899	1537	681	13 40	92 0	1	365	165	163	*Uzziah.*		19	The ninety second *Sabbatical* Year.
3201	807	3906	1544	688	13 47	93 0	8	372	172	170			26	The ninety third *Sabbatical* Year.
3202	806	3907	1545	689	13 48	93 1	9	373	173	171	1		27	*Uzziah*, or *Azariah*, begins to reign, 2 *Kings* 14. 21. 2 *Kings* 15. 1, 2. 2 *Chron.* 26. 1, 2, 3.
3204	804	3909	1547	691	14 0	93 3	11	375	175	173	3		29	The fourteenth Year of *Jubilee*. *Hosea* begins to prophesy, *Hos.* 1. 1, 2. *Uzziah* conquers the *Philistines*, 2 *Chron.* 26. 6, 7.
3205	803	3910	1548	692	14 1	93 4	12	376	176	174	4		30	*Jonah* prophesies, that *Jeroboam* the King of *Israel* should recover the Country beyond *Jordan*, 2 *Kings* 14. 25. *Joel* begins to prophesy, *Joel* 1. 1, 2, 3.
3206	802	3911	1549	693	14 2	93 5	13	377	177	175	5		31	*Jeroboam* recovers the same Country, 2 *Kings* 14. 23 *to* 28. *Amos* begins to prophesy, *Amos* 1. 1, 2.
3208	800	3913	1551	695	14 4	94 0	15	379	179	177	7		33	The ninety fourth *Sabbatical* Year. A dreadful Earthquake, *Amos* 1. 1, 2. *Zech.* 14. 5.
3209	799	3914	1552	696	14 5	94 1	16	380	180	178	8		34	The Plague of the Palmer-Worm, *Joel* 1. 2, 3, 4, 10, 11, 12, 18. *Hosea* 4. 3.
3210	798	3915	1553	697	14 6	94 2	17	381	181	179	9		35	The Plague of the Locusts, *Joel* 1. 2, 3, 4, 10, 11, 12, 18. *Hosea* 4. 3.
3211	797	3916	1554	698	14 7	94 3	18	382	182	180	10		36	The Plague of the Cankerworm, *Joel* 1. 2, 3, 4, 10, 11, 12, 18. *Hosea* 4. 3.
3212	796	3917	1555	699	14 8	94 4	19	383	183	181	11		37	The Plague of the Caterpillar, *Joel* 1. 2, 3, 4, 10, 11, 12, 18. *Hosea* 4. 3.
3213	795	3918	1556	700	14 9	94 5	20	384	184	182	12		38	The Plague of the Grashoppers, *Amos* 7. 1, 2, 3.
3124	794	3919	1557	701	14 10	94 6	21	385	185	183	13		39	The Plague of a Drought with Fire, *Amos* 7. 4. *Amos* 4. 11. *Isai.* 1. 9. *Hosea* 4. 3. *Joel* 1. 19, 20. *Obadiah* prophesies, *Obadiah throughout.*

A Continuation of TABLE *the Forty ſixth.*

Year of the World.	Year before CHRIST.	Year after the *Julian* Period.	Year after the *Flood*.	Year of the Departure from *Egypt*.	Year of *Jubilee*.	*Sabbatical* Year.	High Prieſts. *Ahitub* II.	From the Taking of *Troy*.	Year from the Diviſion of *Iſrael* and *Judah*.	Year of *Iſrael*'s Sin.	Kings of *Judah*. *Uzziah*.	Kings of *Iſrael*. *Jeroboam* II.	The Hiſtory, and Texts of Scripture.
3215	793	3920	1558	702	14 11	95 0	22	386	186	184	14	40	The ninety fifth *Sabbatical* Year. *Jonah* propheſies, *Jonah throughout.*
3216	792	3921	1559	703	14 12	95 1	23	387	187	185	15	41	*Jeroboam* King of *Iſrael* dies, 2 *Kings* 14. 23.
3217	791	3922	1560	704	14 13	95 2	24	388	188	186	16	42	An *Interregnum* of two and twenty Years in the Kingdom of *Iſrael.*
3222	786	3927	1565	709	14 18	96 0	29	393	193	191	21	*Interregnum.*	The ninety ſixth *Sabbatical* Year. *Jonah* propheſies, *Jonah throughout.*
3224	784	3929	1567	711	14 20	96 2	31	395	195	193	23		*Iſaiah* propheſies, *Iſai. Chap.* 1.
3227	781	3932	1570	714	14 23	96 5	34	398	198	196	26		*Jotham* born, 2 *Kings* 15. 32, 33. 2 *Chron.* 27. 1.
3229	779	3934	1572	716	14 25	97 0	36	400	200	198	28		The ninety ſeventh *Sabbatical* Year.
3231	777	3936	1574	718	14 27	97 2	Zadok II.	402	202	200	30	*Interregnum.*	*Ahitub* the ſecond, being High Prieſt, dies, and is ſucceeded by *Zadok* the ſecond, 1 *Chron.* 6. 12.
3233	775	3938	1576	720	14 29	97 4	2	404	204	202	32	*Zechariah.*	The *Olympick* Games in *Greece* begin.
3236	772	3941	1579	723	14 32	98 0	5	407	207	205	35		The ninety eighth *Sabbatical* Year.
3239	769	3944	1582	726	14 35	98 3	8	410	210	208	38	1	*Zechariah* the Son of *Jeroboam* ſucceeds as King of *Iſrael*, 2 *Kings* 15. 8, 9, 10, 11, 12.
3240	768	3945	1583	727	14 36	98 4	9	411	211	209	39	*Shallum.*	*Shallum* kills *Zechariah*, reigns a Month, is ſlain, and ſucceeded by *Menahem* as King of *Iſrael*, 2 *Kings* 15. 13, 14, 15, 16, 17.
												Menahem	
3243	765	3948	1586	730	14 39	99 0	12	414	214	212	42	3	The ninety ninth *Sabbatical* Year.
3244	764	3949	1587	731	14 40	99 1	*Azariah.*	415	215	213	43	4	*Zadok* the High Prieſt dies about this Time, and is ſucceeded by *Azariah*, who probably was his younger Brother, 2 *Chron.* 26. 17, 20.
3250	758	3955	1593	737	14 46	100 0	6	421	221	219	49	10	The hundredth *Sabbatical* Year. *Menahem* King of *Iſrael* dies, 2 *Kings* 15. 17, 18, 19.
3251	757	3956	1594	738	14 47	100 1	7	422	222	220	50 *Jo-*	*Pekahiah.*	The Throne of *Iſrael* is vacant for one Year.
3252	756	3957	1595	739	14 48	100 2	8	423	223	221	51 *tham.*		*Pekahiah* the Son of *Menahem* begins to reign in *Iſrael*, 2 *Kings* 15. 17, 23.
3253	755	3958	1596	740	14 49	100 3	9	424	224	222	52 1	*Pekah.* 1	*Uzziah* is ſmitten with Leproſy in the Beginning of the Year, and *Jotham* is made King in his ſtead, 2 *Kings* 15. 27, *and* 30, *and* 5 *compar'd together.* *Pekah* kills *Pekahiah* King of *Iſrael*, and reigns in his ſtead, 2 *Kings* 15. 25, 26, 27. *Uzziah* dies at the latter End of the Year, and *Jotham* is made ſole King, 2 *Kings* 15. 32. *Iſaiah* ſees the Viſion of the *Seraphims* in the Temple, *Iſai.* 6. 1.
3254	754	3959	1597	741	15 0	100 4	10	425	225	223	2	2	The fifteenth Year of *Jubilee.*

A Continuation of TABLE *the Forty sixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	*Sabbatical* Year.	High Priests. *Azariah.*	From the Taking of *Troy.*	Year from the Division of *Iſrael* and *Judah.*	Year of *Iſrael's* Sin.	Kings of *Judah.* *Jotham*	Kings of *Iſrael.* *Pekah.*	The Hiſtory, and Texts of Scripture.
3257	751	3962	1600	744	15 3	101 0	13	428	228	226	5	5	The hundred and firſt *Sabbatical* Year. *Jotham* repairs the Temple, and builds and beautifies one of the Gates, 2 *Kings* 15. 39. 2 *Chron.* 27. 3.
3258	750	3963	1601	745	15 4	101 1	14	429	229	227	6	6	*Micah* begins to propheſy, *Micah* 1. 1.
3264	744	3969	1607	751	15 10	102 0	20	435	235	233	12	12	The hundred and ſecond *Sabbatical* Year.
3265	743	3970	1608	752	15 11	102 1	21	436	236	234	13	13	*Jotham* conquers the *Ammonites*, and puts them under Tribute, 2 *Chron.* 27. 5, 6.
3266	742	3971	1609	753	15 12	102 2	22	437	237	235	14 *A-*	14	The *Ammonites* pay Tribute, 2 *Chron.* 27. 5, 6.
3267	741	3972	1610	754	15 13	102 3	23	438	238	236	15 *haz.*	15	The *Ammonites* pay Tribute, 2 *Chron.* 27. 5, 6.
3268	740	3973	1611	755	15 14	102 4	24	439	239	237	16 1	16	The Kings of *Syria* and *Iſrael* invade *Judah*, 2 *Kings* 15. 36, 37, 38. The *Ammonites* refuſe to pay Tribute, 2 *Chron.* 27. 5, 6. *Jotham* marches againſt the *Syrians* and *Iſraelites*, 2 *Chron.* 27. 7. and leaves his Son *Ahaz* to reign under him, 2 *Chron.* 27. 8, 9.
3269	739	3974	1612	756	15 15	102 5	25	440	240	238	2	17	*Jotham* dies, and *Ahaz* is made ſole King, 2 *Kings* 15. 32, 38. 2 *Chron.* 27. 8, 9, and *Chap.* 28. 1. *Rezin* King of *Damaſcus*, and *Pekah* King of *Iſrael*, make War againſt *Ahaz*, and beſiege *Jeruſalem*, but without Succeſs, 2 *Kings* 16. 5. *Iſaiah* propheſies, *Chap.* 7, 8, *and* 9.
3270	738	3975	1613	757	15 16	102 6	26	441	241	239	3	18	*Ahaz* is vanquiſh'd, and *Judah* is greatly oppreſs'd by *Rezin* and *Pekah*, 2 *Kings* 16. 6. 2 *Chron.* 28. 1 *to* 16. *Iſaiah* propheſies, *Chap.* 17 *and* 28.
3271	737	3976	1614	758	15 17	103 0	27	442	242	240	4	19	The hundred and third *Sabbatical* Year. *Ahaz* calls in *Tiglath-pileſer* King of *Aſſyria* to his Help, who ſlays *Rezin*, and leads Part of *Iſrael* into Captivity, 2 *Kings* 16. 7, 8, 9. 2 *Chron.* 28. 16 *to* 22.
3272	736	3977	1615	759	15 18	103 1	28	443	243	241	5	20	*Ahaz* revolts from GOD, and wholly ſuppreſſeth his Worſhip in *Judea*, 2 *Kings* 16. 10 *to the End.* 2 *Chron.* 28. 22 *to the End.* *Hoſea* propheſies, *Chap.* 5, *and* 6. *Pekah* King of *Iſrael* is ſlain by *Hoſhea*, 2 *Kings* 15. 30.
3278	730	3983	1621	765	15 24	104 0	34	449	249	247	11	*Hoſhea*	The hundred and fourth *Sabbatical* Year.
3279	729	3984	1622	766	15 25	104 1	35	450	250	248	12	1	*Hoſhea* is now made King of *Iſrael*, 2 *Kings* 17. 1, 2.
3280	728	3985	1623	767	15 26	104 2	36	451	251	249	13	2	*Iſaiah* foretels the Miſery of *Judah* by the *Aſſyrians*, and their glorious Deliverance, *Chap.* 10 *throughout*, and delivers the Propheſies in *Chap.* 11, 12, 13, 14 *to Verſe* 28.
3281	727	3986	1624	768	15 27	104 3	37	452	252	250	*Heze-* *kiah.* 14	3	*Hezekiah* firſt made King. *Compare* 2 Kings 17. 1, *and* 18. 1.
3282	726	3987	1625	769	15 28	104 4	38	453	253	251	1 15	4	*Hezekiah* cleanſes the *Temple*, 2 *Kings* 18. 1 *to* 9. 2 *Chron. Chap.* 29. and obſerves the Paſſover, 2 *Chron. Chap.* 30.

Ahaz

A Continuation of TABLE *the Forty sixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the Flood.	Year of the Departure from *Egypt*.	Year of *Jubilee*.	*Sabbatical* Year.	High Priests. *Azariah.*	From the Taking of *Troy*.	Year from the Division of *Israel* and *Judah*.	Year of *Israel*'s Sin.	Kings of *Judah*. *Ahaz.*	*Hezekiah.*	Kings of *Israel*. *Hoshea.*
3283	725	3988	1626	770	15 29	104 5	39	454	254	252	16	2	5
3284	724	3989	1627	771	15 30	104 6	40	455	255	253		3	6
3285	723	3990	1628	772	15 31	105 0	41	456	256	254		4	7
3286	722	3991	1629	773	15 32	105 1	42	457	257	255		5	8
3287	721	3992	1630	774	15 33	105 2	43	458	258	256		6	9
							Shallum.					8	
3289	719	3994	1632	776	15 35	105 4	1	460	260	258		11	
3292	716	3997	1635	779	15 38	106 0	4	463	263	261			
3293	715	3998	1636	780	15 39	106 1	5	464	264	262		12	
3294	714	3999	1637	781	15 40	106 2	6	465	265	263		13 *and* 14	
3295	713	4000	1638	782	15 41	106 3	7	466	266	264		14	
3298	710	4003	1641	785	15 44	106 6	10	469	269	267		17	

The Hiſtory, and Texts of Scripture.

Ahaz dies, 2 *Kings* 16. 2. *Iſaiah* propheſies againſt the *Philiſtines* and *Aſſyria*, *Chap.* 14. 28 *to the End*, and publiſheth his 15th and 16th Chapters.

The hundred and fifth *Sabbatical* Year. *Hoſea* publiſheth his eight laſt Chapters. *Hoſhea* rebels againſt the King of *Aſſyria*. *Samaria* is beſieg'd, 2 *Kings* 17. 1 *to* 6.

Samaria is beſieg'd, 2 *Kings* 17. 5. *Iſaiah* publiſheth the eighteenth and nineteenth Chapters.

Samaria is beſieg'd, 2 *Kings* 17. 5.

Samaria is taken, and *Iſrael* made Captives, in the Beginning of the ſeventh Year of *Hezekiah*'s Reign, 2 *Kings* 17. 6 *to* 24. 2 *Kings* 18. 9, 10, 11, 12.

Azariah the High Prieſt dies, and *Shallum* ſucceeds him.

The hundred and ſixth *Sabbatical* Year obſerv'd, ſo that there was no Harveſt. The Verb אבול, *Iſai.* 37. 30, *and* 2 *Kings* 19. 29. being in the Infinitive Mood, may be of the Preterperfect Tenſe. So that the Texts, 2 *Kings* 19. 29, and *Iſai.* 37. 30. may be referr'd to the two following Years thus:

The *Jews* having no Harveſt *did eat* this *Year*, *that which ſprang up of it ſelf.*

The *Aſſyrian* Army being abroad conquering where they went at the laſt Harveſt, the *Jews* were ſo terrified, no Prophet directing them what to do, that their Plowing and Sowing was neglected; ſo that this Year they eat alſo that which was providentially rais'd for them. But the fourteenth Year of *Hezekiah* beginning this Year before Seed Time, the Prophet encourages them in the moſt difficult Times to *ſow*, that they might *reap*, and *plant Vineyards*, that they might *eat the Fruit thereof*, which they did accordingly. For *Sennacherib* was gone ſouthward to the Siege of *Libnah*, and *Tirhakah* King of *Egypt* and *Ethiopia* coming againſt him, prevent all Excurſions back again into the Conntry, *Iſai.* 37. 7, 8, and 2 *Kings* 19. 8, 9.

Sennacherib's Army is ſlain, 2 *Kings* 19. 35. 2 *Chron.* 32. 21, 22, 23. *Iſai.* 37. 36. *Hezekiah* is ſick, and recovers, 2 *Kings* 20. 1 *to* 12. 2 *Chron.* 32. 24, 25. *Iſai. Chap.* 38. *Iſaiah* propheſies, *Chap.* 20, 21, 22, 23, 24, 25, 26, 27, 29, 30, 31, 32, 33, 34, 35. *Micah* propheſies, *Chap.* 3 *to the End.* *Iſaiah* propheſies, *Chap.* 40 *to the End.*

Nahum propheſies *throughout*. *Manaſſeh* born, 2 *Kings* 21. 1. 2 *Chron.* 33. 1.

The

A Continuation of TABLE *the Forty ſixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	Year of the Departure from *Egypt.*	Year of *Jubilee.*	*Sabbatical* Year.	High Prieſts. *Shallum.*	From the Taking of *Troy.*	Year from the Diviſion of *Iſrael* and *Judah.*	Year of *Iſrael's* Sin.	Kings of *Judah.* *Hezekiah.*	The Hiſtory, and Texts of Scripture.
3299	709	4004	1642	786	15 45	107 0	11	470	270	268	18	The hundred and ſeventh *Sabbatical* Year.
3304	704	4009	1647	791	16 0	107 5	16	475	275	273	23	The ſixteenth Year of *Jubilee.*
3306	702	4011	1649	793	16 2	108 0	18	477	277	275	25	The hundred and eighth *Sabbatical* Year.
3310	698	4015	1653	797	16 6	108 4	22	481	281	279	29	*Hezekiah* dies, and *Manaſſeh* ſucceeds him, 2 *Kings* 18. 2. 2 *Chron.* 29. 1. *Iſai.* 36. 1, *and* 38. 1, 5.
3313	695	4018	1656	800	16 9	109 0	25	484	284	282	*Manaſſeh.* 3	The hundred and ninth *Sabbatical* Year. The ſame Diſtance of Time between the Flood and this Year, as between the Creation and the Flood.
3320	688	4025		807	16 16	110 0	32	491	291	289	10	The hundred and tenth *Sabbatical* Year.
3327	681	4032		814	16 23	111 0	39	498	298	296	17	The hundred and eleventh *Sabbatical* Year.
3332	676	4037		819	16 28	111 5	44	503	303	301	22	*Eſar-haddon* compleated the Captivity of the *Iſraelites*, 2 *Kings* 17. 7 *to the End. Iſai.* 7. 1, 8. *Manaſſeh* is carry'd Captive into *Babylon*, 2 *Chron.* 33. 1 *to* 12. and *Shebna* with him, *Iſai.* 22. 15 *to* 20. *Prideaux*, Anno 677.
3333	675	4038		820	16 29	111 6	45	504	304	302	23	*Manaſſeh* is reſtor'd, 2 *Chron.* 33. 12, 13. *Eliakim* is ſet over the Houſhold, *Iſai.* 22. 20 *to the End, and* 36. 22.
3334	674	4039		821	16 30	112 0	46	505	305	303	24	The hundred and twelfth *Sabbatical* Year.
3338	670	4043		825	16 34	112 4	*Hilkiah.*	509	309	307	28	*Shallum* the High Prieſt dies, and *Hilkiah* ſucceeds him, 1 *Chron.* 6. 13.
3341	667	4046		828	16 37	113 0	3	512	312	310	31	The hundred and thirteenth *Sabbatical* Year.
3343	665	4048		830	16 39	113 2	5	514	314	312	33	*Amon* is born, 2 *Kings* 21. 1, 19. 2 *Chron.* 33. 1, 21.
3348	660	4053		835	16 44	114 0	10	519	319	317	38	The hundred and fourteenth *Sabbatical* Year.
3354	654	4059		841	17 0	114 6	16	525	325	323	44	The ſeventeenth Year of *Jubilee.*
3355	653	4060		842	17 1	115 0	17	526	326	324	45	The hundred and fifteenth *Sabbatical* Year.
3359	649	4064		846	17 5	115 4	21	530	330	328	49	*Joſiah* born, *Compare* 2 *Kings* 21. 1, 19, *and* 22. 1. *alſo* 2 *Chron.* 33. 1, 21, *and* 34. 8.
3362	646	4067		849	17 8	116 0	24	533	333	331	52	The hundred and ſixteenth *Sabbatical* Year.
3365	643	4070		852	17 11	116 3	27	536	336	334	*Amon.*	*Manaſſeh* dies, and *Amon* ſucceeds him, 2 *Kings* 21. 1, 18. 2 *Chron.* 33. 1, 20.

A Continuation of TABLE *the Forty ſixth.*

Year before CHRIST.	Year of the World.	Year of the *Julian* Period.	Year of the Departure from *Egypt*.	*Sabbatical* Year.	Year of *Jubile*.	High Priests. *Hilkiah.*	From the Taking of *Troy*.	Year from the Diviſion of *Iſrael* and *Judah*.	Year of *Iſrael*'s Sin.	Kings of *Judah*.	The Hiſtory, and Texts of Scripture.
3368	640	4073	855	17 14	116 6	30	539	339	337	*Joſiah.*	*Amon* dies, and *Joſiah* ſucceeds him, 2 *Kings* 21. 19. 2 *Chron.* 33. 21.
3369	639	4074	856	17 15	117 0	31	540	340	338	1	The hundred and ſeventeenth *Sabbatical* Year.
3375	633	4080		17 21	117 6	37	546	346	344	7	There is now the ſame Space of Time from the Departure out of *Egypt*, as was from the *Flood* till then (*a*). *Jehoiakim* is born, 2 *Kings* 22. 1, *and* 23. 36. 2 *Chron.* 34. 1, *and* 36. 5.
3376	632	4081		17 22	118 0	38	547	347	345	8	The hundred and eighteenth *Sabbatical* Year. *Joſiah* ſhews Marks of an early Piety, 2 *Chron.* 34. 3.
3377	631	4082		17 23	118 1	39	548	348	346	9	*Jehoahaz* is born, 2 *Kings* 22. 1, *and* 23. 30, 31. 2 *Chron.* 34. 1, *and* 36, 1, 2.
3380	628	4085		17 26	118 4	42	551	351	349	12	*Joſiah* begins to reform *Jeruſalem*, 2 *Chron.* 34. 3.
3381	627	4086		17 27	118 5	43	552	352	350	13	*Jeremiah* begins to propheſy, *Jer.* 1. 1, 2.
3383	625	4088		17 29	119 0	45	554	354	352	15	The hundred and nineteenth *Sabbatical* Year. *Daniel* born about this Time. *Prideaux*, Anno 603.
3386	622	4091		17 32	119 3	48	557	357	355	18	*Joſiah* repairs the Temple, and finds the Book of the Law, 2 *Kings* 22. 3 *to the End.* 2 *Chron.* 34. 8 *to the End.*
3387	621	4092		17 33	119 4	49	558	358	356	19	By *Joſiah*'s Command the Paſſover is obſerv'd, 2 *Kings* 23. 21, 22, 23. 2 *Chron.* 36. 1 *to* 20.
3388	620	4093		17 34	119 5	*Azariab* III.	559	359	357	20	*Hilkiah* dies, and *Azariah* the third ſucceeds him, 1 *Chron.* 6. 13.
3389	619	4094		17 35	119 6	2	560	360	358	21	*Zedekiah* is born, 2 *Kings* 22. 1, *and* 23. 36, *and* 24. 18. 2 *Chron.* 34. 1, *and* 36. 5, 11. *Jer.* 52. 1.
3390	618	4095		17 36	120 0	3	561	361	359	22	The hundred and twentieth *Sabbatical* Year.
3393	615	4098		17 39	120 3	6	564	364	362	25	*Jehoiachin* is born, 2 *Kings* 24. 8.
3397	611	4102		17 43	121 0	10	568	368	366	29	The hundred and twenty firſt *Sabbatical* Year.

(*a*) *By this we may obſerve, how populous the World might have been long before this Time without a Miracle. For let us ſuppoſe, that there were only three Generations in an hundred Years, and that each Father had two Sons and two Daughters, which is the leaſt that can be ſuppos'd to make an Increaſe. In this Caſe there would be four and twenty Generations from the Departure out of* Egypt *to this Time. And accordingly from one Man might ſpring a Million of each Sex, as appears by Doubling the Number in each Generation. And as there were* 600000 *Men, who went out of* Egypt, *how great might the Number be in the whole World even at that Time?*

A Continuation of TABLE *the Forty ſixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year of *Jubilee*.	*Sabbatical* Year.	High Prieſts. *Azariah.* III.	From the Taking of *Troy*.	Year from the Diviſion of *Iſrael* and *Judah*.	Year of *Iſrael's* Sin.	Kings of *Judah*. *Joſiah.*	The Hiſtory, and Texts of Scripture.
3398	610	4103	17 44	121 1	11	569	369	367	30	*Habakkuk* propheſies about this Time. *Habakkuk throughout.*
3399	609	4104	17 45	121 2	12	570	370	368	*Jehoahaz*	*Joſiah* is ſlain at *Megiddo*. *Jehoahaz* reigns after him for three Months, and is ſucceeded by *Jehoiakim*, 2 *Kings* 23. 29 *to the End*, 2 *Chron.* 35. 20 *to the End, and* 36. 1 *to* 6. *Jeremiah* propheſies, *Chap.* 2 *to* 13.
									Jehoiakim.	
3400	608	4105	17 46	121 3	13	571	371	369	1	*Jeremiah* propheſies, *Chap.* 13 *to* 21, *and Chap.* 26, *and* 27. 1 *to* 12. *Zephaniah* propheſies, *throughout. Uriah* the Prophet is ſlain, *Jer.* 26. 20, 21, 22, 23.
3402	606	4107	17 48	121 5	15	573	373	371	3	*Nebuchadnezzar* is made Partner with his Father in the Empire; ſo that from hence his Reign, according to the *Jewiſh* Account, begins. *Prideaux* Anno 607.
3403	605	4108	17 49	121 6	16	574	374	372	4	*Jeremiah* propheſies, *Chap.* 25, 47, 48, 49. *Jeremiah* diſcourſes with the *Rechabites, Chap.* 35. *Baruch* writes the Propheſy, and reads it on a faſt Day, *Jer.* 36. 1 *to* 9. *Jeremiah* comforts *Baruch, Chap.* 45. *Nebuchadnezzar* carries many *Jews* Captives, puts *Jehoiakim* in Chains, but reſtores him again, 2 *Kings* 24. 1 *to* 8. 2 *Chron.* 36. 5 *to* 9. So that from hence the ſeventy Years Captivity begin. *Daniel* and his Friends betake themſelves to Abſtinence, *Dan.* 1. 8 *to* 18.
3404	604	4109	18 0	122 0	17	575	375	373	5	The eighteenth Year of *Jubilee.* The hundred and twenty ſecond *Sabbatical* Year. *Baruch* reads the Roll a ſecond Time, *Jer.* 36. 9 *to the End.*
3406	602	4111	18 2	122 2	19	577	377	375	7	*Daniel* and his Companions are admitted to Favour with the King, *Dan.* 1. 18 *to the End,* and interprets his Dream, *Dan. Chap.* 2. *Jehoiakim* rebels againſt the King of *Babylon*, 2 *Kings* 24. 1 *to* 6.
3408	600	4113	18 4	122 4	21	579	379	377	9	*Azariah* the High Prieſt dies, and is ſucceeded by *Seraiah*, 1 *Chron.* 6. 14.
3410	598	4115	18 6	122 6	*Seraiah.* 2	581	381	379	11 *Zedekiah.*	*Jehoiakim* is ſlain by *Nebuchadnezzar*, 2 *Kings* 24. 1 *to* 8. 2 *Chron.* 36. 5 *to* 9. *Jehoiachin* reigns three Months, and is ſucceeded by *Zedekiah*, 2 *Kings* 24. 8 *to* 18. 2 *Chron.* 36. 9, 10, 11. *Jeremiah* propheſies againſt *Jehoiachin, Jer.* 22. 20 *to the End. Ezekiel* is carry'd Captive, *Ezek.* 1. 2, *and* 40. 1.
3411	597	4116	18 7	123 0	3	582	382	380	1	The hundred and twenty third *Sabbatical* Year. *Jeremiah* propheſies, *Chap.* 24.
3414	594	4119	18 10	123 3	6	585	385	383	4	*Jeremiah* propheſies, *Chap.* 27. *Hananiah* propheſies falſly, *Jer. Chap.* 28. *Jeremiah* propheſies, *Chap.* 48, *and* 49. 1 *to* 34. *Zedekiah* ſends an Ambaſſador to *Babylon* by *Seraiah*, and *Jeremiah* ſends an Epiſtle by him, *Chap.* 51. 59 *to the End*, and propheſies, *Chap.* 29, 30 *and* 31. and writes the Chapters plac'd at the End of *Zechariah, viz. Chap.* 9, 10, 11, 12, 13, 14. Compare *Mat.* 26. 9, 10, and *Zech.* 11. 12, 13. and *Book* 7. *Sect.* 38. *Jeremiah* propheſies again, *Chap.* 50, *and* 51 *to Verſe* 59. *Ezekiel*

A Continuation of TABLE *the Forty ſixth.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year of *Jubilee*.	*Sabbatical* Year.	High Prieſts. *Seraiah*	From the Taking of *Troy*.	Year from the Diviſion of *Iſrael* and *Judah*.	Year of *Iſrael*'s Sin.	Kings of *Judah*. *Zedekiah*.	The Hiſtory, and Texts of Scripture.
3415	593	4120	18 11	123 4	7	586	386	384	5	*Ezekiel* begins to propheſy, *Chap.* 1. 1, 2, *and Chap.* 1 *to* 7 *throughout.* *Zedekiah* plots ſecretly againſt the King of *Babylon.* *Compare Jer.* 28. 1, *with Ezek.* 8. 1, *and* 20. 1.
3416	592	4121	18 12	123 5	8	587	387	385	6	*Ezekiel* propheſies, *Chap.* 8 *to* 19 *throughout.*
3417	591	4122	18 13	123 6	9	588	388	386	7	*Ezekiel* propheſies, *Chap.* 20, 21, 22, 23.
3418	590	4123	18 14	124 0	10	589	389	387	8	The 124th *Sabbatical* Year, in which the *Jews* releas'd their Servants, *Jer.* 34. 8, 9, 10. *Exod.* 21. 2, 3, 4. *Deut.* 15. 12, 13, 14, 15.
3419	589	4124	18 15	124 1	11	590	390	388	9	*Nebuchadnezzar* lays Siege to *Jeruſalem*, 2 *Kings* 25. 1, 2. 2 *Chron.* 36. 11 *to* 18. *Jer.* 52. 4, 5. *Ezekiel* propheſies, *Chap.* 24 *and* 25. *Zedekiah* conſults *Jeremiah* about it, *Chap.* 21.
3420	588	4125	18 16	124 2	12	591	391	389	10	*Jeremiah* is ſhut up in Priſon, where he buys a Field, *Jer.* 32. 1 *to* 26. and propheſies, *Chap.* 33. *Nebuchadnezzar* marches againſt the King of *Egypt*, and returns again to the Siege. *Jeremiah* propheſies the Deſtruction of the *Philiſtines*, *Chap.* 47. *Jeremiah* delivers another Meſſage to *Zedekiah*, *Chap.* 34. 1 *to* 8, *and Chap.* 37. 1 *to* 11. The *Jews* in the Abſence of the *Babyloniſh* Army ſeize their Servants again, *Jer.* 34. 10 *to the End.* *Jeremiah* is ſeiz'd, and put in Priſon, *Chap.* 37. 6 *to* 11. *Ezekiel* propheſies, *Chap.* 29. 1 *to* 17. *Jeremiah* is conſulted three Times, *Jer.* 37. 16 *to the End.* *Jer.* 21. 1 *to* 14, *and Jer.* 38. 1 *to* 7.
3421	587	4126	18 17	124 3	13	592	392	390	11	*Ezekiel* propheſies againſt *Tyre*, *Chap.* 26, 27, 28. and *Egypt*, *Chap.* 30. 20 *to the End*, *and Chap.* 31. *Jeruſalem* is taken, 2 *Kings* 25. 8 *to* 22. 2 *Chron.* 36. 17 *to* 22. *Jer.* 52. 5 *to* 12. The Temple is plunder'd and burnt, *Jer.* 52. 12 *to* 28. 2 *Kings* 25. 8 *to* 18. *Jeremiah* compoſes his *Lamentations*. *Seraiah* the High Prieſt is ſlain, and the Office ceaſes, 2 *Kings* 25. 18. *Jeremiah* is taken Care of, *Jer.* 40. 1 *to* 7. *Gedaliah* is made Governor of *Judea*, and kill'd by *Iſhmael*, 2 *Kings* 25. 22 *to* 27. *Jer.* 40, *and* 41. 1 *to* 11. The *Jews* go into *Egypt*, *Jer.* 41. 11 *to the End*, *and Chap.* 42, *and* 43.
3422	586	4127	18 18	124 4						The *Jews* in *Egypt* fall to *Idolatry*, *Jer. Chap.* 44.

The

A Continuation of TABLE *the Forty sixth.*

The History of the *Edomites.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	
2554	1454	3259	897	The *Edomites* are now govern'd by Kings, *Numb.* 20. 14.
2960	1048	3665	1303	*David* conquers the *Edomites*, and governs them by a Deputy, 2 *Sam.* 8. 14.
3107	901	3812	1440	The *Edomites* are still govern'd by Deputies, 1 *Kings* 22. 47.
3109	989	3814	1442	The Deputy goes with *Jehoshaphat* and *Jehoram* against the *Moabites*, 2 *Kings Chap.* 3 *throughout.*
3116	982	3821	1449	The *Edomites* revolt, and set up a King, 2 *Kings* 8. 20.

A Table of the Emperors in the *Assyrian* Monarchy.

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	
2574	1434	3279	917	*Belochus* is made Emperor, and reigns 25 Years.
2599	1409	3304	942	*Bellephares* is made Emperor, and reigns 30 Years.
2629	1379	3334	972	*Lamprides* is made Emperor, and reigns 32 Years.
2661	1347	3366	1004	*Sosares* is made Emperor, and reigns 20 Years.
2681	1327	3386	1024	*Lampares* is made Emperor, and reigns 30 Years.
2711	1297	3416	1054	*Panyas* is made Emperor, and reigns 45 Years.
2756	1252	3461	1099	*Sosarmus* is made Emperor, and reigns 19 Years.
2775	1233	3480	1118	*Mitreus* is made Emperor, and reigns 27 Years.
2802	1206	3507	1145	*Tautanes* is made Emperor, and reigns 32 Years.
2834	1174	3539	1177	*Tanteus* is made Emperor, and reigns 40 Years.
2874	1134	3579	1217	*Thineus* is made Emperor, and reigns 30 Years.
2904	1104	3609	1247	*Derilus* is made Emperor, and reigns 40 Years.
2944	1064	3649	1287	*Eupales* is made Emperor, and reigns 38 Years.
2982	1026	3687	1325	*Laosthenes* is made Emperor, and reigns 45 Years.
3027	981	3732	1370	*Pyritiades* is made Emperor, and reigns 30 Years.
3057	951	3762	1400	*Ophrateus* is made Emperor, and reigns 20 Years.
3077	931	3782	1420	*Ophratenes* is made Emperor, and reigns 50 Years.
3127	881	3832	1470	*Ocrazapes* is made Emperor, and reigns 42 Years.
3169	839	3874	1512	His Successors Name, or Names, are not known, who reign'd 72 Years.
3241	767	3946	1584	*Sardanapalus* is made Emperor, and reigns 20 Years.
3261	747	3966	1604	*Nabonassar* is made Emperor, from whence the famous *Æra* begins, which is call'd by his Name, and from which Time the learned Dr. *Prideaux* hath given us a Collection of these Emperors.

A Table of the *Sycionian* Kings.

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	
2554	1454	3259	897	*Corax* is made King, and reigns 30 Years.
2584	1424	3289	927	*Epopeus* is made King, and reigns 35 Years.
2619	1389	3324	962	*Lamedon* is made King, and reigns 40 Years.
2659	1349	3364	1002	*Sicyon* is made King, and reigns 45 Years.
2704	1304	3409	1047	*Polybus* is made King, and reigns 40 Years.
2744	1264	3449	1087	*Janiscus* is made King, and reigns 42 Years.
2786	1222	3491	1129	*Phæstus* is made King, and reigns 8 Years.
2794	1214	3499	1137	*Adrastus* is made King, and reigns 4 Years.
2798	1210	3503	1141	*Polyphides* is made King, and reigns 31 Years.
2829	1179	3534	1172	*Pelasgus* is made King, and reigns 20 Years.
2849	1159	3554	1192	*Zeuxippus* is made King, and reigns 32 Years, and after him the Kingdom was govern'd by the Priests of *Apollo.*
2881	1127	3585	1223	*Archelaus* was made Priest, and reign'd 1 Year.
2882	1126	3587	1224	*Automedon* was made Priest, and reign'd 1 Year.
2883	1125	3588	1225	*Theoclytus* was made Priest, and reign'd 4 Years.
2887	1121	3592	1229	*Euneus* was made Priest, and reign'd 6 Years.
2893	1115	3598	1235	*Theonomus* was made Priest, and reign'd 9 Years.
2902	1106	3607	1244	*Amphigyes* is made Priest, and reign'd 18 Years.
2920	1088	3625	1262	*Charidemus* was made Priest, and reign'd 1 Year.
2921	1087	3626	1263	This Kingdom is conquer'd, and made subject to the Kings of *Argos.*

A Table of the Kings of *Troy.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	
2560	1448	3265	903	*Erichthonius* is made King, and reign'd 75 Years.
2635	1373	3340	978	*Tros* is made King, and reign'd 60 Years.
2695	1313	3400	1038	*Ilus* is made King, and reign'd 54 Years.
2749	1259	3454	1092	*Laomedon* is made King, and reign'd 36 Years.
2760	1248	3465	1103	*Tyre* is built 240 Years before *Solomon*'s Temple. *Josephus Jewish Ant. Book* 8. *Chap.* 2.
2785	1223	3490	1028	*Priamus* is made King, and reigns 40 Years.
2825	1183	3530	1068	*Priamus* is kill'd, and *Troy* is taken.

A Continuation of TABLE *the Forty sixth.*

A Table of the Kings of the *Latins.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	
2827	1181	3532	1070	*Æneas* comes to *Italy.*
2828	1180	3533	1071	*Latinus* dies, *Æneas* is made King, and reigns 4 Years.
2832	1176	3537	1075	*Ascanius* is made King, and reigns 37 Years.
2869	1139	3574	1112	*Silvius Posthumus* is made King, and reigns 29 Years. From him all his Race are call'd *Posthumi.*
2898	1110	3603	1141	*Æneas Silvius* is made King, and reigns 31 Years.
2929	1079	3634	1172	*Latinus Silvius* is made King, and reigns 51 Years. From him the People were call'd *Latins.*
2980	1028	3685	1223	*Alba* is made King, and reigns 39 Years.
3019	989	3724	1262	*Capetus* is made King, and reigns 26 Years.
3045	963	3750	1288	*Capys* is made King, and reigns 28 Years.
3073	935	3778	1316	*Calpetus* is made King, and reigns 13 Years.
3086	922	3791	1329	*Tiberinus* is made King, and reigns 8 Years.
3094	914	3799	1337	*Agrippa* is made King, and reigns 41 Years.
3135	873	3840	1378	*Allades* is made King, and reigns 19 Years.
3154	854	3859	1397	*Aventinus* is made King, and reigns 37 Years.
3191	817	3896	1434	*Procas* is made King, and reigns 23 Years.
3214	794	3919	1457	*Amulius* is made King, and reigns 41 Years.
3255	753	3960	1498	*Numitor* is made King, and reigns 1 Year.
3256	752	3961	1499	*Rome* is built, and the Kings afterward live at *Rome. Romulus* is King, and reigns 37 Years.
3293	715	3998	1536	An *Interregnum* for a Year.
3294	714	3999	1537	*Numa* is King, and reigns 43 Years.
3337	671	4042	1580	*Tullus Hostilius* is King, and reigns 32 Years.
3369	639	4074	1612	*Ancus Martius* is King, and reigns 24 Years.
3393	615	4098	1636	*Tarquinius Priscus* is King, and reigns 38 Years.
3431	577	4136	1674	*Servius Tullius* is King, and reigns 44 Years.
3475	533	4180	1718	*Tarquinius Superbus* is King, and reigns 25 Years.
3500	508	4205	1743	The Kingly Power is dissolv'd, and *Rome* is govern'd by *Consuls.*

A Table of the Kings of *Athens.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	
2571	1437	3276	914	*Pandion* is made King, and reigns 40 Years.
2611	1397	3316	954	*Erechtheus* is made King, and reigns 50 Years.
2661	1347	3366	1004	*Cecrops* the second is made King, and reigns 40 Years.
2701	1307	3406	1044	*Pandion* the second is made King, and reigns 25 Years.
2726	1282	3431	1069	*Ægeus* is made King, and reigns 48 Years.
2774	1234	3479	1117	*Theseus* is made King, and reigns 30 Years.
2804	1204	3509	1147	*Menestheus* is made King, and reigns 23 Years.
2827	1181	3532	1170	*Demophon* is made King, and reigns 33 Years.
2860	1148	3565	1203	*Oxyntes* is made King, and reigns 12 Years.
2872	1136	3577	1215	*Aphidas* is made King, and reigns 1 Year.
2873	1135	3578	1216	*Thymætes* is made King, and reigns 8 Years.
2881	1127	3586	1224	*Melanthus* is made King, and reigns 37 Years.
2918	1090	3623	1251	*Codrus* is made King, and reigns 21 Years. His Successors were call'd *Archons.*
2939	1069	3644	1272	*Medon* is made *Archon,* and reigns 20 Years.
2959	1049	3664	1292	*Acastus* is made *Archon,* and reigns 36 Years.
2995	1013	3700	1328	*Archippus* is made *Archon,* and reigns 19 Years.
3014	994	3719	1347	*Therspippus* is made *Archon,* and reigns 41 Years.
3055	953	3760	1388	*Phorbas* is made *Archon,* and reigns 31 Years.
3086	922	3791	1519	*Megacles* is made *Archon,* and reigns 30 Years.
3116	892	3821	1549	*Diognetus* is made *Archon,* and reigns 28 Years.
3144	864	3849	1577	*Pherecles* is made *Archon,* and reigns 19 Years.
3163	845	3868	1596	*Ariphron* is made *Archon,* and reigns 20 Years.
3183	825	3888	1616	*Thespieus* is made *Archon,* and reigns 27 Years.
3210	798	3915	1643	*Agamestor* is made *Archon,* and reigns 20 Years.
3230	778	3935	1663	*Æschylus* is made *Archon,* and reigns 23 Years.
3253	755	3958	1686	*Alcmæon* is made *Archon,* and reigns 2 Years.
3255	753	3960	1688	Each *Archon* now reigns but ten Years, which continu'd for 70 Years.
3325	683	4030	1758	From this Time the *Archons* are annually chosen.

A Table of the Kings of *Upper Egypt.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood.*	
2564	1444	3269	907	*Thyrillus* is made King, and reigns 8 Years.
2572	1436	3277	915	*Semphucrates* is made King, and reigns 18 Years.
2590	1418	3295	933	*Chuter Taurus* is made King, and reigns 7 Years.
2597	1411	3302	940	*Meres* the Philosopher is made King, and reigns 12 Years.
2609	1399	3314	952	*Choma Ephta* succeeds him, and reigns 11 Years.
2620	1388	3325	963	*Anchunius Ochy* is made King, and reigns 60 Years.
2680	1328	3385	1023	*Penteathyris* is made King, and reigns 16 Years.
2696	1312	3401	1039	*Stamenemes* is made King, and reigns 23 Years.
2719	1289	3424	1062	*Siftosichermes* is made King, and reigns 55 Years.
2774	1234	3479	1117	*Maris* is made King, and reigns 43 Years.
2817	1191	3522	1160	*Siphoas Hermes* is made King, and reigns 5 Years.
2822	1186	3527	1165	Another, whose Name is not known, is made King, and reigns 14 Years.

2836

A Continuation of TABLE *the Forty ſixth.*

2836 1172 3541 1179 *Pheuron* or *Nilus* is made King, and reigns 5 Years.

2841 1167 3546 1184 *Amurthæus* is made King, and reigns 63 Years.

2904 1104 3609 1247 *Amurthæus* dies, and the Tables of *Eratoſthenes* end.

3228 780 3933 1571 The *Olympiads* begin. *Dicharchus* affirms, that from the Death of *Nilus* to the *Olympiads* were 436 Years, which will place the Genealogies 49 Years ſooner; but where the Miſtake lies is uncertain; perhaps it may be in the 100 Years of *Apappus Maximus*, which bear no Proportion to the reſt.

A Table of the Kings of *Lower Egypt*.

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood*.
2593	1415	3298	936

Menophes is made King, and reigns 40 Years.

2633 1375 3338 976 The nineteenth *Dynaſty* begins. *Sethos* is made King, and reigns 55 Years.

2688 1320 3393 1031 *Ramſes* is made King, and reigns 66 Years.

2754 1254 3459 1097 *Amenophis* is made King, and reigns 40 Years.

2794 1214 3499 1137 *Ammenemes* is made King, and reigns 26 Years.

2820 1188 3525 1163 *Thuores* is made King, and reigns 7 Years.

2827 1181 3532 1170 The twentieth *Dynaſty*, or the third of the *Dioſpolites* begins, which laſted 178 Years. The Names of the Kings are uncertain.

3005 1003 3710 1348 The twenty firſt *Dynaſty*, or the *Tanites* begin, when *Semendis* was made King, who reign'd 26 Years.

3031 977 3736 1374 *Pſeuſennes* is made King, and reigns 41 Years.

3072 936 3777 1415 *Nephercheres* is made King, and reigns 4 Years.

3076 932 3781 1419 *Amenophis* the ſecond is made King, and reigns 9 Years.

3085 923 3790 1428 *Oaſochor* is made King, and reigns 6 Years.

3091 917 3796 1434 *Pſinaſpinaces* is made King, and reigns 9 Years.

3100 908 3805 1443 *Pſeuſennes* the ſecond is made King, and reigns 35 Years.

3135 873 3840 1478 The twenty ſecond *Dynaſty*, or the *Bubaſtites* begin. *Senſchoris* is made King, and reigns 21 Years.

3156 852 3861 1499 *Oſorthon* is made King, and reigns 15 Years.

3171 837 3876 1514 *Tachelotis* is made King, and reigns 13 Years.

3184 824 3889 1527 The twenty third *Dynaſty*, or the *Tanites* begin. *Petubaſtes* is made King, and reigns 25 Years.

3209 799 3914 1552 *Oſorthon* the ſecond is made King, and reigns 9 Years.

3218 790 3923 1561 *Pſammis* is made King, and reigns 10 Years.

3228 980 3933 1571 The twenty fourth *Dynaſty*, or the *Saites* begin. *Bocchoris* is made King, and reigns 54 Years.

3282 926 3987 1625 The twenty fifth *Dynaſty*, or that of the *Ethiopians*, begins. *Sabacon*, or *So*, is made King of *Egypt*; from whoſe Time the learned Dr. *Prideaux* hath given us a Catalogue of his Succeſſors.

For a Table of the Emperors of *China*, ſee *Page* 90 and 91 of this Volume, and what is written on this Subject from *Page* 67. But the learned World may expect to ſee a ſatisfactory Account hereof in a Book now printing in *Latin* at *Rome*, written by a Miſſionary, who hath taken the Pains of Studying the *Chineſe* Language and Character, and to make himſelf well acquainted with their Hiſtory, on Purpoſe to reconcile the ſame with the *Chronology* of the ſacred *Scriptures*.

A Table of the Kings of *Germany*.

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year after the *Flood*.
2577	1431	3282	920

Ingram is made King, and reigns 52 Years.

2629 1379 3334 972 *Adelgar* his Son is made King, and reigns 49 Years.

2678 1330 3383 1021 *Larein* or *Laertes* is made King, and reigns 51 Years.

2729 1279 3434 1072 *Ulfing* or *Ulyſſes* is made King, and reigns 53 Years.

2782 1226 3487 1125 *Breuner* his Son is made King, and reigns 36 Years.

2818 1190 3523 1161 *Hector* is made King, and reigns 31 Years.

2849 1159 3554 1192 *Francus* his Son is made King, and reigns 41 Years; from him a People were call'd *Franks*.

2890 1118 3595 1233 *Wolfhem Sickinger* is made King, and reign'd 58 Years.

2948 1060 3653 1291 At his Death the Kingdom was divided. His Son *Kels* govern'd the *Celtæ*, *Gall* govern'd the *Gauls*, and *Hyllir* govern'd the *Illyrians*, who were all call'd after the Names of their reſpective Kings.

Helvici Chronologia ex Tacito & Aventino.

CHAP.

CHAP. IV.

The CONCLUSION.

AS the Books of the *Kings* treat of the Kings both of *Judah* and *Iſrael*, and the ſecond Book of the *Chronicles* treats of the Kings of *Iſrael* according to their natural Succeſſion; ſo there happen but few Diſlocations, and it will be the more eaſy to compare them both together. In which it will be obſervable, that ſome Hiſtories of the Tranſactions of the Kings of *Judah* are generally repeated in both. Sometimes the Hiſtory is ſhorter in one Book and larger in the other, and ſometimes ſome Hiſtories are wholly omitted in one Book, which are plainly and fully ſpoken to in the other; ſo that the Comparing of both together will the better illuſtrate both, and fix the Method of the whole. Which may be done in the following Order, from the Dedication of the *Temple*, to the Time when the Prophets began to propheſy, whoſe Writings are preſerv'd in the Books of the Holy *Scriptures*, which go under their Names. And this will beſt appear, when the whole is rang'd in a *Chronological* Order after this Manner.

Anno ante CHRISTUM 1007. 1 *Kings* 7. 1 to 13. which is mention'd before the Story of the Dedication, though it was done after it, that the Account of all *Solomon*'s Buildings might be laid together.

Anno 994. 1 *Kings* 9. 1 *to* 10, and 2 *Chron.* 7. 11 *to the End.* 1 *Kings* 9. 10 *to* 25, and 2 *Chron.* 8. 1 *to* 11. At this Time the Book of the *Canticles* comes moſt properly in, as being the Time, when *Solomon* wrote it.

1 *Kings* 9. 25 *to the End*, and *Chap.* 10 *throughout*, and 2 *Chron.* 7. 12 *to the End*, and *Chap.* 8 *throughout*.

Then the Book of *Proverbs* comes naturally in, as being the Time, in which *Solomon* is ſuppos'd to have made the greateſt Part of them.

Anno 988. 1 *Kings* 10 *throughout*, and 2 *Chron.* 9. 1 *to* 29.

1 *Kings* 11. 1 *to* 14. and then the Book of *Eccleſiaſtes*. *Solomon* being ſuppos'd to have recover'd himſelf by Repentance after the Admonition of the Prophet there mention'd.

1 *Kings* 11. 14 *to* 41.

1 *Kings* 11. 41, 42, 43, and 2 *Chron.* 9. 29, 30, 31.

Anno 978. 1 *Kings* 12. 1 *to* 25, and 2 *Chron.* 10 *throughout*, and *Chap.* 11. 1, 2, 3, 4.

Anno 977. 1 *Kings* 12. 25 *to the End*, and 2 *Chron.* 11. 5 *to the End*. At the latter End of this Chapter in the *Chronicles Rehoboam*'s Marriages are reckon'd up, and we are told, that *he deſired many wives*. As this was the Fault of *Solomon*, and as *Rehoboam* was one and forty Years old, when he began to reign; ſo without Doubt he took ſeveral of them during the Life of his Father, and therefore this Story might have come in after, 1 *Kings* 11. 8. It is probable alſo, that he took ſome of them after the Retreat of *Shiſhak*. And the Expreſſion, 2 *Chron.* 11. 17. *They ſtrengthned the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong*, ſeems to direct us to ſuch Affinities, and to a like Expreſſion 2 *Chron.* 12. 13. where the ſame Story might be added, if there was any Need of a Repetition. However it is very properly plac'd where it is, becauſe the former Verſes ſpeak of his Eſtabliſhment and Proſperity, all which Particulars are now mention'd before the Story of his Declining. And as we are told immediately after, 2 *Chron.* 12. 1. that *he forſook the law of the* LORD, *and all Iſrael with him*, which brought in the following Calamities by *Shiſhak* King of *Egypt*; ſo the Mentioning of his many Wives immediately before may teach us to obſerve, that this was the original Cauſe of all the Wickedneſs and Idolatry in the Reign of *Rehoboam*, in the ſame Manner as it had been before in the Days of his Father *Solomon*.

Anno 977. 1 *Kings Chap.* 13, after which follows the *eighty eighth Pſalm*, which was written by *Heman* the *Ezrahite*, when he was grievouſly troubled for the fatal Breach between the Houſe of *Iſrael* and *Judah*, and for the Neglect of the Worſhip of GOD occaſion'd thereby, *Verſe* 18.

Anno 975. 1 *Kings* 14. 1 *to* 25, and 2 *Chron.* 12. 1.

Anno 974. 1 *Kings* 14. 25 *to the End*, and 2 *Chron* 12. 2 *to the End*. After this follows the *eighty ninth Pſalm*, which was written by *Ethan* the *Ezrahite*, in which he puts GOD in mind of his Promiſe to the Houſe of *David*, complains that the Events did not anſwer his Expectation, and prays for Deliverance from theſe Troubles.

Anno 962. 1 *Kings* 15. 1 *to* 9, and 2 *Chron.* 13 *throughout*.

Anno 959. 1 *Kings* 15. 9 *to the End*, and 2 *Chron. Chap.* 14, 15, 16.

Anno 958. 1 *Kings Chap.* 16, 17, 18, 19, 20, and 21. 1 *to* 41.

Anno 918. After this 1 *Kings* 22. 41 *to* 43, and 2 *Chron.* 20. 31, 32, 33, 34, which contains the ſhort Hiſtory of *Jehoſhaphat*, and might have been plac'd any where; but it is plac'd

plac'd where we find it, becauſe of the following Tranſactions with *Ahaziah* King of *Iſrael*.

2 *Chron. Chap.* 17.

Anno 902. 1 *Kings* 22. 1 *to* 41. 2 *Chron. Chap.* 18, and 2 *Kings Chap.* 1. which is nearly contemporary with it. For when *Jehoſhaphat* went to the Battle at *Ramoth-gilead*, he left his Son *Jehoram* to govern the Kingdom, and *Ahab* did the ſame by *Ahaziah* his Son; ſo that his Fall from the Lattice, and the Battle, happen'd near the ſame Time.

The Stories of *Elijah* the Prophet in the firſt Book of *Kings* are plac'd in their proper Order; but the Story of *Elijah*s being taken up into Heaven, 2 *Kings Chap.* 2. is plac'd before its real Time, that it might be connected with the preceding Story concerning him and *Ahaziah* in the End of the former Chapter. The true Method and Reaſon of it hath been already mention'd, and therefore needs not to be repeated.

Eliſha ſucceeding *Elijah* in the Prophetick Office, and the Power of Working Miracles, manifeſts the ſame in the next Chapter, 2 *Kings* 3. 11 *to* 20. by Procuring Water for *Jehoſhaphat* King of *Judah*, *Jehoram* King of *Iſrael*, and the King or Deputy of *Edom*, after they had gone ſeven Days in the Wilderneſs, and were diſtreſs'd for Want of it; and by the Promiſe of a Victory, which ſucceeded accordingly the next Day. Immediately upon this there follows ſeveral remarkable Stories of *Eliſha*, 2 *Kings Chap.* 4, 5. and 6, *Verſe* 1 *to* 8. which are not in their proper Order of Time, becauſe the HOLY GHOST would give an Account of all theſe Particulars at once, and leave the others to be related with the reſpective Hiſtories of the Kings of *Iſrael* and *Judah*, to which they properly belong, as they are in 2 *Kings* 6. 8 *to the End. Chap.* 7, *Chap.* 9. 1, 2, 3, and *Chap.* 13. 14 *to* 22. The true Method is thus:

Anno 902. 2 *Kings* 3. 1. *Ahaziah* being ill of his Fall, was unable to manage the Affairs of the Kingdom, and therefore *Ahab* conſtitutes his other Son *Jehoram* to act as his Viceroy in his Abſence. *Jehoſhaphat* alſo appoints his Son *Jehoram* to act in the ſame Manner.

2 *Chron.* 21. 1, 2, 3, 4. *Jehoram* Viceroy of *Judah* immediately upon this deſtroys all his Brethren.

2 *Chron.* 21. 12, 13, 14, 15. Upon this *Elijah* writes him a terrible Letter, threatning him with a ſore Diſeaſe, which is plac'd at the End of his Reign, that the Propheſy and the Accompliſhment might be read together.

2 *Kings Chap.* 2. Soon after this *Elijah* is tranſlated up into Heaven, and *Eliſha* begins to work Miracles.

2 *Kings* 4. 1 *to* 18. *Eliſha* works more Miracles, and promiſes a Son to the *Shunammite*.

Anno 899. 2 *Kings* 4. 38 *to the End. Chap.* 5, 6, 7. *Eliſha* works more Miracles.

Anno 897. 2 *Kings* 4. 18 *to* 38. 2 *Kings* 8. 1, 2. The *Shunammite*'s Son is reſtor'd to Life. This is plac'd ſo, that the whole Story thereof may be read together.

Anno 897. 2 *Kings* 8. 16, 17, 18, 19. 2 *Chron.* 21. 5, 6, 7. *Jehoſhaphat* makes *Jehoram* Viceroy of *Judah* again.

2 *Kings* 3 4 *to the End.* Upon this *Jehoſhaphat* takes *Eliſha* with him into the Field, and goes with the Kings of *Iſrael* and *Edom* againſt the *Moabites*. This is plac'd ſo near, that it may lie nearer to the other Acts of *Jehoſhaphat*, mention'd in the latter End of the other Book, and might not be mix'd with the Acts of his Son *Jehoram*.

Anno 896. 2 *Chron. Chap.* 19. *Jehoſhaphat* at his Return viſits his Kingdoms.

Anno 895. 2 *Chron.* 20 *throughout. Jehoſhaphat* obtains a Victory over the *Moabites*, *Ammonites*, and others, and promotes a foreign Trade.

Anno 894. 2 *Kings* 8. 20, 21, 22. 2 *Chron.* 21. 8, 9, 10, 11.

Anno 893. 2 *Chron.* 21. 16, 17.

Anno 892. 2 *Kings* 8. 23, 24. 2 *Chron.* 21. 18, 19, 20.

Anno 890. 2 *Kings* 8. 3, 4, 5, 6. and 2 *Kings* 8. 7 *to* 16.

2 *Kings* 8. 25 *to the End*, and 2 *Chron.* 22. 1, 2, 3, 4.

2 *Kings* 9 *to Verſe* 29. 2 *Chron.* 22. 5 *to* 10.

2 *Kings* 9. 29 *to the End*, and *Chap.* 10. 1 *to* 15.

Anno 889. 2 *Kings* 11. 1, 2, 3. This is poſtpon'd, that the Hiſtory of *Jehu* might be taken in all at once in the former Chapter, 2 *Chron.* 21. 10, 11, 12.

Anno 888, and 887. 2 *Kings* 10. 15 *to* 35.

Anno 883. 2 *Kings* 11. 4 *to the End*, and 2 *Kings* 12. 1, 2, 3. 2 *Chron.* 23 *throughout*, and 24. 1, 2, 3.

Anno 862. 2 *Kings* 12. 4, 5, 6. 2 *Chron.* 24. 4 *to* 10. After this comes the Death of *Jehu*, 2 *Kings* 10. 35, 36. which was plac'd before in the Hiſtory of his Life.

Anno 861. 2 *Kings* 12. 6 *to* 17, and 2 *Chron.* 24. 10 *to* 15. *Jehoahaz* ſucceeds *Jehu*, 2 *Kings* 13. 1, 2.

Anno 858. 2 *Kings* 13. 3 *to* 8.

Anno 857. 2 *Kings* 13. 10 *to* 14.

Anno 856. 2 *Kings* 12. 17, 18. 2 *Chron.* 24. 23, 24, 25. 2 *Chron.* 24. 15, 16.

Anno 845. 2 *Chron.* 24. 17 *to* 23. 2 *Kings* 13. 1, 8, 9.

Anno 844. 2 *Kings* 12. 19, 20, 21. 2 *Chron.* 24. 23 *to the End.*

Anno 843. 2 *Kings* 14. 1 *to* 8, and 2 *Chron.* 25. 1, 2, 3, 4. 2 *Kings* 13. 22, 23, 24.

Anno 841. 2 *Kings* 13. 14 *to* 20.

Anno 840. 2 *Kings* 13. 20, 21.

Anno 839. 2 *Kings* 13. 25. The Reaſon why all theſe Texts are not plac'd in an exact *Chronological* Order, is for the better Connexion of the Hiſtory.

Anno 836. 2 *Chron.* 25. 5 *to* 14.

Anno 834. 2 *Chron.* 25. 14, 15, 16.

Anno 833. 2 *Chron.* 25. 17 *to* 25. 2 *Kings* 14. 8 *to* 15.

Anno 832. 2 *Kings* 14. 23, 24.

Anno 831. 2 *Kings* 13. 10, 11, 12, 13.

Anno 818. 2 *Kings* 14. 17, 18, 19, 20. 2 *Chron.* 25. 25 *to the End.*

Anno 806. 2 *Kings* 14. 21, 22. 2 *Kings* 15. 1, 2, 3, 4. 2 *Chron.* 26. 1, 2, 3, 4, 5.

Anno 803. *Hoſea* begins to propheſy, *Chap.* 1 *and* 2. *Uzziah* proſpers, 2 *Chron.* 26. 6, 7.

Anno 802. 2 *Kings* 14. 23 *to the End.* About this Time *Hoſea* propheſies, *Chap.* 3 *and* 4. and ſoon after *Joel*, *Amos* and *Obadiah throughout.*

Anno 793. *Jonah*'s Propheſy and Hiſtory comes in about this Time.

Anno 784. *Iſaiah* propheſies, *Chap.* 1, 2, 3, 4, 5.

Anno 769. 2 *Kings* 15. 8 *to* 13.

Anno 768. 2 *Kings* 15. 13 *to* 23.

Anno 756. 2 *Kings* 15. 23 *to* 29.

Anno 755. 2 *Kings* 15. 5, 6. 2 *Chron.* 26. 7 *to the End.* *Iſaiah* propheſies, *Chap.* 6.

Anno 754. 2 *Kings* 55. 32 *to* 38. 2 *Chron.* 27. 1 *to* 9.

Anno 751. *Micah* begins to propheſy, *Chap.* 1 *and* 2.

Anno 739. 2 *Kings* 15. 38, and 2 *Chron.* 27. 9.

2 *Kings* 16. 1 *to* 5, and 2 *Chron.* 28. 1 *to* 6. *Iſaiah* propheſies, *Chap.* 7, 8, 9, 17 *and* 28.

Anno 738. 2 *Kings* 15. 29. 2 *Kings* 16. 5 *to* 10. 2 *Chron* 28. 6 *to* 16.

Anno 737. 2 *Kings* 15. 29, and 16. 10 *to* 20. 2 *Chron* 28. 16 *to* 22.

Anno 736. 2 *Chron.* 28. 22 *to* 27. 2 *Kings* 15. 30. *Hoſea* propheſies, *Chap.* 5 *and* 6.

Anno 729. 2 *Kings* 17. 1, 2.

Anno 728. *Iſaiah* propheſies, *Chap.* 10, 11, 12, 13, *and* 14 *to Verſe* 28.

Anno 726. 2 *Kings* 18. 1 *to* 9.

Anno 725. 2 *Kings* 16. 20. 2 *Chron.* 28. 27. *Iſaiah* propheſies, *Chap.* 14. 28 *to the End*, and *Chap.* 15 *and* 16.

Anno 724. 2 *Kings* 18. 3 *to* 9. 2 *Chron.* 29. 30 *and* 31. *Hoſea* publiſheth his remaining Propheſy, *Chap.* 7 *to the End.*

Anno 723. 2 *Kings* 17. 3 *to the End.* 2 *Kings* 18. 9, 10, 11, 12. *Iſaiah* publiſheth *Chap.* 18 *and* 19.

Anno 714. 2 *Kings Chap.* 18. 13 *to the End*, and *Chap.* 19, 20. 2 *Chron. Chap.* 32. *Iſaiah Chap.* 36, 37, 38, *and* 39. *Iſaiah* propheſies, *Chap.* 20, 21, 22, 23, 24, 25, 26, 27, 29, 30, 31, 32, 33, 34, 35. *Micah* propheſies, *Chap.* 3 *to the End.* *Iſaiah* propheſies, *Chap*, 40 *to the End.*

Anno 710. *Nahum* propheſies *throughout.*

Anno 697. *Manaſſeh*'s Reign, 2 *Kings* 21. 1 *to* 19, and 2 *Chron.* 33. 1 *to* 21.

Anno 642. *Amon*'s Reign, 2 *Kings* 21. 19 *to the End*, and 2 *Chron.* 33. 21 *to the End.*

Anno 639. *Joſiah*'s Reign, 2 *Kings* 22, 1, 2, and 2 *Chron.* 34. 1 *to* 8.

Anno 627. *Jeremiah* begins to propheſy, *Chap.* 1.

Anno 622. *Joſiah*'s Reign, 2 *Kings* 22. 3 *to the End*, and 23. 1 *to* 29. 2 *Chron.* 34. 8 *to the End*, and 35. 1 *to* 20.

Anno 609. *Jeremiah* propheſies, *Chap.* 2 *to* 13. *Joſiah* is ſlain, 2 *Kings* 23. 29, 30. 2 *Chron.* 35. 20 *to the End.* *Habakkuk* and *Zephaniah* propheſy *throughout.*

Anno 609. *Jehoahaz*'s Reign, 2 *Kings* 23. 31, 32, 33, and 2 *Chron.* 36. 1, 2, 3, 4. *Jehoiakim* begins to reign, 2 *Kings* 23. 36, 37. 2 *Chron.* 36. 5. *Jeremiah* propheſies, *Chap.* 13, 14, 15, 16, 17, 18, 19, 20, and *Chap.* 22. 1 *to* 24. After this he propheſies, *Chap.* 26 *and* 27. 1 *to* 12. After this, *Chap.* 25, 46, *and* 49.

Anno 605. *Jeremiah* propheſies to the *Rechabites*, *Chap.* 35. After this follows the Story of *Baruch*, *Jer. Chap.* 36. 1 *to* 9. and *Jeremiah*'s Comforting of him, *Chap.* 45. This Year *Nebuchadnezzar* carries the *Jews* Captives; ſo that from hence their ſeventy Years begin, 2 *Kings* 24, *part of Verſe* 1. 2 *Chron.* 36. 6, 7. *Dan.* 1. 1 *to* 18. *Baruch* reads the Roll again, *Jer.* 36. 9 *to the End.*

Anno 602. *Dan.* 1. 18 *to the End*, and *Dan.* 2 *throughout.*

Anno 598. 2 *Kings* 24. *part of Verſe* 1, *to Verſe* 8. *Jer.* 52. 28, 29. 2 *Kings* 24. 9, 10. 2 *Chron.* 36. 8, 9. *Jer.* 22. 24 *to the End*, and *Chap.* 23. 2 *Chron.* 36. 10. 2 *Kings* 24. 10 *to* 17.

Anno 597. 2 *Kings* 24. 17 *to the End*, 2 *Chron.* 26. 11, 12, 13. and *Jerem* 52. 1, 2, 3. *Jeremiah* propheſies, *Chap.* 24.

Anno 594. *Jeremiah* propheſies, *Chap.* 49. 34 *to* 39, and *Chap.* 27. 12 *to the End*, and *Chap.* 28. He alſo publiſheth theſe other Propheſies, *Chap.* 48, and 49. 1 *to* 34, and *Chap.* 29, 30, and 31. and afterwards the Chapters which are added at (*a*) the End of the Prophet *Zechariah*, but were really written by this Prophet. After this he publiſheth *Chap.* 50, and 51 *to* 59, and delivers the ſame to *Seraiah*, *Chap.* 51. 59 *to the End.*

(*a*) Zech. *Chap.* 9, 10, 11, 12, 13, 14. *The Reaſons whereof ſee in the following* Book, *Chap.* 1. *Sect.* 38.

Anno

Anno 593. *Ezekiel* propheſies, *Chap.* 1, 2, 3, 4, 5, 6, 7.

Anno 592. *Ezekiel* propheſies, *Chap.* 8 *to Chap.* 20.

Anno 591. *Ezekiel* propheſies, *Chap.* 20, 21, 22, 23.

Anno 589. *Jeruſalem* is beſieg'd, 2 *Kings* 25. 1, 2. *Jer.* 39. 1, and 52. 4, 5. *Ezekiel* propheſies, *Chap.* 24 *and* 25. *Jeremiah* propheſies, *Chap.* 21 *and* 47.

Anno 588. The *Egyptians* raiſe the Siege, and *Jeremiah* propheſies, *Chap.* 37. He is impriſon'd, and the Tranſactions happen, *Chap.* 32, 33, 34. *Nebuchadnezzar* ſends away his Captives, *Jer.* 52. 29. *Ezekiel* propheſies, *Chap.* 29. 1 *to* 17.

Anno 587. *Ezekiel* propheſies, *Chap.* 26, 27, 28, and *Chap.* 30. 20 *to the End*, and after that *Chap.* 31. *Jeremiah* is in the Dungeon, *Chap.* 38. and propheſies, *Chap.* 39. 15, 16, 17, 18. *Jeruſalem* is taken, 2 *Kings* 25. 3 *to* 18. 2 *Chron.* 36. 14 *to* 22. *Jer.* 39. 1 *to* 15. and *Jer.* 52. 6 *to* 28. *Jeremiah* compoſeth the *Lamentations throughout*. After this the other Tranſactions happen, which are mention'd, 2 *Kings* 25. 18 *to* 27, and *Jeremiah Chap.* 40, 41, 42, 43, 44.

N. B. That wherever any Diſlocations of the Hiſtory happen in the ſacred Text, the Reaſon is for the better Connecting together the Hiſtory of particular Perſons, Places or Tranſactions, as is uſual in all Authors. And wherever any Diſlocations happen in the Propheſies, the Reaſon of them hath been already mention'd.

BOOK

BOOK VII.

CHAP. I.

From the Deſtruction of Jeruſalem *to the Birth of* CHRIST.

ALL (a) our lateſt and beſt *Chronologers* agree, that from the Deſtruction of *Jeruſalem*, the Burning of the Temple, and the Captivity of the *Jews*, in the eleventh Year of the Reign of *Zedekiah*, and the ſeventeenth Year of *Nebuchadnezzar* according to the *Babylonian* Account, to the Birth of CHRIST according to the *Vulgar* Account, there were 588 Years, and in this they agree with the *Canon* of *Ptolemy*, which is the ſureſt Meaſure of Time, in all thoſe Caſes where the *Scriptures* are ſilent. And as they reckon this Number to the Year of CHRIST 1, whoſe *Julian* Period is 4714; ſo we may reckon 587 Years to the Year of CHRIST 00, whoſe *Julian* Period is 4713.

2. This Space of Time is divided into two Parts. The firſt Part contains the Space from the Deſtruction of *Jeruſalem* to the End of the *Scripture* Hiſtory of the *Old Teſtament*, or the laſt of the Prophets, or *Malachi*, being (b) about 160 Years, and the other begins from thence, and ends at the Birth of CHRIST, which contains about 427 Years.

3. To begin with the firſt of theſe: In the firſt Year of the Captivity of *Jehoiachin* and *Ezekiel*, and the eighteenth Year of *Nebuchadnezzar* King of *Babylon*, in the tenth Month, and the fifth Day of the Month, there (c) comes a Perſon from *Jeruſalem* to the Prophet *Ezekiel* then in *Babylon*, giving him an Account of the Manner how the City was taken and burnt, and the Condition of the *Jews* at that Time. This was almoſt a Year and an half after the Fact, ſo that we cannot ſuppoſe it to be the firſt Time that the Prophet heard of it; tho' it might be the firſt Time that any one of thoſe, who were left behind, came afterward to *Babylon*, and diſcours'd with him on this Subject. This Meſſenger is ſaid to be one who *had eſcaped out of Jeruſalem*, and therefore it is probable, that he came from thence after the Murder of *Gedaliah*, when *Johanan* had driven *Iſhmael* out of the Land, and was reſolving to go into *Egypt*. Upon this his Mouth was *opened again* to propheſy to his own People, which he had not done before ſince the Day that *Nebuchadnezzar* firſt laid Siege to *Jeruſalem*, tho' he had propheſy'd many heavy Calamities againſt other Countries, as appears in the former Chapters. In this Chapter he propheſies the utter Deſolation of thoſe who were then in the Land, and herein he ſeems to contradict the Prophet *Jeremiah*, who (d) propheſy'd Safety to them who dwelt in *Judea*, and Deſtruction to thoſe who went into *Egypt*. In Anſwer to which it muſt be conſider'd, that this Propheſy might be ſpoken before *Johanan* and the Forces went into *Egypt*; and tho' he propheſies of the Deſolation of thoſe who were then in their own Country, yet he doth not ſay that it ſhould happen in their own Country, but it might be fulfill'd

Anno 585.

(a) *Archbiſhop* Uſher, Marſhall, *and* Prideaux, *&c.* (b) *From the Year* 587, *to the Year* 427. Prideaux, *Book* 7, *in the Beginning.* (c) Ezek. 33. 21 *to the End.* (d) Jer. *Chap.* 42.

in *Egypt*. Beſides, he propheſies againſt thoſe who *(e) ſtood upon* their *ſword*, and reſolv'd to defend themſelves by Force of Arms; who claim'd a Right to the Land from their Father *Abraham*, independent of any other, and that the *Land* was *given to* them *for an inheritance*; and therefore the Propheſy might be fulfill'd upon them when they were in *Egypt*, tho' the poor People of the Land (who apply'd themſelves to Husbandry, ſubmitted to the King of *Babylon*, and intermeddled not in State Affairs) were in Peace and Quiet, according to the Propheſy of *Jeremiah*. However, the Prophet *Jeremiah* propheſy'd only Safety to *Johanan* and his Forces, if they ſtay'd in the Land of *Canaan*, but ſaid nothing of the reſt. And therefore when they went to *Egypt*, the Promiſe was of no Effect, but they were afterward deſtroy'd by *Nebuchadnezzar*, as he told them; and four Years after their great Captivity, the poor Remainder of the Land were alſo carry'd to *Babylon* by the ſame Monarch: and tho' their Perſons might be ſafe, yet their Land was made deſolate of its former Inhabitants, which is all that the Prophet *Ezekiel* mentions.

4. In the ſame Year the Prophet *Ezekiel (f)* had a Propheſy againſt *Egypt*, on the firſt Day of the laſt Month, and (*g*) another to the ſame Purpoſe on the fifteenth Day of the ſame Month. The Diſlocation of this Chapter is eaſily ſeen; for the Chapter already mention'd, which follows it, was dated in the twelfth Month, and this in the tenth of the ſame Year. But the Reaſon of it is very plain; becauſe there are ſeveral Propheſies againſt *Egypt* and other Countries immediately before; and this is alſo brought to them, that they may all lie together.

5. We may therefore ſuppoſe, that it was very early in the Spring, or rather in the Winter, that *Johanan* the Son of *Kareah*, and the People that were left, fearing the King of *Babylon*, becauſe of the Murder of *Gedaliah*, departed from *Mizpah* to (*h*) fly into the Land of *Egypt*, and came to *Bethlehem* in their Way thither. Here they (*i*) ſtopp'd for ſome Time, and conſulted the Prophet *Jeremiah* (whom they had carried with them) about their intended Journey, deſiring him to inquire of GOD concerning them, who after ten Days receiv'd an Anſwer, aſſuring them of Safety in *Judea*, and Deſtruction if they went into *Egypt*. But all this had no Effect with them. For they purſu'd their firſt Reſolution, and *(k)* took *Jeremiah* and *Baruch*, and carry'd them with them. Upon this the Prophet (*l*) when he came thither, foretels by a Type the Deſtruction of the King of *Egypt*, and the Conqueſt of the Country by the *Babylonians*. All which happen'd within twenty Years after, (*m*) exactly as it had been foretold.

6. The *Jews*, who went into *Egypt*, gave themſelves wholly up to Idolatry, (*n*) worſhipping the *Moon* under the Title of the *Queen of Heaven*, and the other falſe Deities of the Land, and burning Incenſe to them without any Regard to the LORD their GOD. The Women make Cakes for ſuch a Purpoſe, and declare that their Husbands were privy to it; and the Men vindicate their Wives in this Practice, and teſtify their Reſolution of Going on as they had began. The Prophet *Jeremiah* cries aloud againſt them; but all being of no Effect, the (*o*) Word of the LORD comes to him, declaring their utter Deſtruction by the Sword and by the Famine, except only ſome few, who ſhould make their Eſcape into the Land of *Judah*. And it was alſo declar'd as a Sign thereof, that *Pharaoh-hophra* King of *Egypt* ſhould be given into the Hand of his Enemies, in the ſame Manner as *Zedekiah* had been given into the Hands of *Nebuchadnezzar*; and then they might be aſſur'd, that all thoſe Words, which GOD had ſpoken againſt them, ſhould be fulfill'd upon them. But all this working no Reformation, GOD ceas'd to ſtrive with them in this Manner; and ſo we hear nothing more in *Scripture* of the Prophet *Jeremiah*.

7. About the ſame Time *Nebuchadnezzar* return'd to *Babylon*, with the Spoils which he had taken, and out of them he ſoon after (*p*) made the Golden Image in Honour of *Bel* his God, which he ſet up in the Plains of *Dura*. The Refuſing to worſhip it, was the Cauſe that *Shadrach*, *Meſhach* and *Abed-nego* were caſt into the burning fiery Furnace; but upon their miraculous Preſervation they were advanc'd higher in the Province of *Babylon*, and *Nebuchadnezzar* publiſh'd a Decree, that no one, upon Pain of Death, ſhould ſpeak againſt the GOD, who had thus deliver'd them. Anno 585.

8. Soon after this we may ſuppoſe, that the Prophet *Ezekiel* had the thirty fourth and five following Chapters reveal'd to him. They are upon different Subjects, and therefore may be ſuppos'd to be penn'd at different Times; however we may take them at large to have been wrote between the twelfth Year of the Captivity of *Jehoiachin*, which was the Date of the thirty third Chapter, and the five and twentieth Year of the ſame, which was the Date of the fortieth. They all contain Comfort to the *Jews*, their be- Anno 584. *to* 572.

(*e*) Ezek. 33. 26. (*f*) Ezek. 32. 1. (*g*) Ezek. 32. 17. (*h*) Jer. 41. 13 *to the End.* (*i*) Jer. 41. 17, 18, and *Chap.* 42. (*k*) Jer. 43. 1 *to* 8. (*l*) Jer. 43. 8 *to the End.* (*m*) Prideaux, *Anno* 573. (*n*) Jer. *Chap.* 44. (*o*) Jer. 44. 11 *to* 15. (*p*) Dan. *Chap.* 3.

ing reſtor'd into their own Land, the Deſtruction of their Enemies, the Kingdom of CHRIST, and the Bleſſings conſequent thereupon, and their happy State when they ſhall be converted to *Chriſtianity*.

9. In the three and twentieth Year of the Reign of *Nebuchadnezzar*, according to the *Jewiſh* Account, whilſt he lay at the Siege of *Tyre*, he ſent *Nebuzaradan* the Captain of his Guard with Part of the Army to invade the Land of *Iſrael*, and revenge the Death of *Gedaliah*, who ſeiz'd on all the Race of *Iſrael* that he could meet with, made them Captives, and ſent them to *Babylon*; ſo that in the Midſt of all, their Lives were preſerv'd, and they periſh'd neither by Sword nor by Famine, as they afterward did, who went into *Egypt*. But they all (*q*) amounted to no more than 745 Perſons, the reſt being all fled away before. So that here is the laſt Blow given to the *Jews* by the *Babylonians*; and *Judea* and *Jeruſalem* is in full and complete Captivity: At which Time we may ſuppoſe, that the Prophet *Ezekiel* compos'd the hundred and thirty ſeventh *Pſalm*, which deſcrib'd the Poſture, Sorrow and Scorn of theſe captiv'd People; and withal, foretels the Deſtruction of *Babylon* at the appointed Time, and alſo of the *Edomites*, who acted their Parts in this diſmal Tragedy. Anno 583.

10. In the five and twentieth Year of the Captivity of *Jehoiachin* and *Ezekiel*, and the fourteenth from the Deſtruction of *Jeruſalem* in the eleventh Year of *Zedekiah*, GOD ſhews this Prophet the Viſion, which he deſcribes in his nine laſt Chapters, of a new Temple bigger than all the old *Jeruſalem*, and a new *Jeruſalem* bigger than all the Land of *Canaan*. Theſe very Dimenſions ſhew, that theſe things cannot literally but muſt ſpiritually be underſtood of the Goſpel Times, when both *Jews* and *Gentiles* ſhall be call'd, and as the Prophet *Iſaiah* (*r*) ſpeaks more clearly, when *the mountain of the* LORD'*s houſe ſhall be eſtabliſhed and exalted above the hills, and all nations ſhall flow unto it.* Anno 573.

11. The following Year, *Nebuchadnezzar* made himſelf Maſter of *Tyre*, after a Siege of thirteen Years Continuance, where he lay (*s*) *till every head was bald, and every ſhoulder peeled*, by the Length and Hardſhip of the War. The Prophet *Ezekiel* hath another Propheſy againſt *Egypt*, upon (*t*) the firſt Day of the next Year, or in the Beginning of the Spring, in which he promiſeth *Nebuchadnezzar* the Spoils of *Egypt* (as a Recompence for his hard Service) which he conquers the ſame Year with little or no Oppoſition. At this Time moſt of the *Jews*, who had fled thither, fell into his Hands. Many of them he ſlew, and carry'd others Captives with him into *Babylon*. The few that eſcap'd, ſav'd themſelves by Fleeing out of *Egypt*, and afterward ſettl'd in their own Land at the End of the Captvity; and thus their Deſolation ſpoken of by (*u*) the Prophet *Jeremiah* was fully accompliſh'd. This is alſo the laſt Propheſy, which we have of the Prophet *Ezekiel*. And tho' in Order of Time it ſhould be plac'd at the End of the Book; yet it is plac'd in the Middle, that all the Propheſies againſt *Egypt* might come together, and the Book might conclude with thoſe which were laſt to be fulfill'd, and contain'd a more glorious Subject. Anno 572. Anno 571.

12. Two Years after this *Nebuchadnezzar* being return'd from his *Egyptian* Expedition to *Babylon*, had there the Dream of (*x*) the wonderful great Tree, and the Cutting down thereof, which (as *Daniel* interpreted it) ſignify'd ſuch a Diſorder in his Senſes, that he abandon'd all Company, and liv'd in the open Fields for the Space of (*y*) almoſt ſeven Years, at the End of which his Underſtanding returning to him, he was reinſtated in his Kingdom, and by a publick Decree he (*z*) acknowledg'd GOD's Almighty Power in his Puniſhment, and magnify'd the divine Mercy in his Reſtoration. Anno 569. Anno 562. Anno 561.

13. After this *Nebuchadnezzar* liv'd but one Year, and died in the (*a*) ſeven and thirtieth Year of the Captivity of *Jehoiachin* King of *Judah*, and *Evil-merodach* coming to the Throne, releas'd him out of Priſon, and entertain'd him at his Table as long as he liv'd. And as this King reign'd but two Years, ſo we may conclude, that either this, or the following Year, was the Year in which *Jehoiachin* died. Anno 560. Anno 559.

14. After *Evil-merodach* ſucceeded *Nerigliſſar*, and then *Belſhazzar*. In the firſt Year of his Reign (*b*) *Daniel* hath a Viſion of the four Monarchies under the Repreſentation of four Beaſts; and after that he had a Viſion of the Deſtruction of the (*c*) *Perſian* Empire by *Alexander* the Great, repreſented to him in the ſame Manner, in the third Year of the ſame King's Reign, under the Repreſentation of a Ram and an Hegoat. Theſe Chapters are plac'd later than their proper Order, that the Hiſtorical Part might be all plac'd together in the Be- Anno 554. Anno 552.

(*q*) Jer. 52. 30. (*r*) Iſai. 2. 2, 3, 4. (*s*) Ezek. 29. 18. (*t*) Ezek. 29. 17 *to the End.* (*u*) Jer. 44. 20 *to the End.* (*x*) Dan. *Chap.* 4. (*y*) Dan. 4. 16, 25. *Each of theſe* Times *being* 360 *Days, the ſeven* Times *came ſhort of the* Æra *of* Nabonaſſer 35 *Days, and of ſo many* Julian Years *one or two Days more.* (*z*) Dan. 4. 37. (*a*) Jer. 52. 31. (*b*) Dan. *Chap.* 7, *throughout.* (*c*) Dan. *Chap.* 8, *throughout.*

ginning

ginning of the Book, and the prophetical Part in the End.

15. In the ſeventeenth or laſt Year of the Reign of *Belſhazzar*, he was beſieg'd in *Babylon*; and very much confiding in the Strength of the Place, he order'd the Veſſels to be brought before him, which had been taken away from the Temple at *Jeruſalem*, and upon this Occaſion he (*d*) prais'd their own Pagan Deities, as the Cauſe of all their Proſperity. Upon this a Hand-writing on the Wall put him into a great Conſternation, which *Daniel* interpreted to foreſhew the Loſs of his Kingdom. Accordingly he was (*e*) ſlain the ſame Night, and *Darius* the *Mede* is ſaid to have taken the Kingdom; ſo that the Government of it is ſometimes attributed to *Darius* and ſometimes to *Cyrus*. The Caſe was this: *Darius* was the (*f*) Uncle of *Cyrus*, and had in his own proper Right the ſupreme Dominion of *Media*. *Cyrus* was a *Perſian* by his Father, but the Nephew of *Darius* King of *Media* by his Mother; and he joining his Uncle with an Army of *Perſians*, which came to his Aſſiſtance, was made the General of both, and ſo commanded at the Siege of *Babylon*. When this City was taken by (*g*) *Cyrus*, as long as *Darius* his Uncle liv'd, he allow'd him a joint Title with himſelf in the Empire, becauſe it was all gain'd by his Valour, and out of Deference to him yielded him the firſt Place of Honour in it. So that the whole Power of the Army, and the chief Conduct of all Affairs, being ſtill in the Hand of *Cyrus*, he only was look'd upon as the ſupreme Head of the Empire, which he had erected, and therefore there is no Notice at all taken of *Darius* in the *Canon* of *Ptolemy*. But immediately after the Death of *Belſhazzar* (who is there call'd *Nabonadius*) *Cyrus* is plac'd as the next Succeſſor. However *Cyrus* being abſent from *Babylon* two Years in his *Syrian*, *Egyptian*, and other Expeditions, according to the *Scripture* Account the two firſt Years from the Death of *Belſhazzar* is attributed to *Darius* the *Mede*, and the following Years to *Cyrus* the *Perſian*.

Anno 538.

16. As ſoon as *Cyrus* had ſettl'd his Affairs at *Babylon*, he (*h*) went into *Perſia*, and on his Return thro' *Media* he marry'd the Daughter of his Uncle *Darius*, having with her the Reverſion of the Kingdom of *Media* after her Father's Death; by which Means the *Medes* and *Perſians* were united into one Empire. Upon this *Darius* and *Cyrus* return to *Babylon*, and there conſulted together for the Settling of the whole Empire; and having (*i*) divided it into an hundred and twenty Provinces, they diſtributed the Government of them among thoſe, who had born with *Cyrus* the chief Burden of the War, and had deſerv'd beſt from him. Over theſe were appointed three Preſidents, who conſtantly reſiding at Court were to receive of them from Time to Time an Account of all Particulars relating to their reſpective Governments, and ſend back to them the King's Orders on all Occaſions. Over theſe *Daniel* was made the firſt, which drew upon him the Envy of the other two, and ſeveral of the Governors conſulted together and laid that Snare for him, which caſt him into the Lions Den. But he being deliver'd from thence by a Miracle, this malicious Contrivance ended in the Deſtruction of all its Authors, and *Daniel* was immediately ſettl'd in the Favour of *Darius* and *Cyrus*, and proſper'd greatly in their Time, which was as long as he liv'd.

Anno 537.

17. This Deliverance of *Daniel* from the Lions Den, made him think more ſeriouſly of the approaching Deliverance of the *Jews* from their Captivity; and therefore comparing what was ſaid in (*k*) the Prophet *Jeremiah*, that they ſhould continue in this State for ſeventy Years, and finding that the Time was now expiring, he (*l*) earneſtly prays to GOD that he would remember his People, and grant Reſtoration to *Jeruſalem*, and make his Face to ſhine again upon the holy City, and the *Sanctuary*, which he had plac'd there. Upon this he had an Aſſurance given him by the Angel *Gabriel*, not only of the Deliverance of *Judah* from their temporal Captivity under the *Babylonians*, but alſo of a much greater Redemption, which GOD would give his Church from their ſpiritual Captivity under Sin and *Satan*; and after this the Deſtruction of the *Legal* Temple by the *Romans*, to make Way for the *Evangelical*. For the Accompliſhment of which, the Angel fixes ſeventy Weeks in general, or four hundred and ninety *Years* of *Chaldean Times*, to begin (*m*) from *the commandment to reſtore and to build Jeruſalem*. Theſe ſeventy Weeks are again divided into *ſeven weeks*, or 49 Years, *threeſcore and two weeks*, or 434 *Years* or *Times*, and *one week*, or *ſeven Years* or *Times*, which is alſo divided into two equal Parts, each conſiſting of about three Years and an half. This is allow'd to be the cleareſt Propheſy concerning the Coming of the MESSIAH, and (*n*) his *Cutting off*, as it is expreſly call'd, of any which we have in the *Old Teſtament*. It fixes ſo many *Chronological Periods*, and is ſo full for the Confutation of the *Jews*,

(*d*) Dan. *Chap.* 5 *throughout.* (*e*) Dan. 5. 30, 31. (*f*) Prideaux, *Anno* 559. *Sect.* 3. (*g*) Prideaux, *Anno* 538. (*h*) *Ibid. Sect.* 3. (*i*) Dan. 6. 1, *&c.* (*k*) Jer. 25. 12, *and* 29. 10. (*l*) Dan. *Chap.* 9 *throughout.* (*m*) Dan. 9. 25. (*n*) Dan. 9. 26.

and

and the Confirmation of *Chriſtians*, that there is a Neceſſity to ſay ſomething to it on this Occaſion.

18. The Date from whence this *Epocha* of Years is to begin, is expreſs'd in theſe Words, (*o*) *Know therefore, and underſtand, that* it ſhall commence *from the going forth of the commandment to reſtore and to build Jeruſalem.* But concerning the Time when this Date began there are various Opinions, becauſe there are four Commandments.

19. The firſt Command is the Decree of *Cyrus* for the Building of the Temple, when the ſeventy Years of the *Jewiſh* Captivity were juſt ended, according as the Prophet *Iſaiah* (*p*) had ſpoke of him by Name almoſt two hundred Years before. The Hiſtory hereof is (*q*) fully related by *Ezra* in theſe Words. *Now in the firſt year of Cyrus king of Perſia* (*that the word of the* LORD *by the mouth of Jeremiah might be fulfilled*) *the* LORD *ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and put it alſo in writing, ſaying, Thus ſaith Cyrus king of Perſia, The* LORD GOD *of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an houſe at Jeruſalem, which is in Judah. Who is there among you of all his people? His* GOD *be with him, and let him go up to Jeruſalem, which is in Judah, and build the houſe of the* LORD GOD *of Iſrael* (*he is the* GOD, *which is in Jeruſalem*). *And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with ſilver, and with gold, and with goods and with beaſts, beſides the free-will offering for the houſe of* GOD *that is in Jeruſalem.* This at firſt View looks ſo clear, that the learned Dr. *Lightfoot* (*r*) aſſerts from hence, That *from the Return of the Jews out of Babel to the Death of* CHRIST *are* 490 *Years*, and he adds, That *it needeth as little to confirm it, as to tell that ſeventy times ſeven is four hundred and ninety.* But ſince it is evident that there are 568 Years from the Date of this Proclamation to the Death of CHRIST, this Opinion hath been generally and with good Reaſon rejected.

20. The ſecond Commandment, was from the third Year of the Reign of *Darius* the Son of *Hyſtaſpes*, when upon (*s*) a Search made, the Decree of *Cyrus*, dated ſeventeen Years before for the Building of the *Temple*, was found, and therefore he not only confirm'd it, but alſo gave an Order for the Compleating of it. But this was only a Subſequent of the former; and ſince neither the ſixty ninth or ſeventy Weeks of Years ended with any remarkable Occurrence, it was never taken to be the Date of this *Epocha.*

21. The third Commandment was dated in the ſeventh Year of *Artaxerxes Longimanus*, at which Time he gave a Commiſſion to *Ezra*, that he and all the *Jews* which were in his Kingdom might go up to *Jeruſalem*, and ſettle all the Service of the *Temple*, and defray a conſiderable Part of the Charges out of his royal Revenue. From this Time to the Death of CHRIST are exactly 490 Years; ſo that the learned Dr. *Prideaux* dates it from this Time, and hath (*t*) given us a large Diſſertation on this Subject; and he hath the general Stream of all Writers on this Subject concurring with him. Anno 458.

22. Againſt this Opinion there are two Objections. Firſt, That it ought to commence from (*u*) a *commandment to reſtore and to build Jeruſalem*, which muſt ſignify either the City, or the Temple: Now in all this Commiſſion here is no Command for either, but only to ſettle the Service there; neither do we find, that *Ezra* was any way concern'd in any Building when he came thither, but only acted as a Prieſt and a Reformer of their Religion; and Dr. *Prideaux* himſelf tells us, that *theſe Words* to reſtore and build Jeruſalem *are not to be underſtood literally, but figuratively, for the Reſettling of the State of the* Jews, *as well the political as eccleſiaſtical, and the Reſtoring of both according to the Law of* Moſes. The Command for Building the Temple was given 78 Years before, and the Command for the Building of the City was given 13 Years after. And ſecondly, This makes ſeventy full Weeks from the Date of this Command to the Crucifixion of *our bleſſed* SAVIOUR, whereas he, who obſerves the Text, will find, that there are but (*x*) *ſeven Weeks*, and (*y*) *threeſcore and two weeks*, or ſixty nine Weeks in all between the one and the other, and that (*z*) the laſt Week related to ſomething, which was to follow after it.

23. The fourth or laſt Commandment was that of (*a*) *Artaxerxes Longimanus* to *Nehemiah*, in the *twentieth* Year of his Reign, and thirteen Years after the other, upon this Occaſion. *Nehemiah* (*b*) was the Cupbearer to this King, when being inform'd by ſome who came from *Judah*, that the Walls of *Jeruſalem* were broken down, and the Gates were burnt with fire, he mourned, faſted and prayed before GOD for this ſad Calamity. When he went in afterward to wait on the King, according to Cuſtom, the King perceiv'd his Sadneſs, and ask'd him the

(*o*) Dan. 9. 25. (*p*) Iſai. 44. 28, *and* 45. 1 *to* 5. (*q*) Ezra 1. 1, 2, 3, 4. (*r*) *Vol.* 1. *Page* 390. (*s*) Ezra 5. 7 *to the End, and* 6. 1 *to* 13. (*t*) Anno 458. (*u*) Dan. 9. 25. (*x*) *Ibid.* (*y*) *Ibid. Verſe* 25, 26. (*z*) Dan. 9. 27. (*a*) Nehem. 2. 1. (*b*) Nehem. *Chap.* 1 *and* 2.

Reaſon

Reaſon of it. Upon this he tells the King the whole Truth. The King gives him Leave to go to *Jeruſalem*, and to repair whatever was deficient; ſo that he immediately goes thither, and encourages the *Jews*, who proceed with all poſſible Unanimity, to repair and build the Walls, which (*c*) were put in a Poſture of Defence, in two and fifty Days, and then they proceed to rebuild the Towers and the Streets, and repair the *Temple*, which took up more time, becauſe they were not in ſo much Haſte. From this Date the learned Biſhop *Lloyd* the late Biſhop of *Worceſter* began the Date of *Daniel*'s ſeventy Weeks. This he makes to conſiſt alſo of 490 Years; and for this Purpoſe he takes the Space of 69 Weeks, which in the Text is divided into ſeven Weeks and ſixty two Weeks, for the Space of Time between the Date of this Commiſſion and the Crucifixion of *our* SAVIOUR, and makes the laſt Week to refer to the Deſtruction of *Jeruſalem* and the Temple by the *Romans* almoſt forty Years after. According to this Account there will be four hundred eighty three Years in this *Epocha* of ſixty Weeks; but there really were but four hundred and ſeventy five. To ſolve this Difficulty he ſaith, that we muſt not reckon by *Julian* Years conſiſting of three hundred ſixty five Days and a Quarter, but by the antient *Chaldean* Year, which (*d*) conſiſted only of three hundred and ſixty Days, and then every thing agrees exactly as he hath ſtated it. For the Supporting of this Expoſition, there are (*e*) three Rules laid down to be obſerv'd in a Work of this Nature. Firſt, One Place of *Scripture* muſt never be ſo interpreted, as that by the Conſequence of, or Inferences from it, the ſame ſhall by ſuch Expoſition or Inference be made to oppoſe another. Secondly, Expreſs Characters in the Text muſt always cloſely be adher'd to, and expounded as given in the Letter of them, unleſs there appears very evident Cauſe for the contrary. But eſpecially they muſt be always ſo expounded, when other *Scriptures* do expreſly point out and immediately warrant ſuch an Expoſition. And thirdly, The *Canon* of *Ptolemy*, as it ought ever to be the *Chronologer*'s Guide in Point of Time, coincident with *Scripture* Times in any *Scripture* Expoſition; ſo it ought to be a Rule to him once and always in the *Chronological* Expoſition of the Propheſy before us. And as theſe are Rules, which no one can reject; ſo according to them the Expoſition of this learned *Prelate* will bear the Teſt.

24. However it muſt be own'd, that there are ſome Objections againſt it. The firſt is, that for above two hundred Years before *Daniel* ſaw this Viſion, the *Chaldeans* had us'd a Year of 365 and not of 360 Days, which began from the Year of *Nabonaſſar*: and therefore allowing that *Daniel* counted by *Chaldean* Years; yet he ought to count by the Years then in Uſe. In Anſwer to this, we find that *Daniel* hath two different Accounts in his Book, one of theſe he calls *Times* both in that Part of the Book which is written in (*f*) *Hebrew*, and the Part which is written in (*g*) *Chaldee*, and the other he calls (*h*) Years. This *Time* was the Space of the antient *Chaldean* Year, or 360 Days; but the Word which ſignify'd *a Year* was the (*i*) Revolution of the Sun to the ſame Point of the *Ecliptick*, which then was ſuppos'd to be in the Space of 365 Days. Now *Daniel* mentioning only *ſeventy Weeks*, or ſo many Times ſeven, and not having particularly expreſs'd either *Times* or *Years*, we are at Liberty to interpret it of either, according as it will beſt ſuit with the Events there foretold. To this it is farther objected, that ſuppoſing they went according to theſe antient *Chaldean* Years, yet the *Chaldeans* once in ſix Years added an intercalary Month, that ſo the Year might begin at the ſame Seaſon; and therefore this Account muſt alſo take in theſe Months according to their conſtant Way of Reckoning. But this is denied in this Caſe, becauſe in a long Series of Time ſuch a Year as this their *Time* would be the ſame with their *Year* or *Revolution*; whereas in this Book it is mention'd as ſomething of a diſtinct Nature from the other. And that this Space, according to *Daniel*'s Reckoning, conſiſted of twelve Months, each Month having only thirty Days, or of 360 Days, without the Addition of five Days in a Year, or a Month in ſix Years, will be evident from the Expreſſion which he uſeth (*k*) of *A Time, and*

(*c*) Nehem. 6. 15. (*d*) Whiſton's *Theory of the Earth, Hyp.* 10. *Page* 144 *to* 181. Marſhall's *Treatiſe of the ſeventy Weeks, Page* 233. *Chap.* 4. N. B. *Concerning this Account of* Daniel's ſeventy Weeks, *Biſhop* Kidder *ſaith, in his Preface to the third Part of his* Demonſtration of the MESSIAS, *Page* 1. I am prevented in this Matter by a far better Hand; and the Reader will be ſo far from a juſt Cauſe of Complaint for my Omitting it, that he is like to be a greater Gainer upon that Account. A very Reverend and Learned Prelate of this Church, who did many Years ago take this Argument upon himſelf, hath given me Leave to aſſure the Reader, that he will finiſh it. *This Prelate his Lordſhip aſſur'd me was Dr.* Lloyd *the late Biſhop of* Worceſter; *ſo that it was what he had long labour'd in, and to which he had given the finiſhing* Stroke. *It is publiſh'd in* Marſhall's Chronological Tables, *and appears to be every Way becoming ſo great an Author.* (*e*) Marſhall's *Treatiſe*, Introduction *Page* 13. (*f*) Dan. 12. 7. (*g*) Dan. 4. 16, 25, *and* 7. 25. (*h*) Dan. 5. 31, *and* 9. 2, *and* 11. 6, 8, 13. *In which laſt Words, as they are in the* Hebrew, *both* Times *and* Years *are mention'd, that the Reader might be at Liberty to follow either Computation.* (*i*) *From the Verb* שנה, Iterare, Iterum facere. (*k*) Dan. 12. 7.

two *Times, and half a Time.* This (*l*) St. *John* ſometimes uſes, and being the beſt Commentator thereon, he calls it ſometimes (*m*) *forty and two months*, and at other Times, (*n*) *one thouſand two hundred and ſixty days*, allowing each Day for a Year. If then this is *Daniel*'s Way of Reckoning in the larger Space of 1260 Days, each Day ſignifying a Time, we may be allow'd to put the ſame Conſtruction upon the ſeventy Weeks, or the 490 Times, which he himſelf alſo mentions. Beſides, that the *Chaldean* Word זמן, and the other Word עדן, which anſwers to the *Hebrew* Word עת, doth ſignify a determinate Quantity of Time, and muſt not be taken in *Daniel* for an indefinite Space, appears from what he ſaith (*) of the four *Empires, they had their dominion taken away, but their lives were prolonged for a ſeaſon and a time.* Here both the Words are us'd, and if they ſignify only as we tranſlate them, nothing can be more obſcure. But if one of theſe Words ſignifies *a Time* in the larger Senſe (as (†) St. *John* uſes it) conſiſting of three hundred and ſixty Years; and if the other Word ſignifies *a Time* in a ſtricter Senſe (as (‡) *Daniel* uſes it in another Place) for three hundred and ſixty Days, the Meaning will be abſolute and poſitive, and they, who ſhall live near the Time, may accordingly expect the Accompliſhment. And if he had only meant a ſelect Number of Years, or annual Revolutions, he might have expreſs'd himſelf in other Words without the leaſt Obſcurity.

25. I may alſo add, that there is a plain Intimation in the Text it ſelf, that we are to go by this Way of Reckoning. The Word (*o*) *Times*, which *Daniel* mentions (and is expounded by St. *John*) is us'd in the Text of this (*p*) Propheſy; and why not in the ſame Senſe? From the Commiſſion of *Nehemiah* to repair the *Walls* and the *City*, to the complete Finiſhing of it, is ſaid to be ſeven Weeks, or 49 of theſe Times. After this it ſhould ſtand in its Glory for many Years, or *threeſcore and two weeks*, or 434 of theſe Spaces, *the ſtreet ſhall be built again and the wall.* Our Tranſlation adds, *even in troublous times*; but we may venture upon another Expoſition of the Words. The *Hebrew* Word צוק ſignifies, a leſſer Space of Quantity or Time; and therefore we may well render it, *in* (or *according to*) *the leſſer Computation of Times*, which *Daniel* uſes, and St. *John* explains, and not according to the longer Computation of Years. Others may put what Interpretation they pleaſe upon the Words, but I ſee no Reaſon why they ſhould reject this; and if this is admitted, the Controverſy is ended.

26. Another Objection which is made againſt this Account of Weeks, is, That it puts the laſt Week at too great a Diſtance from the other ſixty nine; whereas they ought to be join'd together as in all other Inſtances of this Nature. In anſwer to this it is ſufficient to ſay, That this Propheſy is ſo explain'd by the greateſt Commentator in the World, I mean our bleſſed LORD and SAVIOUR. *Daniel* ſpeaking of what ſhould happen in this laſt Week, ſaith as we render it, *And for the overſpreading of abominations he ſhall make it deſolate.* Theſe Words, (as they ſtand (*q*) in the *Hebrew*) may be thus tranſlated, *And* becauſe of *abominations upon the wing* of the Temple, there ſhall be a *deſtroyer.* Theſe Words were quoted by *our* SAVIOUR, and the two *Evangeliſts*, who repeat them from his Mouth, take the two laſt of them as tranſlated by the *Septuagint*, Βδέλυγμα τῆς ἐρημώσεως, *The Abomination of Deſolation.* The whole Sentence runs thus, (*r*) *When ye therefore ſhall ſee the abomination of deſolation ſpoken of by Daniel the prophet ſtand in the holy place* (or (*s*) *where it ought not*) (*whoſo readeth let him underſtand*) *then let them which be in Judea flee to the mountains.* (*t*) *For theſe be the days of vengeance, that all things which are written may be fulfill'd.* The *Chriſtians* at that Time, who were taught the Meaning of theſe Words of CHRIST from the *Apoſtles* themſelves, underſtood them in this Senſe; and therefore when *Titus Veſpaſian* without any viſible Reaſon rais'd the Siege of *Jeruſalem*, they all remov'd from thence to a Town call'd *Pella*, on the other Side of *Jordan*, and ſo were preſerv'd in the Midſt of the following utter Deſtruction both of *City* and *Temple.*

27. For the Explaining of this Propheſy we muſt conſider, that the Word which is here render'd *Abominations*, is in the *Moſaical* Law originally appropriated to that Set of Pollutions that ſprang from Bodies, either alive or dead, which were unclean, as may be plainly prov'd from ſeveral Paſſages in (*u*) *Leviticus*, where the Word is us'd. The other (*) more common Word ſignifies an *abominable* thing of a moral as well as a legal Nature, and more frequently the former; and even when it relates to legal Pollutions, it is not often us'd with Reference to any particular ſort of them. And accordingly it is obſervable, that in (*x*) *Ezekiel*, where both ſorts of Abominations are hinted at, the two *Hebrew* Words are ſet down. So that the *Abomination* mention'd by *Daniel* was occaſion'd by the Pol-

(*l*) Rev. 12. 14. (*m*) Rev. 11. 2. (*n*) Rev. 11. 3, *and* 12. 6. (*) Dan. 7. 12. (†) Rev. 12. 14. (‡) Dan. 4. 16, 34. *where we find it to be computed by Days, and not by Years.* (*o*) Dan. 4. 16, 25, *and* 7. 25, *and* 12. 7. (*p*) עתים, Dan. 9. 25. (*q*) על כנף שקוצים משומם. (*r*) Matth. 24. 15. (*s*) Mark 13. 14. (*t*) Luke 21. 22. (*u*) Levit. 7. 18, *and* 11. 10, 11, 12, 13, 41, 42. (*) Levit. 18. 22, 26, 27, 29, *and* 20. 13. (*x*) Ezek. 5. 11, *and* 7. 20.

lution

lution of dead Bodies. These were על כנף, *upon the Wing*, as it is in *Hebrew*, or ἐπὶ τὸ ἱερὸν, *upon the Temple*, as it is in the *Septuagint*, or upon *the Wing of the Temple*, as we may expound it from both. The *Hebrew* Word properly signifies *the Wing of a Bird*, which is spread out to a considerable Distance from the Body, when the Bird flees; and thence by a *Metaphor* it came to signify the Battlements of the Buildings round the Courts, which were at a Distance from the *Temple*, strictly so call'd. Thus (*y*) St. *Matthew* and St. *Luke* say, that our SAVIOUR when tempted was plac'd ἐπὶ τὸ πτερύγιον, not *upon the Pinnacle*, where his standing must have been miraculous, but *upon the Wing* or *Battlement* of the Temple, from whence his Casting himself down must be a voluntary Act.

28. Now *Josephus* informs us, that this was actually fulfill'd in the last Siege of *Jerusalem*. Among the rest there were two Parties in the City; one was for Accomodating Matters with an Enemy so vastly superior to them in Power, and from whom nothing less than utter Ruin was to be expected at last, and others were as violent against it. The chief and most mischievous who were against it, were a Crew of Robbers, who for their seeming Concern for the Honour of GOD, which they could not bear to see prostituted to a Gentile Power, were call'd *Zealots*. This Gang of Men had seiz'd upon these Parts of the *Temple*, and fortify'd them. There were great Quantities of Engines, which had been left in the Country by *Cestius Gallus* the *Syrian* Governor, when he besieg'd the City about three Years before. With some of these they shot from the *Battlements* or *Wings* of the *Temple*; and with others they were shot at, and kill'd upon the *Battlements*, so that the *Temple* became *polluted with the blood of the slain*, that were within it. This was literally *an abominable thing*, the *daily Service* was intermitted, and the *Sanctuary* according to the *Jewish* Notion of the Word was *become desolate*. There was never the like Instance recorded in History before, whilst the *Battlements* were standing, and there can never happen the like again, because these Battlements are destroy'd. So that there is the best Authority in the World to postpone (*z*) this last of *Daniel*'s Weeks until the Destruction of *Jerusalem*, when it was most exactly fulfill'd.

29. From what hath been said, I shall only add a short Exposition of this remarkable Prophesy, leaving it to the Reader to judge of it. (*a*) GOD hath appointed a certain Period of Time for general Events to happen therein, which he hath divided into *seventy weeks*. As a Week consists of seven Days; so each of these consists of *seven Chaldean Times*, which are not exact Years, but in each of them there were *three hundred and sixty Days*, being the most antient Length of the *Chaldean* Year, before the other five Days were added.

(*a*) Verse 24. *Seventy weeks are determined*

(*b*) In this Space of Time GOD hath determined to restrain the Power of the extended Guilt of *Adam*'s first Sin, by the Coming of CHRIST, or the second *Adam*, who should take it away.

(*b*) *to finish the transgression,*

(*c*) And also fully to put away the Guilt of all our Sins, by his Suffering in our Nature for them upon the Cross, which was a full, perfect, and sufficient Satisfaction for the Sins of the whole World.

(*c*) *and to make an End of sins,*

(*d*) Hereby he hath reconcil'd us to GOD, and fully freed us from the Punishment due to Sin, as if we had never done any thing amiss, or had made a full Satisfaction in our own Persons.

(*d*) *and to make reconciliation for iniquity,*

(*e*) And also by his perfect Fulfilling of the whole Law, he hath purchas'd for us a Title to everlasting Happiness in the Kingdom of Heaven: so that as his Sufferings imputed to us do fully free us from the Punishment, his Righteousness being also imputed to us shall be sufficient to purchase this Reward for us.

(*e*) *and to bring in everlasting righteousness,*

(*f*) Thus all those Visions and Prophesies mention'd in the Law, and even in the *Gospel* (which without CHRIST we could have no Title to) are seal'd, confirm'd, and made over to us, and we may confidently expect the Performance of all on GOD's Part, if we fail not in ours.

(*f*) *and to seal up the vision and prophesy,*

(*g*) For this Purpose the CHRIST, or MESSIAH, shall come in this Space of Time, who shall be *The most holy one of* GOD, and shall be *anointed with the* HOLY GHOST, *and with* sufficient *Power* to perform all those Offices of a *Mediator* between GOD and *Man*, by the original Holiness of his Birth, by the perfect Obedience of his Life, by the bitter Sufferings of his Death, and his continual Intercession for us.

(*g*) *and to anoint the most holy.*

(*h*) But that there may be no Mistake in this Computation, it is necessary to consider, that it is not to begin from the Command of *Cyrus* to repair and build the Temple, as *Daniel* might imagine, it being then in his Thoughts, because he, *Verse* 2, knew that the Time was nigh. Nor from the Com-

(*h*) Verse 25. *Know therefore, and understand,*

(*y*) Matth. 4. 5. Luke 4. 9. (*z*) Dan. 9. 27.

mand

mand of *Artaxerxes* in the ſeventh Year of his Reign to *Ezra* to ſettle the daily Service there; but *(i)* from the *Commandment* and Leave given by *Artaxerxes* to *Nehemiah*, in the twentieth Year of his Reign, and the firſt Day of the firſt Month, that he ſhould repair all the Walls and Fortifications of *Jeruſalem*, which he did accordingly with the utmoſt Expedition. *(k)* From this Date to the Death of the MESSIAH afterward mentioned, there ſhall be *ſixty nine* of theſe Weeks, or ſo many Times ſeven of the *Chaldean* Epochas of 360 Days. But theſe ſhall be divided into two Parts, the firſt containing *ſeven Weeks*, and the other containing *ſixty two Weeks*. By the End of theſe firſt ſeven Weeks, or 49 *Chaldean* Times, all *(l)* the Wall ſhall be built, the Towers ſhall be rais'd upon it, and all the Streets and Houſes ſhall be in ſo flouriſhing a Condition, that there will be no Occaſion of any farther Buildings. And therefore they who live at the End of this Period, when they ſee the firſt Part of this Propheſy fulfill'd, may certainly expect the Fulfilling of the other at its appointed Time, *(m)* provided they reckon according to the ſhort Computation of *Chaldean* Times, which conſiſted of 360 Days, and not according to the larger Computation of *Chaldean* Years, which conſiſted of 365 Days. But *(n)* immediately after the Expiration of theſe ſixty and two Weeks, added to the other ſeven, at the Time of the following Paſſover, the MESSIAH ſhall be crucify'd. However *(o)* this curſed Death like a Malefactor ſhall not be for any Crime of his own; but as a propitiatory Sacrifice for the Sins of the World. And *(p)* this cruel Act of the *Jews* ſhall ſo provoke the Juſtice of GOD againſt them, that the People who ſhall be ſubject to the Empire then at its Height, but as yet not eſtabliſh'd, or the *Romans*, ſhall take away both *(q)* their Place and Nation. They ſhall deſtroy the City of *Jeruſalem*, and burn the *Temple*, leaving both but a Heap of Ruins. The *(r)* *Roman* Forces ſhall come into *Judea* like an overflowing Inundation, ſweeping all before it. And as there ſhall be a War upon them for their *Cutting off* of the MESSIAH; ſo it ſhall be the moſt fatal and final to them, and ſhall end in the intire Subverſion of their Church and State.

(s) This is the laſt Week of the ſeventy, and plac'd at a Diſtance of Time from the reſt. In which for the more effectual Carrying on of this Judgment of GOD upon the *Jewiſh* Nation, the *Romans* ſhall make a firm Covenant with many Nations, and be at Peace with them, and ſo they ſhall begin to proſecute the War in the firſt Part of this Week, or Period of ſeven *Chaldean* Times. And *(t)* in *(u)* the other half, or the latter Part of this Period, the *Romans* ſhall lay a cloſe Siege to *Jeruſalem*, ſo that it can have no Communication with the reſt of the Country. This will cauſe the *daily Sacrifices* and *Oblations to ceaſe* at the Temple. The Zealots ſhall *(x)* ſeize the Houſe of GOD, and ſtand upon the Battlements in an hoſtile Manner, ſo that they ſhall kill others, and ſome of them ſhall be kill'd there; and thus their dead Bodies, which is an Abomination according to the *Levitical* Law, ſhall be upon the Battlements of the Temple. And the firſt Inſtance of this Nature ſhall be a ſure Sign of the Deſolation both of City and Temple, and both of Church and State. *(y)* This ſhall continue until the Time that GOD ſhall have compleated his Vengeance upon the *Jews* for this their Fact, both in Reſpect of the *Jewiſh* People being *deſolate*, and the *Roman* Empire the *Deſolaters*. *(a)* Thus *(b)* *Jeruſalem ſhall be trodden down of the gentiles, until the time of the gentiles are fulfilled*, when GOD will execute theſe Judgments no longer, but have Mercy upon both. The *Jews* ſhall be call'd, and the *Gentiles* ſhall return with them to the Knowledge of CHRIST as their GOD, and the Obedience of the Goſpel.

(i) *that from the going forth of the commandment to reſtore, and to build Jeruſalem,*

(k) *unto the* MESSIAH *the prince ſhall be ſeven weeks, and threeſcore and two weeks.*

(l) *the ſtreet ſhall be built again, and the wall,*

(m) *even in troublous times.*

(n) Verſe 26. *And after threeſcore and two weeks ſhall* MESSIAH *be cut off,*

(o) *but not for himſelf;*

(p) *and the people of the prince that ſhall come,*

(q) *ſhall deſtroy the city and the ſanctuary,*

(r) *and the end thereof ſhall be with a flood.*

(s) Verſe 27. *And he ſhall confirm the covenant with many for one week.*

(t) *And (u) in the midſt*, the other half or latter Part, *of the week, he ſhall cauſe the ſacrifice and the oblation to ceaſe.*

(x) *And for the overſpreadings of abominations he ſhall make it deſolate,*

(y) *even until the conſummation.*

(a) *and that determined ſhall be poured upon the deſolate.*

(b) Luke 21. 24. *He who would ſee a larger Paraphraſe on this Propheſy, may conſult* Marſhall's Treatiſe on the ſeventy Weeks, *Page* 1, *&c. or the whole Book, which is written on this Subject, and alſo his* Chronological Tables.

30. Upon

30. Upon the Death of *Darius*, *Cyrus* became (*c*) the ſole and abſolute Monarch of the *Perſian* Empire, who in the Beginning of his Reign publiſh'd a Decree for the Reſtoring of all the Captive *Jews* and *Iſraelites* to their own Country, with full Liberty to rebuild their City and Temple. He alſo reſtor'd all the Veſſels of Gold and Silver, and other Utenſils, which had been taken from thence, and (*d*) deliver'd them by the Hand of *Mithredath* his Treaſurer to *Sheſhbazzar*, as he was call'd by the *Chaldeans*, or *Zerubbabel*, as he was call'd by his own Countrymen. In Summing up of theſe Veſſels there is ſome Difficulty. For there is a (*e*) particular Sum given only of two thouſand four hundred and ninety nine, and yet the next Verſe ſums them up to be five thouſand and four hundred. To this it hath been anſwer'd, that the Text particularizeth only thoſe, which were of a greater Size, but ſums up the whole Number of all. And this Diſtinction is made in *Scripture*, where (*f*) *Nebuchadnezzar* is ſaid to have brought all the Veſſels of the Houſe of GOD to *Babylon*, *both great and ſmall*. Others tranſlate the Words, *other veſſels a thouſand*, not as we do, but *other veſſels by thouſands*, that is, *all other veſſels* were four thouſand, wanting but one hundred. However there may be alſo this Diſtinction: The Veſſels of *Gold* and *Silver* are firſt particularly accounted for, and then the Veſſels of Braſs or other Materials made up the whole Sum. Or, The Veſſels of the Temple are particularly accounted for; but there were others, which belong'd to the Palaces, and other Houſes in *Jeruſalem* not before mention'd, which made up a greater Number, and were reſtor'd at the ſame Time.

Anno 535.

31. But there is a far greater Difficulty in the Number of thoſe, who went up from *Babylon* to *Jeruſalem*, as they are mention'd in (*g*) the Books of *Ezra* and *Nehemiah*. In Anſwer to which we muſt obſerve, Firſt, That theſe two Accounts were taken at two different Times. What we find in *Ezra*, was taken when they were in *Babylon*, and form'd themſelves into different Companies in order march regularly toward *Jeruſalem*. This Account was taken by *Zerubbabel*, or ſome other Perſon, who had the chief Command at that Time, and lodg'd in the Records at *Babylon*, from whence *Ezra* tranſcrib'd it, and brought it up with him to *Jeruſalem*. The other Account was taken by ſome other Perſon, when they were return'd to *Jeruſalem*, and lodg'd in the Records there, where *Nehemiah* found it, when he (*h*) intended to make a new Genealogy. To this Account in *Ezra* he annexes the Sum total, as he found it in the Record at *Jeruſalem*; and this makes the Number of the (*i*) *whole congregation*, *their men ſervants*, *their maid ſervants*, *ſinging men and ſinging women*, *their horſes*, *mules* and *camels* ſo exactly to agree. Theſe in both Accounts are divided into ſeveral Companies, by which we muſt not mean their natural Children; for many of their Names are Names of Places, as the *Children* of *Gibeon*, of *Jericho*, the Men of *Bethlehem*, *Anathoth*, *Bethel* and *Ai*, &c. who were taken from thence, liv'd together in the Captivity, and return'd to dwell again in the ſame Cities. Others were Names of Men who commanded the reſpective Companies, whoſe Numbers are reckon'd up, and by an uſual Metaphor in the oriental Languages are call'd their Children. Where therefore the Numbers in *Ezra* are greater than thoſe in *Nehemiah*, as happens only in (*k*) five Inſtances, it is ſuppos'd, that the reſt alter'd their Minds, or died by the Way, or remov'd into other Companies, either as they themſelves thought fit, or for ſome particular Reaſons, which happen'd in their March. The Leaders in *Ezra*, which (*l*) are omitted in *Nehemiah*, may be ſuppos'd to have (*m*) been incorporated into other Companies in their March. And where the Numbers in *Nehemiah* are greater than thoſe in *Ezra*, thoſe Companies may be ſuppos'd to have been occaſionally join'd by other Perſons, as they return'd home, which makes (*n*) the Number in *Nehemiah* greater than that in *Ezra*. And as to the general Number in *Ezra* and *Nehemiah*, which is ſaid to be forty two thouſand three hundred and ſixty, but the particular Numbers ſumm'd up together are much leſs; for that in *Ezra* amounts only to 29818, and that in *Nehemiah* to 31031: The Reaſon is this, They are (*o*) only the Tribes of *Judah*, *Benjamin* and *Levi*, which are reckon'd up by their Families in both theſe Places,

(*c*) Prideaux, *Anno* 538. Ezra 1. 1, 2, 3, 4. (*d*) Ezra 1. 7, 8, *and* 5. 14. (*e*) Ezra. 1. 8, 9, 10. (*f*) 2 Chron. 36. 18. (*g*) Ezra *Chap.* 2. 1 *to* 68. Nehem. 7. 6 *to* 70. (*h*) Nehem. 7. 5. (*i*) Ezra 3. 64, 65, 66, 67, *and* Nehem. 7. 66, 67, 68, 69. (*k*) Ezra 2. 5, 8, 28, 33, 42, *and* Neh. 7. 10, 13, 32, 37, 45, *of which the whole Difference is but* 328. (*l*) Ezra 2. 30, Magbiſh 156, *and the three Companies of the* Nethinims, *under* Akkub, Hagab *and* Aſnah, Verſe 45, 46, 50, *whoſe Numbers are uncertain.* (*m*) *Thus the Company of* Magbiſh, Ezra 2. 30. *conſiſting of* 156, *being added to the* 328 *already mention'd, in which the Numbers in* Ezra *exceed thoſe in* Nehemiah, *make but* 484 *in all, which, with many more in their March, might all be join'd to the Company of* Azgad, *the Number of which,* Neh. 7. 17, is 1100 *more than what we find in* Ezra 2. 12. *and the three Companies of the* Nethinims *omitted in* Nehemiah, *might eaſily join the other* 32 *of the ſame Order, which he mentions.* (*n*) *The Numbers in* Nehemiah *are but* 1213 *more than thoſe in* Ezra, *which are not a great Number to be join'd to them in ſo long a March.* (*o*) *Compare* Ezra 1. 5, *and* 21, *and* Neh. 7. 5, 6.

the reſt being of the other Tribes of *Iſrael*, are number'd only in the groſs Sum, which makes it ſo much exceed the Particulars in both the Computations.

32. The *Jews* returning from their Captivity with joyful Hearts, began to ſet up the Altar on the (*q*) firſt Day of the ſeventh Month, which anſwers in Part to our *September*, and then they (*r*) kept the Feaſt of *Tabernacles* on the fifteenth Day of the ſame Month. In the (*s*) ſecond Month of the next Year, or about *April*, they began to lay the Foundation of the *Temple*, which had a different Effect upon thoſe who beheld it. The younger People rejoic'd to ſee it go forward at any Rate; and the elder People, who had ſeen the former *Temple*, wept to ſee how far this was inferior to it, inſomuch that it could not be diſtinguiſh'd which was greateſt, either the Joy of the one, or the Sorrow of the other. The (*t*) Prophet *Haggai* owns, that it was *as nothing in compariſon* of the firſt, eſpecially in the Eyes of thoſe who had ſeen both. The Fund, which they rais'd for it, was but ſmall, and therefore the Building muſt be proportionable. It was (*u*) threeſcore and one thouſand Drams of Gold, and five thouſand Drams of Silver, and an hundred Prieſts Garments, which hath been thus (*x*) computed: That every Dram of Gold is worth about ten Shillings of our Money, at the Rate of four Pounds an Ounce. And every (*y*) *Pound* or *Mina* of Silver worth ſeven Pounds and ten Shillings, becauſe it contain'd 60 Shekels, and every Shekel is (*z*) about half a Crown in Value. So that according to this Computation, the Gold was worth 30000 *l.* 10 *s.* and the Silver 37500 *l.* or the whole 67500 *l.* 10 *s.* For the Raiſing of this Money, it is ſuppos'd, that they who ſtay'd behind contributed, as well as they who return'd, or elſe it would not have been poſſible to have rais'd ſo much.

Anno 535.

Anno 534.

33. The *Samaritans* finding the Building go forward, (*a*) offer their Aſſiſtance, but with a real Deſign to hinder it. But being refus'd, they do them all the Miſchief poſſible at the Court of *Cyrus* in (*b*) the third Year of his Reign. By theſe Methods they very much retarded the Work of the *Temple*, which *Daniel* being inform'd of, gave himſelf up to (*c*) Faſting and Mourning for three Weeks together. After this, upon the (*d*) the twenty fourth Day of the firſt Month, he ſaw the Viſion concerning the Succeſſion of the Kings of *Perſia*, the Empire of the *Macedonians*, and the Conqueſt of the *Romans*, with the (*e*) happy State of the Church, which ſhould ſucceed them, of which the three laſt Chapters give us an Account. This is the laſt that we hear of him; and he being of a very great Age at that Time, it cannot be ſuppos'd that he liv'd much longer.

Anno 533.

34. *Cyrus* being dead, and *Cambyſes* (who (*f*) in *Scripture* is call'd *Abaſuerus*) ſucceeding him, the Enemies of the *Jews* apply to him in the ſame Manner as before, ſo that the Building of the *Temple* went on heavily during his Reign.

Anno 528.

35. *Cambyſes* being dead, was ſucceeded by *Smerdis*, who was of the Sect of the *Magi*, and in *Scripture* is call'd (*g*) *Artaxerxes*. He reign'd but ſeven Months. However, the *Samaritans* write a Letter to him againſt the *Jews*, which is recorded (*h*) at large by *Ezra*. Upon which he ſends a poſitive Order to put a Stop both to the Building of the *Temple* and the Repairing of the City, ſo that there was nothing more done in the remaining Part of his Reign.

Anno 521.

36. It is obſervable, that (*i*) one Verſe in *Jeremiah*, a (*k*) great Part of *Daniel*, and (*l*) Part of *Ezra*, are written in *Chaldee*, but all the reſt of the Old Teſtament is in the *Hebrew* Language. And the Reaſons for it are either general or particular. The Reaſons in general are the great Affinity of both Languages; the Neceſſity of its being in Uſe among the *Jews* as they were ſubject to the *Babylonian* Empire, where the *Chaldee* was the original Language; and that the Learning of it for the compleat Underſtanding of the *Hebrew* Bible might open a Way for a greater Progreſs in other *Oriental* Studies. The Reaſon in particular for the Verſe (*m*) in *Jeremiah* is, becauſe the Prophet telling the *Jews* what they ſhould ſpeak to the *Chaldeans* againſt their *Idolatry*, would not expreſs it in a Tongue unknown to them, but in their native Language. As for *Daniel*, he begins in *Hebrew*, but (*n*) when he mentions the Speech of the *Chaldeans* to the King, he mentions it in the *Chaldean* Language, to ſhew that we ſhould not content our ſelves with Tranſlations, but have Recourſe to the Original. From this Place to the End of the ſeventh Chapter he writes in *Chaldee*, and after that in *Hebrew*, becauſe he would regiſter in the *Chaldean* Language the Affairs that fell under the *Chaldean* Monarchy. But as ſoon as the Kingdom is deſtroy'd, he will have no more to do with

(*q*) Ezra 3. 1, 2, 3, 6. (*r*) Ezra 3. 4, 5. (*s*) Ezra 3. 8 *to the End.* (*t*) Haggai 2. 3. (*u*) Ezra 2. 68, 69, 70. (*x*) Prideaux, *Anno* 535. (*y*) Ezek. 45. 12. (*z*) Patrick *on* Gen. 23. 15. (*a*) Ezra 4. 1 *to* 4. (*b*) Dan. 10. 1. (*c*) Dan. 10. 2, 3. (*d*) Dan. 10. 4, *&c.* (*e*) Dan. 12. 12. (*f*) Ezra 4. 4, 5, 6. (*g*) Ezra 4. 7. (*h*) Ezra 4. 7, 11, 23. (*i*) Jer. 10. 11. (*k*) Dan. 2. 4 *to the End, and Chap.* 3, 4, 5, 6, 7, *throughout.* (*l*) Ezra 4. 8 *to the End, and Chap.* 5 *and* 6, *to Verſe* 19, *and Chap.* 7. 12 *to* 27. (*m*) Jer. 10. 11. (*n*) Dan. 2. 4, *&c.*

the

the Language, but applies himſelf to write in his own native Tongue the *Hebrew*; ſince GOD would not have the *Perſic*, under which Language he now was, to be the Original of any Part of *Scripture*, as having not the leaſt Affinity with the *Hebrew*. As for *Ezra*, he begins his Book in *Hebrew*, but (*o*) afterwards he copies the original Letter, which was in *Chaldee*, with the Letter of *Artaxerxes* in Anſwer thereto, as alſo the Letter to *Darius*, and his Anſwer, and all the intermediate Verſes, and what follows to the nineteenth Verſe of the ſixth Chapter, it being all proper to be ſent to *Babylon*, as it undoubtedly was, that on other Occaſions, when their Caſe was thus fairly ſtated from the original Records, they might expect the greater Favour. And indeed the following Verſes in the ſame Chapter would be no Way proper for ſuch a Deſign, and were therefore written in *Hebrew*. There only remains in the *Chaldee* Language the (*p*) gracious Commiſſion of *Artaxerxes* to *Ezra* himſelf, which it was moſt proper to preſerve in its Original for the Reaſons already mention'd.

37. *Artaxerxes* being dead, was ſucceeded by *Darius* the Son of *Hyſtaſpes*, when the Edict of his Predeceſſor ceas'd, and the *Jews* were again at Liberty to rebuild the *Temple*; but upon their Neglect of it, GOD (*q*) ſmote the Land with Barrenneſs, ſo that both the Vintage and the Harveſt fail'd them. The Occaſion of their Delay was (*) ſome treacherous *Jews*, who were hir'd by the Enemy, and were always diſcouraging the Work with this proverbial Expreſſion, (*r*) *The time is not yet come, that the houſe ſhould be built.* To prevent the Effects of which, GOD (*s*) ſtirs up the Prophet *Haggai, on the first day of the ſixth month in the ſecond year of* the Reign of *Darius*, who reproves (*t*) the People for the Neglecting this Building, tells them, that this was the particular Reaſon of GOD's Judgments upon them, and ſtirs them up to go on with the Work. Upon this, on (*u*) the twenty fourth Day of the ſame Month, (*x*) *Zerubbabel* the Governor, and *Joſhua* the High Prieſt, make Preparation to go on with the Building, and (*y*) *Haggai* promiſes GOD's Aſſiſtance to them in this Undertaking; and for their Encouragement, (*z*) *in the one and twentieth day of the ſeventh month*, he tells them, that the Glory of this ſecond Temple ſhould exceed that of the firſt; becauſe CHRIST, *the deſire of all nations*, ſhould come, and honour it with his Preſence.

Anno 520.

Anno 519.

And in (*a*) the *ſecond day of the eighth month*, the Prophet *Zechariah* begins to exhort them to *turn unto* GOD, that ſo they might be qualify'd for thoſe other gracious Promiſes, which he ſhould afterward give them. On the (*b*) four and twentieth Day of the ninth Month they begin to lay the Stones in the Walls of the Temple, and to raiſe the Building; for on theſe three Months laſt, they had only prepar'd Materials; and on this Day *Haggai* had two Viſions, (*c*) one of them to tell the *Jews*, that hitherto their Sins had hinder'd the Succeſs of the Work, and (*d*) the other being a Promiſe to *Zerubbabel*, that he ſhould go on and proſper in Spite of all Oppoſition; and with this he ends the Book.

38. At this Time the *Babyloniſh* Year, according to the *Æra* of *Nabonaſſar*, began on the third Day of *January*, from whence they began to reckon the third Year of *Darius*. *Tatnai*, and other Enemies of the *Jews*, (*e*) endeavour to hinder the Building by Threatnings and other *Artifices*; but theſe having no Effect, they (*f*) write a Letter to *Darius* the King againſt them, and deſire him to ſearch, whether they had any Order from *Cyrus* for this Purpoſe, as they pretended. The *Jews* being now much concern'd at this unexpected Difficulty, had great Need of a Prophet to ſupport them; and GOD, who never fails thoſe, who truſt in him in Time of Need, declares his Will by the Prophet *Zechariah*, on the (*g*) twenty fourth Day of the eleventh Month of the ſame Year, which is about the Beginning of our *February*. All this is contain'd in the Book of his Propheſies, from the ſeventh Verſe of the firſt Chaprer to the ninth Verſe of the ſixth. In which he expreſſeth the Mercy, that GOD would ſhew to his People in the Reſtoration and Redemption of *Sion*, and the Vengeance which he would execute upon thoſe who had oppreſs'd them. And ſoon after he had the Viſion of what is contain'd in the latter Part of the ſame Chapter; wherein by Crowns made for the Head of *Joſhua* the High Prieſt, is ſhew'd the *Church*, the *Prieſthood*, and *Kingdom* of CHRIST under the Name of the BRANCH, and the happy Converſion of the Gentiles to him.

Anno 518.

39. *Darius* having (*h*) receiv'd this Letter, order'd a Search to be made in the *Perſian* Records, where the Decree of *Cyrus* for the Building of the *Temple* was found; and upon this he gives a full and ample Direction, that they ſhould go on with all Expedition, and that their Enemies ſhould give

(*o*) Ezra 4. 8. (*p*) Ezra 7. 12 *to* 27. (*q*) Hag. 1. 6, 9, 10, 11. (*) Ezra 4. 5. (*r*) Hag. 1. 2. (*s*) Hag. 1. 1. (*t*) Hag. 1. 3, 4. (*u*) Hag. 1. 14, 15. (*x*) Ezra 5. 1, 2. (*y*) Hag. 1. 13. (*z*) Hag. 2. 1 *to* 10. (*a*) Zech. 1. 1 *to* 7. (*b*) Hag. 2. 10. (*c*) Hag. 2. 10 *to* 20. (*d*) Hag. 2. 20 *to the End.* (*e*) Ezra 5. 3, 4, 5. (*f*) Ezra 5. 6 *to the End.* (*g*) Zech. 1. 7 *to the End, and Chap.* 2, 3, 4, 5, 6. (*h*) Ezra, *Chap.* 6. 1 *to* 14.

them

them no Disturbance. This Answer coming the Beginning of the next Year, set all Hands to work. And so every thing succeeded beyond their Hopes. At the latter End of the same Year, (*i*) on the fourth Day of the ninth Month, which answers in Part to our *November*, some Messengers come from the *Jews* at *Babylon* to inquire of *Zechariah* concerning their Fasts, whether they should continue them or lay them down, because every thing went on so prosperously, the *Temple* was almost finish'd, and they could not well observe some of them without giving Umbrage to their Enemies in the Land, where they were Captives. Now the (*k*) Fasts, which they observ'd, were these.

Anno 517.

The Fast in the ninth Day of the fourth Month, because (*l*) the *City* was then broken up.

The Fast on the seventh Day of the fifth Month, because (*m*) the *Temple* was then burnt.

The Fast on the thirtieth Day of the seventh Month, because (*o*) *Gedaliah* was then slain, and all the *Jews* dispers'd.

And the Fast on the tenth Day of the tenth Month, because (*p*) the Siege of *Jerusalem* did then begin.

Zechariah reproves their (*q*) Fasting, as done more out of Custom than Conscience, but gives them no particular Direction either to continue or discontinue it. He adviseth them to a Reformation, and tells them, that their Sins were the Cause of their Captivity. However, (*r*) GOD would restore *Jerusalem* again to her former Prosperity. That if they went on with the Building of the Temple he would bless them with Peace and Plenty; and if they continu'd obedient to his Laws, their Mourning should be turn'd into Joy, and all other Nations should confess that their GOD was among them.

Under such Encouragements as these, they went on so successfully, that the Temple was (*s*) finish'd on the third Day of the twelfth Month, which answers to our *February*, in the sixth Year of the Reign of King *Darius*; so that they kept the Dedication of it at that Time, and the Feast of the Passover and of unleaven'd Bread in the following Month with the utmost Joy and Solemnity.

Anno 514.

40. Soon after this *Zechariah* (*t*) is suppos'd to publish the remaining Part of his Prophesy. In the Beginning hereof, he tells them of GOD's (*u*) Care over them, and exhorts them (*x*) to rejoice in Hope of the Coming of CHRIST among them, that he should have a (*y*) peaceable and flourishing Kingdom, and (*z*) they should have Victory, Success and Plenty. He speaks of the (*a*) Conversion of St. *Paul*, and the (*b*) Gospel beginning at *Hadrach* and *Damascus*, and that (*c*) *Antioch* in *Hamath* should be famous upon the same Account, where (*d*) the Disciples were first call'd *Christians*. He speaks of (*e*) CHRIST's Riding into *Jerusalem* upon an Ass, of his (*f*) confounding the three Shepherds, the *Pharisees*, *Sadducees* and *Essenes*, of his (*g*) being sold for thirty Pieces of Silver, of (*h*) his Disciples being scatter'd from him, of (*i*) the Conversion of many of the *Jews*, who should mourn over him, whom they had pierced, and that (*k*) the rest, who continu'd obstinately in their Unbelief, should bring Destruction upon themselves, their *Temple*, their City, and their Nation, that (*l*) *Asia* and *Africa* should be left in Ignorance and Superstition, when his Worship should be in *Europe*, tho' the Worshippers should be in a poor and an afflicted Condition; but when (*m*) the appointed Day of the LORD shall come, there shall be a general Reformation, and all the Enemies of his Church shall submit themselves to the Obedience of the Gospel. Tho' it is more probable, that (*n*) the six last Chapters at the End of the Prophet *Zechariah*, were written by the Prophet *Jeremiah*, and plac'd there by a Mistake of the last Compiler of the *Old Testament*. Let it be written by either, and plac'd in any Book, it must be of divine Authority. St. *Matthew* seems to determine it this Way, who quoting (*o*) a Text out of these Chapters, and telling (*p*) how it was fulfill'd, when the *chief priest took the thirty pieces of silver, and bought with them the potters field to bury strangers in*, he saith, that this was spoken by *Jeremiah* the Prophet. And he might have had good Authority at that Time for such an Assertion. It is certain, (*q*) that such things are contain'd in these Chapters, as agree well with the Time of *Jeremiah*, but by no Means with the Time of *Zechariah*. He propheſies (*r*) that

Anno 514.

(*i*) Zech. 7. 1, 2, 3. (*k*) Zech. 7. 5, *and* 8. 19. (*l*) 2 Kings 25. 3, 4. Jer. 38. 2, *and* 52. 6, 7. (*m*) 2 Kings 25. 8. (*o*) Jer. 41. 1, 2. 2 Kings 25. 25, 26. (*p*) 2 Kings 25. 1. Jer. 39. 1, *and* 52. 4. (*q*) Zech. 7. 5, 6, 7, &c. *to the End.* (*r*) Zech. 8. 1 *to* 9. (*s*) Ezra 6. 14 *to the End.* (*t*) Zech. *Chap.* 8, 9 *to the End of the Book.* (*u*) Zech. *Chap.* 8, 9 *to the End, and* 9. 1 *to* 9. (*x*) Zech. 9. 9. (*y*) Zech. 9. 10, 11. (*z*) Zech. 9. 12 *to the End.* (*a*) Zech. 9. 1. *The eyes of* a man *in Damascus* shall be toward the LORD. (*b*) Zech. 9. 1. (*c*) *Ibid.* (*d*) Acts 11. 25, 26. (*e*) Zech. 9. 9. (*f*) Zech. 11. 8. (*g*) Zech. 11. 11, 12. (*h*) Zech. 13. 7. (*i*) Zech. 12. 10 *to the End.* (*k*) Zech. 11. 1 *to* 10. (*l*) Zech. 13. 8, 9. השלישית, *with an Article*, The principal third Part, *or* Europe, *as* τὸ τρίτον. Rev. 9. 15, 18. (*m*) Zech. *Chap.* 14. (*n*) Kidder's Demonstration of the MESSIAS, *Part* 2. *Page* 75 *and* 76. (*o*) Zech. 11. 12, 13. (*p*) Mat. 27. 9, 10. (*q*) Kidder *as before.* (*r*) Zech. 10. 11.

the

the *pride of Aſſyria ſhall be brought down, and the ſcepter of Egypt ſhall depart.* This had not happen'd in the Time of *Jeremiah*; but before *Zechariah*'s Time the *Aſſyrians* were overturn'd by the *Perſian* Monarchy, the *Egyptians* were alſo over-ran by *Nebuchadnezzar*, and *Pharaoh-Hophrah* their King had loſt his Crown. He alſo propheſies (*s*) againſt the Cities of the *Philiſtines*, particularly *Askelon*, *Gaza* and *Ekron*, that they ſhould ſee the Deſtruction of *Tyre*, and fear, and be very ſorrowful, and their Expectation ſhould be aſham'd, and particularly, that the King ſhould periſh from *Gaza*, and *Askelon* ſhould not be inhabited, and the Pride of the *Philiſtines*, or *Egypt*, on whom they depended, ſhould be cut off. This agrees well with the Cup of (*t*) GOD's Fury, which *Jeremiah* was commanded to make all the Nations to drink of, particularly all the Kings of the Land of the *Philiſtines*, and *Aſhkelon*, and *Azzah* or *Gaza*, and *Ekron*, and the Remnant of *Aſhdod*. This (*u*) the Prophet *Jeremiah* ſeems to hint at, when he dates his Propheſy againſt the *Philiſtines*, before the Time that *Pharaoh* King of *Egypt* ſmote *Gaza*, whilſt *Nebuchadnezzar* lay at the Siege of *Jeruſalem*, and where he ſpeaks of the Accompliſhment of all the reſt by *waters, which ſhould ariſe up out of the north*, or whilſt *Nebuchadnezzar* lay at the Siege of *Tyre*; for this was the Fountain, from whence the Streams did flow, which over-ran all the Countries, particularly the Land of the *Philiſtines*, to make Way for his better Marching into *Egypt*. And when (as he farther added) *Baldneſs was come upon Gaza, and Aſhkelon was cut off with the remnant of their valley*, and *the* LORD had *given a charge* to the Sword *to come againſt Aſhkelon, and againſt the ſea-ſhore.* Thus the Prophet *Zephaniah* (*x*) tells us, that *Gaza ſhall be forſaken, and Aſhkelon a deſolation*; *they ſhall drive out Aſhdod at the noon day, and Ekron ſhall be rooted up*; which he joins with the Judgments that ſhould come upon *Moab* and *Ammon*. And thus (*y*) during this Siege of *Tyre*, the *Philiſtines*, *Moabites*, *Ammonites*, *Edomites* and *Zidonians*, ſeem alſo to have been broken, and harraſs'd by the Excurſions of the *Babylonians*, and to have had all thoſe ſevere Judgments executed upon them, which we find in the Propheſies of *Jeremiah* and *Ezekiel* to have been denounc'd againſt them. Thus theſe Propheſies againſt *Gaza*, *Aſhdod*, *Aſhkelon* and the *Philiſtines*, mention'd at the End of the Prophet *Zechariah*, agree very well to the Time of *Jeremiah*, but cannot well be put farther off; which makes it puzzle our beſt Hiſtorians and Commentators to find the Time, when they were accompliſh'd. Beſides, the Prophet hath (*z*) another remarkable Expreſſion, *Ye ſhall flee, like as when ye fled from before the earthquake in the days of Uzziah king of Judah.* This the Prophet *Jeremiah* might report, as a Calamity, which their Fathers might have told ſome of them in their Time; and thus it is mention'd as more freſh in their Memories. But to ſpeak of it in this Manner an hundred and thirty Years later in the Time of *Zechariah*, doth not ſeem ſo applicable to the Prophet's Deſign, eſpecially ſince the (*a*) Flight of King *Zedekiah* and his Forces, when *Jeruſalem* was taken, would have been as full to the Purpoſe, and much more freſh in their Memories. As therefore the Prophet in theſe Chapters ſpeaks very largely of the MESSIAH; ſo they might be of the ſame Date with, and properly be ſet immediately after (*b*) thoſe other Chapters, where the Prophet *Jeremiah* treats of the ſame Subject in the fourth Year of the Reign of *Zedekiah*. And the Reaſon of the Miſtake in Placing it thus might be, that *Simon* the Son of *Onias* laſt Compiler of the *ſacred Canon* might meet with this Propheſy without Name and without Date, and ſuppoſing that *Ezra* had collected all the Propheſies of *Jeremiah* then extant, he might without any farther Conſideration conclude, that it was written by the Prophet *Zechariah*, after the other Books of *Scripture* had been plac'd in their Order, and ſo he might add it to the End of this Book, where we now find it.

41. After this we have no farther *Scripture* Hiſtory for the Space of three and fifty Years; when the Book of *Eſther* begins, (*c*) in the third Year of the Reign of *Artaxerxes Longimanus*, who is (*d*) there call'd *Ahaſuerus*; who having conquer'd great Difficulties, (*e*) appointed a ſolemn Rejoicing for an hundred and eighty Days in the City of *Shuſhan*. At this Time *Ahaſuerus*, or *Artaxerxes*, being diſoblig'd by his Queen *Vaſhti*, puts her away, and four Years after in the (*f*) ſeventh Year of his Reign, he takes *Eſther* for his Queen. At this Time two of the King's Chamberlains intended probably to have promoted ſome other Perſon to this Dignity, and being diſappointed in their Deſign, could not but expect to be out of Favour; to prevent which, they conſpir'd againſt the Life of the King, and it being diſcover'd by *Mordecai* the Queen's Uncle, they were both executed for the ſame.

Anno 461.

Anno 457.

(*s*) Zech. 9. 3, 4, 5, 6. (*t*) Jer. 25. 15, 19, 20, 21. (*u*) Jer. 47. 1, 2. (*x*) Zeph. 2. 4. (*y*) Prideaux, *Anno* 584. (*z*) Zech. 14. 5. (*a*) 2 Kings 25. 4, 5. Jer. 39. 4, 5, *and* 52. 7, 8. (*b*) *Chap.* 30, 31. (*c*) Eſther 1. 1, 2, 3. (*d*) Eſther 1. 1, 9, 15, *&c.* (*e*) Eſther 1. 3 *to the End.* (*f*) Eſther 2. 16.

42. But tho' the Marriage was deferr'd, yet we may conclude, that *Eſther* was in very great Favour with the King before that; for in the Beginning of this Year (*g*) *Ezra* obtain'd of the King and his ſeven Counſellors a very ample Commiſſion to return to *Jeruſalem*, with all his Nation, who were willing to accompany him thither, that they might reſtore and ſettle the State, reform the Church of the *Jews*, and regulate and govern both according to their own Laws. This extraordinary Favour muſt have been the Effect of ſome extraordinary Intereſt; and there is none which can be gueſs'd at except hers. On the firſt Day of the firſt Month, which anſwers to ſome Day of *March*, (*h*) *Ezra* ſets out from *Babylon* to go to *Jeruſalem*. On the ninth, tenth, and eleventh Days he muſters his Company, and keeps a Faſt at the River (*i*) *Ahava*, that ran to a Town of the ſame Name. This could not be many Days Journey from *Shuſhan*; and as the Name is loſt, ſo we may conjecture, that it was the River *Caprus*, that runs into the *Tigris*, which lay neareſt to him, and where he might ſtay to be join'd by others from *Media*. On the twelfth Day of this Month he (*k*) begins to march; but marching ſlowly, he came not to *Jeruſalem* till the firſt Day of (*l*) the fifth Month, on the fourth Day of which Month he (*m*) delivers out by Weight all the Gold and Silver that he had brought with him for an Offering from the King, and from his Princes, and from the *Iſraelites* in *Babylon*. What the (*n*) King, and his Counſellors, and his Lords offer'd on this Occaſion is not mention'd; but ſuppoſing it came to the Value of 23744 *l.* together with the ſilver Veſſels, which weigh'd an hundred Talents, and the Golden Veſſels of the ſame Weight, and the two Veſſels of fine Copper, as precious as Gold; yet after all, the Offerings of the *Iſraelites* in *Babylon* will appear to be twelve Times as much, as what was offer'd when *Cyrus* granted the Decree 78 Years before. For the Value of that was but 67500 *l.* 10 *s.* as it hath been already mention'd; whereas (*o*) the 650 Talents of Silver amount to 243750 *l.* and the (*p*) 100 Talents of Gold amount to 600000 *l.* which make 843750 *l.* in the whole, and is twelve Times as much as the former Sum, beſide the Exceſs already mention'd. This ſhews, that after their Captivity was ended, the *Jews*, which continu'd in *Babylon*, were in a much more flouriſhing Condition under the Favour of the following Emperors, than they were before; and it is an Argument of GOD's being with them, and proſpering them in this ſtrange Land, according as he had (*q*) before frequently mention'd by his Prophets.

43. There is one Difficulty remaining, which is, that the ſame Emperor is call'd *Artaxerxes* in *Ezra*, and *Ahaſuerus* in *Eſther*, which is an Argument, that he was not the ſame Perſon. To this it may be anſwer'd, That in his own Empire of *Chaldea* he was call'd *Artaxerxes*; but in *Judea* he was call'd *Ahaſuerus*. Accordingly *Ezra*, writing ſome Part of his Book in the *Chaldean* Language, and having Occaſion to tranſlate the original Letter, at large, where his Name was mention'd, was oblig'd to ſpeak of him throughout his whole Book, as he found him there. But the Author of the Book of *Ezra*, writing only in *Hebrew*, and having no Occaſion to mention any ſuch Record, ſpeaks of him only by that Name, by which he was moſt commonly known among the *Jews*.

44. On the (*r*) the tenth Day of the tenth Month of the ſame Year, this King *Ahaſuerus*, or *Artaxerxes*, made *Eſther* his Queen, and makes a great Feaſt, and a Releaſe of ſome Taxes, and gave Gifts to others, that ſo it might be done with the greater Solemnity. This encourages *Ezra* to go on (*s*) with the Reforming of the People, according to the Commiſſion which the King had given him in the former Part of the ſame Year. And tho' there is no Doubt, but he rectify'd many other Abuſes; yet (*t*) the only one recorded is their Marrying of ſtrange Wives contrary to the Law of *Moſes*. He iſſued out a Proclamation for this Purpoſe (*u*) on the twentieth Day of the ninth Month, or in *December*. They began to inquire into it (*x*) about eleven Days after, or the firſt Day of the tenth Month, which took them up three Months Time; ſo that the whole was not finiſh'd till the firſt Day of the firſt Month, or the Spring in the following Year, which concludes the Book of *Ezra*. Anno 456. Anno 456.

45. *Haman* being promoted to the chief Honour at Court, in (*y*) the twelfth Year of this King's Reign, forms a Plot to deſtroy all the *Jews* for the Sake of *Mordecai*, who paid him not ſo great a Reſpect as he intended. For this Purpoſe he calls together his Diviners to find out the moſt lucky Day for Executing the ſame. They meet as he deſir'd Anno 452.

(*g*) Ezra 7. 8. (*h*) Ezra 7. 8, 9. (*i*) Ezra 8. 15, 31. (*k*) Ezra 8. 31. (*l*) Ezra. 7. 8, 9. (*m*) Ezra 8. 24 *to* 31, *and* 33 *to the End.* (*n*) Ezra 8. 25. (*o*) *At* 5 *Shillings for each Ounce*, 12 *Ounces to each Pound, and* 125 *Pounds to each Talent.* (*p*) *At* 4 *Pounds for each Ounce, and the reſt as before.* (*q*) Jer. 24. 4, 5, 6, 7. Jer. 29. 1 *to* 8, *and Verſe* 28. (*r*) Eſther 2. 16. (*s*) Ezra, *Chap.* 7. 8, 9, 10. (*t*) *Chap.* 9 *and* 10. Exod. 23. 32, 33. Deut. 7. 1, 2, 3, 4. (*u*) Ezra 10. 7, 8, 9. (*x*) Ezra 10. 16, 17. (*y*) Eſther 3. 7, *or* 3. 1 *to the End.*

them

them (*z*) in the firſt Month, and caſt Lots for the Time, firſt for each Month, and then for each Day of he Month. Thus (*a*) *the lot was caſt, and the whole diſpoſal thereof was from the* LORD, whoſe Providence determin'd it for the laſt Month of all, and in the mean Time the Service which *Mordecai* did, was diſcover'd; he was advanc'd, *Haman* was executed, and an (*b*) annual Thankſgiving was afterward enjoin'd to be obſerv'd by the *Jews* for ſo great a Deliverance, as it is related in the Book of *Eſther*.

Anno 451.

46 After this *Ezra* proceeds to take Care, that the Law ſhould be read and expounded to all the *Jews*, that they might know their Duty, and practiſe it accordingly, and that Copies thereof ſhould be written out and diſperſed for this Purpoſe; and places thoſe Books, which were receiv'd as of divine Authority, in the moſt proper Method, that they might lie all together, and ſo the better be preſerv'd in future Ages.

47. In the (*c*) twentieth Year of *Artaxerxes*, in the Month *Chiſleu*, which anſwers in Part to our *November* and *December*, *Nehemiah* had an Information by one, who came from *Jeruſalem*, that the whole City lay in a deplorable Condition, that the Walls (*d*) *were broken down, and the gates burnt with fire*. This was a very great Grief to him, and he waited for an Opportunity to lay this Caſe before the King, which he had not till (*e*) the Spring in the Month *Niſan*, or the firſt Month of the *Jewiſh* Year, according to their ſacred Account. At this Time he was the King's Cup-bearer, and a great Favourite with him; ſo that when he deliver'd the Cup into the King's Hand, he laid hold on that Opportunity, and obtain'd (*f*) a Commiſſion to go thither, and take Care of all the Repairs. This *Daniel* calls (*g*) *the going forth of the commandment to reſtore and to build Jeruſalem*, and from hence he dates the Beginning of his *ſeventy Weeks*, relating to the MESSIAH. The King ask'd him, (*h*) How long he would be abſent? And he fix'd a ſet Time for his Return. This Commiſſion (*i*) was dated in the Month *Niſan*, or the firſt of the *Jewiſh* Months, which was in the Spring of the Year. It was about four Months before he could ſettle every one to his Work, which they afterward follow'd with ſuch Expedition, that the (*k*) Wall was put in a Poſture of Defence in the Space of two and fifty Days, or more particularly on the twenty fifth Day of the Month *Elul*, which

Anno 445.

anſwers to the Beginning of our *September*. At this Time he regulates the Abuſe concerning the Exacting of Uſury from their poor Brethren, (*l*) contrary to their Law, he ſettles their Genealogies, takes Care that the Law ſhould be read diſtinctly to the People, in Purſuance of which they obſerv'd the Feaſt of Tabernacles in the following Month according to Order. After this they obſerve a ſolemn Faſt, and make a Confeſſion of GOD's Goodneſs to them, and their Ingratitude to him, and enter into a ſolemn Covenant to ſerve him better for the Time to come, to which the chief of them both ſign'd and ſeal'd. And that *Jeruſalem* might not be deſtitute of Inhabitants, they choſe out every tenth Man by Lot to dwell there, whilſt the reſt took Care to manure the Country. All which is contain'd in the eleven firſt Chapters of the Book of *Nehemiah*, which plainly appears to be written by himſelf. After this they (*m*) make a ſolemn Proceſſion upon the Walls of *Jeruſalem*, to teſtify their Joy, that they were ſo ſoon and ſo compleatly finiſh'd, and *Nehemiah* ſettl'd the Prieſts and *Levites* in their Order, to perform the daily Service of the Temple for the future.

48. What Day of the Year this Commiſſion was granted to *Nehemiah* is no where expreſs'd, and therefore we may ſuppoſe it to have been on or about the twenty firſt Day of *April*, according to the *Julian* Year, as the learned Biſhop of *Worceſter* hath plac'd it, or rather ſome Time later. Whatever Decree was made by the (*n*) Emperor of the *Medes* and *Perſians* was unalterable, and therefore they would do nothing haſtily. Beſides, this Court was generally ſlow in its Proceedings. *Ahaſuerus* (*o*) rul'd over an hundred and ſeven and twenty Provinces, even from *India* to *Ethiopia*; and therefore he had a Multiplicity of Buſineſs, and a Multiplicity of Hands, thro which any Buneſs was to go after his Directions, before it came to him for his Hand and Seal. And how dilatory their Proceedings were, may be gueſs'd at by this ſingle Inſtance, that tho' *Nehemiah* (*p*) heard of the Deſolation of *Jeruſalem* in the Month *Chiſleu*, or the ninth Month; yet it was (*q*) the firſt Month of the following Year, or *Niſan*, that is, four Months Diſtance, before he could ſo much as ſpeak to the King about it. Beſides, we may conclude, that when *Nehemiah* had the Decree or *Commandment* granted him *to reſtore and to build Jeruſalem*, he would loſe no Time to go thither; and as he had a ſet Time fix'd for his Return, ſo he

(*z*) Eſther 3. 7. (*a*) Prov. 16. 33. (*b*) Eſther 9. 20, 21, 22. (*c*) Nehem. 2. 1. (*d*) Nehem. *Chap.* 1. (*e*) Nehem. *Chap.* 2. 1 *to* 9. (*f*) *Ibid.* (*g*) Dan. 9. 25. (*h*) Nehem. 2. 6. (*i*) Nehem. 2. 1. (*k*) Nehem. 6. 15. (*l*) Exod. 22. 25. Levit. 25. 36, 37. Deut. 23. 19, 20. (*m*) Nehem. 12. 27 *to* 44. (*n*) Eſther 1. 19, *and* 8. 8. Dan. 6. 8. (*o*) Eſther 1. 1. (*p*) Nehem. 1. 1, 2, 3. (*q*) Nehem. 2. 1.

would

would go thither with all Expedition; and as he had only (*q*) *Captains of the army, and horſemen* with him, who could be ready at a Day's Warning, and make long Marches, ſo he might have gone from *Babylon* to *Jeruſalem* in the Space of thirty Week Days, at the Rate of 23 Miles in a Day, the Diſtance being not above 690 Miles in all. We may alſo ſuppoſe, that as ſoon as he came thither, and produc'd his Commiſſion, the *Jews* would immediately begin to build. Now as the Wall was *finiſhed* on (*r*) *the twenty fifth Day of the Month Elul*, or the ſixth Month, *in two and fifty days*; ſo it was begun on the third Day of the Month *Ab*, or the fifth Month. And therefore ſince the Month *Niſan* in this Year ended on the fourteenth Day of *April*, and it is uncertain on what Day of the Month *Nehemiah* ſpoke to the King; ſo we cannot allow leſs than a Weeks Time from the End of the Month to the Date of the Commiſſion, becauſe in ſuch a Caſe *Nehemiah* would have been at *Jeruſalem*, and the *Jews* would have began to build the Walls before the Time expreſly mention'd. For the Finding out the Day on which the Month *Niſan* began on this Year, and conſequently when it ended, we may conclude, that the *Jews* being now return'd from *Babylon*, and being acquainted with the common *Aſtronomical* Methods us'd in that Country, might from thence bring the Length of the Months ſince in Uſe among them; that is, for the firſt Month to conſiſt of thirty Days, and the next of nine and twenty, and ſo ſucceſſively to the End of the Year. And the Year conſiſting in this Manner of *Lunar* Months, they began it from the firſt Appearance of that *Moon* after Sun-ſet, whoſe Full happen'd immediately after the *Autumnal Equinox*. From hence the *Chaldeans* computed it, before the *Æra* of *Nabonaſſar* was in Uſe. From hence the *Jews* computed it ever ſince the Time of *Rabbi Hiliel* about the Year of CHRIST 358 to this Time, who brought in no new Method for the civil Year, but only improv'd the old; and therefore *Nehemiah* being now in *Babylon*, might compute from the *Babyloniſh* antient Method; or if he reckon'd from an Obſervation in the following Spring, it would only make the Month to begin about two Days ſooner at the moſt. Now before the Date of this Commiſſion the Sun came to the *Autumnal Equinox* on the twenty ninth Day of *September* according to the *Julian* Account. The Moon, which began the Year, chang'd on the 17th Day of *September*, about Midnight, in the Longitude of *Jeruſalem*. At this Time the Moon being ſlow in Motion, in *ſwift deſcending* Signs, and having a great *South Latitude*, could not be ſeen on the nineteenth Day in the Evening, as appears by the following *Calculation*. The firſt Evening of her Viſibility was therefore *September* 20; ſo that the firſt Day of their civil Year was *September* 21, and the firſt Day of the Month *Niſan*, in the following Year, being *Biſſextile*, happen'd on the ſixteenth Day of *March*. In this famous Year it is alſo remarkable, that the Year of the *Julian Period* being 4269, the Number for the *Cycle* of the Sun was 13, and conſequently the *Dominical Letter* for that Part of the Year was *E*. This ſhews that the ſixteenth Day of *March*, or the Day of the new *Month*, on which their ſacred Year did certainly begin, was upon a *Sunday*, even on that Day of the Week, on which our LORD roſe from the Dead, and conſecrated it as a *Sabbath* to be obſerv'd by *Chriſtians*. And thus the Rejoicing at this *New Moon*, which preceded the Commiſſion of *Nehemiah* to reſtore and to build *Jeruſalem*, may put us in Mind of the great Cauſe which we have to rejoice for the *New Covenant*, that GOD hath confirm'd to us on the ſame Day of the Week; whereby we are reconcil'd to him, and reſtor'd to greater Privileges than thoſe which we had loſt, eſpecially as we are Members of the *New Jeruſalem, which is from above*, and *is the mother of us all.*

An Epitome of the whole Calculation follows.

	d.	m.
Longit. of *Jeruſalem* from *London* Eaſtward	37	30
Latitude	31	50

	D.	H.	m.	″.
Sun ſets *Anno ante* CHRISTUM 445, *September*	19	06	09	20
Time of Viſibility	00	00	48	00
Apparent Time	19	06	57	20
Equation of *Anomaly* 3d. 15m. ſubſtract	00	00	07	27
Remainder	19	06	50	07
Equation of ♍ 20 ſubſtract	00	00	03	38
Remainder	19	06	53	45
Refraction add	00	00	02	00
Equal Time of Setting	19	06	55	45

	s.	d.	m.	″.
Sun's true Place	♍	20	33	20
Moon's true Place	♑	12	41	12
Diſtance from *Apogæum*	1	00	22	32
Latitude South	0	03	42	53
Sun's Declination North	0	03	45	
Sun's Right Aſcenſion		171	19	
Sun's Aſcenſional Difference	0	02	20	
Sun's Oblique Deſcenſion		173	39	

(*q*) Neh. 2. 9. (*r*) Neh. 6. 15.

Moon's

	d.	m.
Moon's Declination	08	27
Moon's Right Aſcenſion	190	18
Moon's Aſcenſional Difference	05	18
Moon's Oblique Deſcenſion	185	00
Difference of Oblique Deſcenſion between Sun and Moon	11	21

which being leſs than twelve Degrees on the Equinoctial, or forty eight Minutes of Time allow'd for Viſibility, ſhews, that the Moon could not be ſeen that Evening at her Setting, eſpecially being ſo near her *Apogæum*.

	Number of Days.
Tiſri 1, or *Sept.* 21.	264
To *Niſan* 1, add	177
Total is	441
Year ſubſtract	365
Remainder *March* 16. *Biſſext.*	076
To *Elul* 25	172
Sept. 4. *Biſſext.*	248

According to this Computation, their Work was finiſh'd on *Thurſday* the fourth Day of *September*; ſo that on the Day following they prepar'd for their *Sabbath*, or Day of Reſt, which could not but be obſerv'd at that Time with the utmoſt Solemnity.

49. How long *Nehemiah* had Leave to be abſent, is no where expreſly ſaid. It is evident, that all theſe things were done in the ſame Year, and ſo the Months, in which they were ſaid to be done, do exactly follow each other. This makes it probable, that the *Time*, or זמן, here mention'd, being a *Chaldean* Word, implies the antient Space of a *Chaldean* Time, or 360 Days. And accordingly he might ſet out from *Jeruſalem* in the Winter, and ſo return to *Babylon* in the Spring, according to the Space of 360 Days, or *Time* appointed. Anno 443.

50. During the Abſence of *Nehemiah*, there were (*s*) great Abuſes committed in the Temple, in Permitting of Strangers of other Nations, and particularly *Tobijah* an *Ammonite*, who was (*t*) always their Enemy, to lodge there. All this was occaſion'd by the *Jews* marrying with Women of other Nations, before they turn'd Proſelytes, and were obliged to obſerve the Law of *Moſes*; and this was (*u*) look'd upon to be (*x*) contrary to their Law. *Nehemiah* hearing of this, obtain'd Leave again of (*y*) *Artaxerxes* in the thirty ſecond Year of his Reign, to come into *Judæa*; and there being no ſet Time for his Return, we may ſuppoſe, that he then reſign'd his Office at Court, and ſpent the reſt of his Days at *Jeruſalem*, where (*z*) we find him very zealous in Reforming all Abuſes, particularly Ordering all the Chambers of the Temple to be cleans'd, Appointing the *Prieſts* and *Levites* in their Offices, and Taking Care, that their Revenues ſhould be particularly paid them. He gives a more ſtrict Charge for the better Obſerving of the *Sabbath*, and rectifies their Marriages with ſtrange Women, and ſo he continues promoting the Glory of GOD, and the Welfare of that Nation. Anno 432.

51. About this Time liv'd the Prophet *Malachi*. It is certain, that he was the laſt of all the Prophets of the Old Teſtament, and that the Temple was all finiſh'd, and every thing relating to it was reſtor'd before he propheſy'd. He ſpeaks (*a*) of the Altar, the (*b*) Sacrifices, and (*c*) the Table of the LORD, as in his Time, and tells them for their Encouragement, that (*d*) the LORD, or the MESSIAH, *whom* they did *ſeek* or expect, ſhould *ſuddenly come to his temple*; in this agreeing with the Prophet *Haggai*, but only placing it at a nearer Diſtance. Neither doth he charge the *Jews* with Neglecting to build the Temple, or encourage them to go on in it, as *Haggai* and *Zechariah* did, but he only blames their Neglecting what did belong to the true Worſhip of GOD in it, ſince it was built. It is certain, that he liv'd in the Times of Corruption, the Beginning of which is mention'd by *Nehemiah*. Both (*e*) *Ezra* and (*f*) *Nehemiah* complain much of the *Jews* marrying with ſtrange Wives, and expreſs what they did to prevent it. The Prophet *Malachi* ſpeaks (*g*) fully againſt this, and to prevent it, he declares (*h*) againſt Polygamy, and (*i*) Putting away their Wives for every Cauſe, almoſt in the ſame Language with our SAVIOUR in (*k*) the Goſpel. *Nehemiah* (*l*) obſerv'd, that the Portions of the *Levites* had not been given them, and he contended with the Rulers about it, and made Treaſurers over the Stores to regulate this Abuſe. The Prophet *Malachi* taxes the *Jews*, that (*m*) they *had robbed* GOD *in tythes and offerings*; and to prevent it, he orders them to *bring all* their *tythes into the ſtore-houſe*. *Nehemiah* (*n*) redreſſeth the Profanation of the *Sabbath*, and when that was done, the Prophet *Malachi* (*o*) reproves their Unwillingneſs to perform their Duties. *Ezra* the Anno 424.

(*s*) Nehem. *Chap.* 13. (*t*) Nehem. 2. 10 *and* 19. Nehem. 4. 3 *and* 7. Nehem. *Chap.* 6. *throughout.* (*u*) Maimonides *in* Iſſure Biah. (*x*) Deut. 7. 1, 2, 3, 4. (*y*) Nehem. 13. 6. (*z*) Nehem. 13. 6 *to the End.* (*a*) Mal. 1. 7, *and* 2. 13. (*b*) Mal. 1. 8, 14. (*c*) Mal. 1. 12. (*d*) Mal. 3. 1. (*e*) Ezra *Chap.* 9 *and* 10. (*f*) Nehem. 13. 23 *to the End.* (*g*) Mal. 2. 11. (*h*) Mal. 2. 14, 15. (*i*) Mal. 2. 16. (*k*) Matth. 5. 31, 32. Matth. 19. 3 *to* 10. Mark 10. 2 *to* 13. Luke 16. 18. (*l*) Nehem. 13. 10 *to* 15, *and* Neh. 12. 44. (*m*) Mal. 3. 8, 9, 10. (*n*) Nehem. 13. 15 *to* 23. (*o*) Mal. 1. 13.

Prieſt, and *Nehemiah*, (*o*) bring the People into a ſtrict Covenant with GOD, and (*p*) the Prophet *Malachi* reproves them for their *Corrupting* this Covenant of *Levi*; and therefore he could not utter his Propheſy many Years after this Time. He concludes with (*q*) Turning them to the Study of *Moſes* and the Old Teſtament, that they might not expect any new Revelations, and (*r*) ſpeaks of *Elijah* the Prophet, or (*s*) *John* the *Baptiſt*, and that he ſhould come immediately before that *great and dreadful* Time of CHRIST's Appearing in the Fleſh, and before he ſhould ſmite the Land of *Canaan* with a Curſe, and *take away both their place and nation*. Before his Departure out of the World, the *Spirit* of Propheſy departed alſo, and was a Stranger among the *Jews* until the Publication, that (*t*) *the kingdom of* GOD *was at hand*, or the MESSIAS was born among them. This is a plain Evidence, that the *Apocryphal* Books, which were written in the Times between, were not written by *divine Inſpiration*, like the other *Scriptures*, and therefore need not to be conſider'd at this Time.

52. There is indeed one Part of (*u*) *Nehemiah*, which ſeems to be of a much later Date, becauſe therein is twice Mention made of (*x*) *Jaddua* the *High Prieſt*, who met *Alexander the Great* when he came to *Jeruſalem*. It is plain that *Nehemiah* could not live ſo long as this; ſince from the Time that he had his Commiſſion to repair *Jeruſalem*, in the twentieth Year of *Artaxerxes*, when he could not but be of a conſiderable Age, to the firſt Year when *Jaddua* was High Prieſt, was 104 Years. It is juſtly ſuppos'd therefore by (*y*) others, that this was inſerted into the Book of *Nehemiah* by *Simon* the High Prieſt, who was the Son of *Onias*, and was ſirnam'd *the Juſt*, and of whom the Author of (*z*) *Eccleſiaſticus* gives us an excellent and a deſerved Character. The Interruption which is made thereby, in the Senſe and Connexion of that Book, doth plainly ſhew it. And it may be farther confirm'd by (*a*) the laſt Verſe thereof, in which the Author having reckon'd up ſeveral Names, adds theſe Words, *Theſe were in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah the governour, and of Ezra the prieſt, the ſcribe*. It would be ſtrange for *Nehemiah* to write of himſelf in this Manner, and implies him to be as certainly dead, as the reſt were in the Days of *Jaddua* the *High Prieſt*, or the Time when this was wrote. The whole is of no great Moment, containing only a Catalogue of the Prieſts and *Levites*, which came up from *Babylon* with *Zerubbabel*, as alſo the Succeſſion of the *High Prieſts*, and the chief of the *Levites*. It ſeems to be inſerted by *Simon*, that he might have an Opportunity of Recording the Names of the *High Prieſts* from the Return out of *Babylon*, to the Time of his own Grandfather, and thought moſt proper to inſert them here, after the Catalogue of the principal Men, who were choſen by Lot to dwell at *Jeruſalem*.

Anno 444. 340.

53. As for Simon the High Prieſt, the Story is thus: He (*b*) was the Preſident of the *Great Synagogue*, which reſided at *Jeruſalem*, and conſiſted of an hundred and twenty Elders, who ſucceeding ſome after others in a continual Series from the Return of the *Jews* out of *Babylon* to this Time, labour'd in the Reſtoring of the *Jewiſh* Church and State in that Country; and in order to this, the *Holy Scriptures* being the Rule, by which they were to walk, their chief Care and Study was to make a true Collection of the *Scriptures*, and publiſh them accurately to the People. *Ezra* and the Men of the great Synagogue, who liv'd in his Time, completed it till then. The Books, which were afterward added, were the two *Books* of *Chronicles*, *Ezra*, *Nehemiah*, *Eſther* and *Malachi*. It is plain, that theſe could not be put into the Canon by *Ezra*; for four of theſe Books (that is, the two Books of *Chronicles*, and the Books of *Ezra* and *Eſther*) are ſuppos'd to be written by himſelf. The Book of *Nehemiah* was written after his Time, and ſo moſt likely was the Book of *Malachi* alſo. So that a later Date muſt be aſſign'd for their Inſertion into the *Canon*, and none is more likely than that of *Simon* the Juſt, who is ſaid to be the laſt of the Men of the great Synagogue, and ſo might ſettle theſe ſacred Books in the ſame Order that we find them in our *Hebrew Bibles*. And tho' the *Spirit* of Propheſy, as it related to future Events, or immediate Revelations was now ceas'd; yet in a bare Collection of Names he might be ſo aſſiſted, as to make no Miſtake, and likewiſe be directed to inſert them, where they are. For we may ſafely conclude, that he being ſo pious and good a Man, would never have done it, without a ſufficient Warrant for ſuch a Purpoſe.

(*o*) Ezra 10. 3, 4, 5. Neh. *Chap.* 10. (*p*) Mal. 2. 8. (*q*) Mal. 4. 4. (*r*) Mal. 3. 1, *and* 4, 5, 6. (*s*) Matth. 11. 11 *to* 15. Matth. 17. 10 *to* 14. Mark 9. 11, 12, 13. (*t*) Matth. 3. 1, 2, 3. Mark 1. 2, 3, 4. Luke 3. 1 *to* 7. (*u*) Neh. 12. 1 *to* 27. (*x*) *Verſe* 11 *and* 22. (*y*) Prideaux, *Anno* 292. (*z*) Eccluſ. 50. 1 *to* 22. (*a*) Neh. 12, 26. (*b*) Prideaux, *Anno* 292.

TABLE

TABLE *the Forty ſeventh.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year of *Jubilee.*	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture.
3423	585	4128	18 18	124 5	*Ezekiel* propheſies, *Chap.* 33. 21 *to the End,* and again *Chap.* 32. 1 *to* 17, and again *Chap.* 32. 17 *to the End.* The *Jews* in *Egypt* fall off to Idolatry, and *Jeremiah* propheſies againſt them, *Chap.* 44. *Nebuchadnezzar* makes the Golden Image, *Dan. Chap.* 3.
3424	584	4129	18 19	124 6	*Ezekiel* propheſies, *Chap.* 34, 35, 36, 37, 38, 39.
3425	583	4130	18 20	125 0	The hundred and twenty fifth *Sabbatical* Year. The laſt Captivity of *Judah, Jer.* 52. 30.
3432	576	4137	18 27	126 0	The hundred and twenty ſixth *Sabbatical* Year.
3435	573	4140	18 30	126 3	The Prophet *Ezekiel* hath his Viſions, *Chap.* 40 *to the End.*
3436	572	4141	18 31	126 4	*Nebuchadnezzar* conquers *Tyre. Ezekiel* propheſies, *Chap.* 29. 17 *to the End.*
3437	571	4142	18 32	126 5	*Nebuchadnezzar* conquers *Egypt, Ezek.* 29. 19, 20.
3439	569	4144	18 34	127 0	The hundred and twenty ſeventh *Sabbatical* Year. *Nebuchadnezzar* dreams of the great Tree, *Dan.* 4. 1 *to* 28.
3440	568	4145	18 35	127 1	*Nebuchadnezzar* is diſorder'd in his Senſes, *Dan.* 4. 28 *to* 34. The *Edomites* are driven out of their Country, inhabit the South of *Judea,* and never return any more, *Mal.* 1. 3, 4, 5. Prideaux, *Anno* 740, *and* 165.
3446	562	4151	18 41	128 0	The hundred and twenty eighth *Sabbatical* Year.
3447	561	4152	18 42	128 1	*Nebuchadnezzar* recovers his Senſes, *Dan.* 4. 16, 25, *and* 34 *to the End.*
3448	560	4153	18 43	128 2	*Nebuchadnezzar* dies, and *Evil-merodach* ſucceeds him, who is kind to *Jehoiachin* King of *Judah,* 2 *Kings* 25. 27 *to the End.*
3449	559	4154	18 44	128 3	*Jehoiachin* dies, 2 *Kings* 25. 30. *Evil-merodach* dies, and is ſucceeded by *Nerigliſſar.*
3453	555	4158	18 48	129 0	The hundred and twenty ninth *Sabbatical* Year.
3455	553	4160	19 0	129 2	The nineteenth Year of *Jubilee.*
3455	553	4160	19 0	129 2	*Nerigliſſar* dies, and *Belſhazzar* ſucceeds him. *Daniel* hath the Viſion of the four Monarchies, *Chap.* 7.
3457	551	4162	19 2	129 4	*Daniel* hath the Viſion of the Deſtruction of the *Perſian* Monarchy by the *Grecians, Chap.* 8.
3460	548	4165	19 5	130 0	The hundred and thirtieth *Sabbatical* Year.
3467	541	4172	19 12	131 0	The hundred and thirty firſt *Sabbatical* Year.
3471	537	4176	19 16	131 4	*Belſhazzar*'s impious Feaſt. He is ſlain, and the *Medes* and *Perſians* obtain the Kingdom, *Dan. Chap.* 5. This is 70 Years current from the firſt Invaſion of *Judea* by *Nebuchadnezzar,* and ſo long hath *Babylon* been the Lady of the Kingdoms, *Iſai.* 47. 5. *Jer.* 27. 6, 7. *Jer.* 25. 11, 12. *Cyrus* by Draining the River, and thereby Overflowing the Country, caus'd the Propheſy of *Iſaiah* to be fulfill'd, *Chap.* 14. 21, 22, 23. and *Jer.* 51. 41, 42, 43. *Iſai.* 13. 17, 18, 19, and 21. 1, 2, 9. *Jer.* 50. 38, 39, 40, 41. *Jer.* 51. 11, 12, 13, 14, 27, 28, 29, 30, 36, 37, 38, 39.
3472	536	4177	19 17	131 5	*Daniel* is deliver'd from the Den of Lions, *Chap.* 6. and hath the Viſion of the ſeventy Weeks, *Chap.* 9.
3473	535	4178	19 18	131 6	*Darius* dying, *Cyrus* is made ſole Emperor of *Perſia,* and iſſues out a Proclamation for the Rebuilding of the Temple, 2 *Chron.* 36. 22, 23. *Ezra* 1. 1 *to* 5. The Altar is ſet up, *Ezra* 3. 1 *to* 7.
3474	534	4179	19 19	132 0	The hundred and thirty ſecond *Sabbatical* Year. The Foundation of the Temple is laid, *Ezra* 3. 8 *to the End.*
3475	533	4180	19 20	132 1	The *Samaritans* endeavour to hinder the Building, *Ezra* 4. 1, 2, 3, 4, 5. *Dan.* 10. 1. Upon this, *Daniel* gives himſelf to Faſting and Prayer, and hath other Viſions, *Chap.* 10, 11, 12.
3480	528	4185	19 25	132 6	*Ahaſuerus* ſucceeds *Cyrus,* and is exaſperated againſt the Building, *Ezra* 4. 6.
3481	527	4186	19 26	133 0	The hundred and thirty third *Sabbatical* Year.
3487	521	4192	19 32	133 6	*Artaxerxes* the *Magian* ſucceeds *Ahaſuerus,* and is exaſperated againſt the Building of the Temple, *Ezra* 4. 7 *to the End.*
3488	520	4193	19 33	134 0	The hundred and thirty fourth *Sabbatical* Year. *Artaxerxes* dies, and *Darius Hyſtaſpes* ſucceeds him.

The

A Continuation of TABLE *the Forty ſeventh.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year of *Jubilee.*	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture.
3489	519	4194	19 34	134 1	The Prophet *Haggai* encourages the *Jews* to build the Temple, *Ezra* 4. 24, *and* 5. 1. *Haggai*, *Chap.* 1, *and* 2. 1 *to* 10. *Zechariah* alſo propheſies, *Chap.* 1. 1 *to* 7. The *Jews* begin to lay the Foundation, and *Haggai* propheſies twice, on the four and twentieth Day of the ninth Month, *Hag.* 2. 10 *to the End.*
3490	518	4195	19 35	134 2	The Enemies of the *Jews* endeavour to hinder them from Building, *Ezra* 5. 3 *to the End.* *Zechariah* propheſies, *Chap.* 1. 7, *to Chap.* 6. 9.
3491	517	4196	19 36	134 3	*Darius* finds the Decree of *Cyrus*, and confirms it, *Ezra* 6. 1 *to* 13. Thus *Jeruſalem*'s Captivity began in the fourth Year of *Jehoiakim*, and ended in the firſt Year of *Cyrus*, when he made his Decree at 70 Years Diſtance. And 18 Years after their Captivity was completed in the eleventh Year of *Zedekiah*; and the Decree of *Cyrus* was completed by the Confirmation of it by *Darius*, at the ſame Diſtance of ſeventy Years. The *Jews* in *Babylon* ſend to enquire, whether they ſhall obſerve their antient Faſts any longer? *Zech.* 7. 1, 2, 3. and are anſwer'd, *Zech.* 7. 4, 5, 6, 7, and *Zech.* 8. 18 *to the End.*
3492	516	4197	19 37	134 4	The *Babylonians* revolt from *Darius Hyſtaſpes.* The *Jews* warn'd by *Zechariah*, *Chap.* 2. 6, 7, 9, depart from *Babylon.* The Beſieged kill all the Women, that they may hold out the longer, as foretold, *Iſai.* 47. 8, 9.
3493	515	4198	19 38	134 5	*Babylon* is taken 70 Years after the complete Deſolation of *Judah*, and then declines, until it was utterly deſolate, as foretold, *Jer.* 25. 12, 13. *Prideaux*, *Anno* 518, and 516. It was no longer the Metropolis of *Chaldea*, *Iſai.* 47. 5. Her Walls, which before were 250 Cubits high, are now levell'd to 50 Cubits, as foretold, *Jer.* 50, 15, *and* 51. 44, 58. *Prideaux*, *ibid.* and *Anno* 570.
3494	514	4199	19 39	134 6	The Temple is finiſh'd, and the Dedication obſerv'd, *Ezra* 6. 14 *to the End.* *Zechariah* propheſies, *Chap.* 8. For his ſix laſt Chapters ſee *Anno Zedekiæ* 4.
3495	513	4200	19 42	135 0	The hundred and thirty fifth *Sabbatical* Year.
3502	506	4207	19 47	136 0	The hundred and thirty ſixth *Sabbatical* Year.
3505	503	4210	20 0	136 3	The twentieth Year of *Jubilee.*
3506	502	4211	20 1	136 4	*Darius* reſtores *Tyre* to its antient Privileges, as foretold, *Iſai.* 23. 15, 16, 17.
3509	499	4214	20 4	137 0	The hundred and thirty ſeventh *Sabbatical* Year.
3516	492	4221	20 11	138 0	The hundred and thirty eighth *Sabbatical* Year.
3523	485	4228	20 18	139 0	The hundred and thirty ninth *Sabbatical* Year.
3528	480	4233	20 23	139 5	*Xerxes* begins the famous *Grecian* War, as foretold, *Dan.* 11. 2.
3530	478	4235	20 25	140 0	The hundred and fortieth *Sabbatical* Year.
3531	477	4236	20 26	140 1	*Xerxes* deſtroys all the Idols in *Babylon*, as foretold, *Iſai.* 21. 9, *and* 46. 1, 2. *Jer.* 50. 2, 3, *and* 51. 44, 47, 48, 52, 53.
3537	471	4242	20 32	141 0	The hundred and forty firſt *Sabbatical* Year.
3544	464	4249	20 39	142 0	The hundred and forty ſecond *Sabbatical* Year.
3547	461	4252	20 42	142 3	*Artaxerxes*, or *Ahaſuerus*, puts away his Queen *Vaſhti*, *Eſth.* 1. 3, *and throughout.*
3551	457	4256	20 46	143 0	The hundred and forty third *Sabbatical* Year. *Eſther* is in Favour, *Eſth.* 2. 1 *to* 16. *Mordecai* diſcovers the Treaſon, *Eſth.* 2. 21, 22, 23. *Ezra* hath a Commiſſion to rectify all Matters at *Jeruſalem*, *Ezra Chap.* 7 *and* 8.
3552	456	4257	20 47	143 1	*Ahaſuerus* is married to *Eſther*, *Eſth.* 2. 15 *to* 21. *Ezra* reforms Abuſes in *Jeruſalem*, *Ezra Chap.* 9 *and* 10.
3555	453	4260	21 0	143 4	The twenty firſt Year of *Jubilee.*
3556	452	4261	21 1	143 5	*Haman* is advanc'd, *Eſth. Chap.* 3. contrives the Deſtruction of the *Jews*, and is executed, *Eſth. Chap.* 4, 5, 6, 7.
3557	451	4262	21 2	143 6	A Thankſgiving is enjoin'd and obſerv'd for the ſame, *Eſth. Chap.* 8, 9, 10.
3558	450	4263	21 3	144 0	The hundred and forty fourth *Sabbatical* Year.
3563	445	4268	21 8	144 5	*Nehemiah* is inform'd of the deplorable State of *Jeruſalem.*

A Continuation of TABLE *the Forty ſeventh.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year of *Jubilee.*	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture.
3564	444	4269	21 9	144 6	*Nehemiah* hath a Commiſſion from *Artaxerxes* to repair *Jeruſalem*, about the twenty firſt Day of *April*, from whence *Daniel*'s ſeventy Weeks muſt be computed, or perhaps ſome Days later from the ſame, *Nehem. Chap.* 2. 1, *to* 12. 1.
3565	443	4270	21 10	145 0	The hundred and forty fifth *Sabbatical* Year. *Nehemiah* returns again to *Perſia*, *Nehem.* 2. 6.
3571	437	4276	21 16	145 6	The firſt of *Daniel*'s ſeventy Weeks ends about *March* 15.
3572	436	4277	21 17	146 0	The hundred and forty ſixth *Sabbatical* Year.
3576	432	4281	21 21	146 4	*Nehemiah* returns again to *Jeruſalem*, *Nehem.* 13. 6.
3578	430	4283	21 23	146 6	The ſecond of *Daniel*'s Weeks ends about *February* 6.
3579	429	4284	21 24	147 0	The hundred and forty ſeventh *Sabbatical* Year.
3584	424	4289	21 29	147 5	The third of *Daniel*'s ſeventy Weeks ends about *December* 31. *Malachi* propheſies about this Time.
3586	422	4291	21 31	148 0	The hundred and forty eighth *Sabbatical* Year.
3591	417	4296	21 36	148 5	The fourth of *Daniel*'s ſeventy Weeks ends about *November* 25
3593	415	4298	21 38	149 0	The hundred and forty ninth *Sabbatical* Year.
3598	410	4303	21 43	149 5	The fifth of *Daniel*'s ſeventy Weeks ends about *October* 19.
3600	408	4305	21 45	150 0	The hundred and fiftieth *Sabbatical* Year.
3605	403	4310	22 0	150 5	The twenty ſecond Year of *Jubilee*.
3605	403	4310	22 5	150 5	The ſixth of *Daniel*'s ſeventy Weeks ends about *September* 12.
3607	401	4312	22 2	151 0	The hundred and fifty firſt *Sabbatical* Year.
3612	396	4317	22 7	151 5	The ſeventh of *Daniel*'s ſeventy Weeks ends about *Auguſt* 6. By this Time not only the Walls of *Jeruſalem*, but alſo the Streets are fully built, and in a flouriſhing Condition, according to *Dan.* 7. 25. *See* Marſhall's *Treatiſe on theſe Weeks*, Page 144.
3614	394	4319	22 9	152 0	The hundred and fifty ſecond *Sabbatical* Year.
3619	389	4324	22 14	152 5	The eighth of *Daniel*'s ſeventy Weeks ends about *July* 1.
3621	387	4326	22 16	153 0	The hundred and fifty third *Sabbatical* Year.
3626	382	4331	22 21	153 5	The ninth of *Daniel*'s ſeventy Weeks ends about *May* 25.
3628	380	4333	22 23	154 0	The hundred and fifty fourth *Sabbatical* Year.
3633	375	4338	22 28	154 5	The tenth of *Daniel*'s ſeventy Weeks ends about *April* 18.
3635	373	4340	22 30	155 0	The hundred and fifty fifth *Sabbatical* Year.
3640	368	4345	22 35	155 5	The eleventh of *Daniel*'s ſeventy Weeks ends about *March* 12.
3642	366	4347	22 37	156 0	The hundred and fifty ſixth *Sabbatical* Year.
3647	361	4352	22 42	156 5	The twelfth of *Daniel*'s ſeventy Weeks ends about *February* 4.
3649	359	4354	22 44	157 0	The hundred and fifty ſeventh *Sabbatical* Year.
3653	355	4358	22 48	157 4	The thirteenth of *Daniel*'s ſeventy Weeks ends about *December* 30.
3655	353	4360	23 0	157 6	The twenty third Year of *Jubilee*.
3656	352	4361	23 1	158 0	The hundred and fifty eighth *Sabbatical* Year.
3659	349	4364	23 4	158 3	*Nectanebus* is expell'd *Egypt*, and the *Egyptians* are ever after that govern'd by Strangers, as foretold, *Ezek.* 29. 13, 14, 15, 16. *Prideaux*, *Anno* 589, and 350.
3660	348	4365	23 5	158 4	The fourteenth of *Daniel*'s ſeventy Weeks ends about *November* 22.
3663	345	4368	23 8	159 0	The hundred and fifty ninth *Sabbatical* Year.
3667	341	4372	23 12	159 4	The fifteenth of *Daniel*'s ſeventy Weeks ends about *October* 17.
3668	340	4373	23 13	159 5	*Jaddua* is made High Prieſt, who is mention'd, *Nehemiah* 12. 11, 22. *Prideaux*, *Anno* 342.
3670	338	4375	23 15	160 0	The hundred and ſixtieth *Sabbatical* Year.
3674	334	4379	23 19	160 4	The ſixteenth of *Daniel*'s Weeks ends about *September* 10.
3677	331	4382	23 22	161 0	The hundred and ſixty firſt *Sabbatical* Year. *Alexander* conquer'd the City of *New Tyre*, which ſtood upon the Iſland, as foretold, *Iſai.* 23. 1, 2, 3, 4, 11, 13, 14. *Ezekiel* 26. 5, 17, and 27, 2, 4, 25, 27, 29, 33, 34, and 28. 2, 8. *Prideaux*, *Anno* 332.
3681	327	4386	23 26	161 4	The ſeventeenth of *Daniel*'s Weeks ends about *Auguſt* 4.
3684	324	4389	23 29	162 0	The hundred and ſixty ſecond *Sabbatical* Year.

A Continuation of TABLE *the Forty ſeventh.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year of *Jubilee.*	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture.
3688	320	4393	23 33	162 4	The eighteenth of *Daniel*'s Weeks ends about *June* 28.
3691	317	4396	23 36	163 0	The hundred and ſixty third *Sabbatical* Year.
3695	313	4400	23 40	163 4	The nineteenth of *Daniel*'s ſeventy Weeks ends about *May* 23.
3698	310	4403	23 43	164 0	The hundred and ſixty fourth *Sabbatical* Year.
3702	306	4407	23 47	164 4	The twentieth of *Daniel*'s ſeventy Weeks ends about *April* 16.
3705	303	4410	24 0	165 0	The twenty fourth Year of *Jubilee.*
3705	303	4410	24 0	165 0	The hundred and ſixty fifth *Sabbatical* Year.
3708	300	4413	24 3	165 3	After the Death of *Alexander the Great* his Empire was divided into four Kingdoms, as foretold, *Dan.* 7. 6. *and* 8. 8, *and* 11. 4. *Prideaux, Anno* 301.
3709	299	4414	24 4	165 4	The twenty firſt of *Daniel*'s ſeventy Weeks ends about *March* 10.
3712	296	4417	24 7	166 0	The hundred and ſixty ſixth *Sabbatical* Year.
3716	292	4421	24 11	166 4	The twenty ſecond of *Daniel*'s ſeventy Weeks ends about *February* 2. *Seleucia* is built, which ruins *Babylon*, as foretold, *Iſai.* 13. 19 *to the End*, and *Chap.* 24. 4, 5, 6, 22, 23. *Prideaux, Anno* 293. *Simon* the High Prieſt about this Time inſerts *Nehem.* 12. 1 *to* 27, and completes the Canon of the *Old Teſtament.*
3719	289	4424	24 14	167 0	The hundred and ſixty ſeventh *Sabbatical* Year.
3722	286	4427	24 17	167 3	The twenty third of *Daniel*'s ſeventy Weeks ends about *December* 27.
3726	282	4431	24 21	168 0	The hundred and ſixty eighth *Sabbatical* Year.
3729	279	4434	24 24	168 3	The twenty fourth of *Daniel*'s ſeventy Weeks ends about *November* 20.
3733	275	4438	24 28	169 0	The hundred and ſixty ninth *Sabbatical* Year.
3736	272	4441	24 31	169 3	The twenty fifth of *Daniel*'s ſeventy Weeks ends about *October* 14.
3740	268	4445	24 35	170 0	The hundred and ſeventieth *Sabbatical* Year.
3743	265	4448	24 38	170 3	The twenty ſixth of *Daniel*'s ſeventy Weeks ends about *September* 8.
3747	261	4452	24 42	171 0	The hundred and ſeventy firſt *Sabbatical* Year.
3750	258	4455	24 45	171 3	The twenty ſeventh of *Daniel*'s ſeventy Weeks ends about *Auguſt* 2.
3754	254	4459	24 49	172 0	The hundred and ſeventy ſecond *Sabbatical* Year.
3755	253	4460	25 0	127 1	The twenty fifth Year of *Jubilee.*
3757	251	4462	25 2	172 3	The twenty eighth of *Daniel*'s ſeventy Weeks ends about *June* 26.
3760	248	4465	25 5	172 6	*Ptolemy* King of *Egypt* marries his Daughter to *Antiochus* King of *Syria*, as foretold, *Dan.* 11. 5, 6. *Prideaux, Anno* 249.
3761	247	4466	25 6	173 0	The hundred and ſeventy third *Sabbatical* Year.
3763	245	4468	25 8	173 2	*Berenice*, *Antiochus*'s Queen, is murder'd, *&c.* as foretold, *Dan.* 11. 6, 7, 8, 9. *Prideaux, Anno* 246.
3764	244	4469	25 9	173 3	The twenty ninth of *Daniel*'s ſeventy Weeks ends about *May* 20.
3768	240	4473	25 13	174 0	The hundred and ſeventy fourth *Sabbatical* Year.
3771	237	4476	25 16	174 3	The thirtieth of *Daniel*'s ſeventy Weeks ends about *April* 14.
3775	233	4480	25 20	175 0	The hundred and ſeventy fifth *Sabbatical* Year.
3778	230	4483	25 23	175 3	The thirty firſt of *Daniel*'s ſeventy Weeks ends about *March* 8.
3782	226	4487	25 27	176 0	The hundred and ſeventy ſixth *Sabbatical* Year.
3785	223	4490	25 30	176 3	The thirty ſecond of *Daniel*'s ſeventy Weeks ends about *January* 30.
3789	219	4494	25 34	177 0	The hundred and ſeventy ſeventh *Sabbatical* Year.
3791	217	4496	25 36	177 2	The thirty third of *Daniel*'s ſeventy Weeks ends about *December* 25.
3796	212	4501	25 41	178 0	The hundred and ſeventy eighth *Sabbatical* Year.
3798	210	4503	25 43	178 2	The thirty fourth of *Daniel*'s ſeventy Weeks ends about *November* 18.
3803	205	4508	25 49	179 0	The hundred and ſeventy ninth *Sabbatical* Year.
3805	203	4510	26 0	179 2	The twenty ſixth Year of *Jubilee.*
3805	203	4510	26 0	179 2	The thirty fifth of *Daniel*'s ſeventy Weeks ends about *October* 12.
3810	198	4515	26 5	180 0	The hundred and eightieth *Sabbatical* Year.
3812	196	4517	26 7	180 2	The thirty ſixth of *Daniel*'s ſeventy Weeks ends about *September* 5.
3817	191	4522	26 12	181 0	The hundred and eighty firſt *Sabbatical* Year.
3819	189	4524	26 14	181 2	The thirty ſeventh of *Daniel*'s ſeventy Weeks ends about *July* 31.
3822	186	4527	26 18	181 5	*Antiochus* dies, having before fulfill'd the Propheſies in *Dan.* 11. 10 *to* 20.

The

A Continuation of TABLE *the Forty ſeventh.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year of *Jubilee.*	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture.
3824	184	4529	26 19	182 0	The hundred and eighty ſecond *Sabbatical* Year.
3826	182	4531	26 21	182 2	The thirty eighth of *Daniel*'s ſeventy Weeks ends about *June* 24.
3831	177	4536	26 26	183 0	The hundred and eighty third *Sabbatical* Year.
3833	175	4538	26 28	183 2	The thirty ninth of *Daniel*'s ſeventy Weeks ends about *May* 18. *Seleucus* King of *Syria* raiſes a thouſand Talents every Year for Taxes, as foretold, *Dan.* 11. 20. *Prideaux*, *Anno* 176.
3834	174	4539	26 29	183 3	*Antiochus Epiphanes* is made King of *Syria*, and fulfills the Propheſies, *Dan.* 11. 21, 22, 23. *Prideaux*, *Anno* 175.
3838	170	4543	26 33	184 0	The hundred and eighty fourth *Sabbatical* Year.
3840	168	4545	26 35	184 2	The fortieth of *Daniel*'s ſeventy Weeks ends about *April* 11.
3843	165	4548	26 38	184 5	*Antiochus* is profuſe in his Gifts, as foretold, *Dan.* 11. 24.
3845	163	4550	26 40	185 0	The hundred and eighty fifth *Sabbatical* Year. *Antiochus* performs what was propheſy'd of him, both in his own Perſon, and as a Type of Antichriſt, *Dan.* 8. 23 *to the End*, and *Dan.* 11. 24 *to the End*, and *Chap.* 12. 1 *to* 10. *Prideaux*, *Anno* 164.
3847	161	4552	26 42	185 2	The forty firſt of *Daniel*'s ſeventy Weeks ends about *March* 6.
3852	156	4557	26 47	186 0	The hundred and eighty ſixth *Sabbatical* Year.
3854	154	4559	26 49	186 2	The forty ſecond of *Daniel*'s ſeventy Weeks ends about *January* 28.
3855	153	4560	27 0	186 3	The twenty ſeventh Year of *Jubilee.*
3859	149	4564	27 4	187 0	The hundred and eighty ſeventh *Sabbatical* Year.
3860	148	4565	27 5	187 1	The forty third of *Daniel*'s ſeventy Weeks ends about *December* 22.
3866	142	4571	27 11	188 0	The hundred and eighty eighth *Sabbatical* Year.
3867	141	4572	27 12	188 1	The forty fourth of *Daniel*'s ſeventy Weeks ends about *November* 16.
3873	135	4578	27 18	189 0	The hundred and eighty ninth *Sabbatical* Year.
3874	134	4579	27 19	189 1	The forty fifth of *Daniel*'s ſeventy Weeks ends about *October* 10.
3880	128	4585	27 25	190 0	The hundred and ninetieth *Sabbatical* Year.
3881	127	4586	27 26	190 1	The forty ſixth of *Daniel*'s ſeventy Weeks ends about *September* 3.
3887	121	4592	27 32	191 0	The hundred and ninety firſt *Sabbatical* Year.
3888	120	4593	27 33	191 1	The forty ſeventh of *Daniel*'s ſeventy Weeks ends about *July* 28.
3894	114	4599	27 39	192 0	The hundred and ninety ſecond *Sabbatical* Year.
3895	113	4600	27 40	192 1	The forty eighth of *Daniel*'s ſeventy Weeks ends about *June* 22.
3901	107	4606	27 46	193 0	The hundred and ninety third *Sabbatical* Year.
3902	106	4607	27 47	193 1	The forty ninth of *Daniel*'s ſeventy Weeks ends about *May* 16.
3905	103	4610	28 0	193 4	The twenty eighth Year of *Jubilee.*
3908	100	4613	28 3	194 0	The hundred and ninety fourth *Sabbatical* Year.
3909	99	4614	28 4	194 1	The fiftieth of *Daniel*'s ſeventy Weeks ends about *April* 9.
3915	93	4620	28 10	195 0	The hundred and ninety fifth *Sabbatical* Year.
3916	92	4621	28 11	195 1	The fifty firſt of *Daniel*'s ſeventy Weeks ends about *March* 3.
3922	86	4627	28 17	196 0	The hundred and ninety ſixth *Sabbatical* Year.
3923	85	4628	28 18	196 1	The fifty ſecond of *Daniel*'s ſeventy Weeks ends about *January* 26.
3929	79	4634	28 24	197 0	The hundred and ninety ſeventh *Sabbatical* Year. The fifty third of *Daniel*'s ſeventy Weeks ends about *December* 20.
3936	72	4641	28 31	198 0	The hundred and ninety eighth *Sabbatical* Year. The fifty fourth of *Daniel*'s ſeventy Weeks ends about *November* 13.
3943	65	4648	28 38	199 0	The hundred and ninety ninth *Sabbatical* Year. The fifty fifth of *Daniel*'s ſeventy Weeks ends about *October* 8.
3950	58	4655	28 45	200 0	The two hundredth *Sabbatical* Year. The fifty ſixth of *Daniel*'s ſeventy Weeks ends about *September* 1.
3955	53	4660	29 0	200 5	The twenty ninth Year of *Jubilee.*
3957	51	4662	29 2	201 0	The two hundred and firſt *Sabbatical* Year. The fifty ſeventh of *Daniel*'s ſeventy Weeks ends about *July* 26.
3964	44	4669	29 9	202 0	The two hundred and ſecond *Sabbatical* Year. The fifty eighth of *Daniel*'s ſeventy Weeks ends about *June* 19.
3971	37	4676	29 16	203 0	The two hundred and third *Sabbatical* Year. The fifty ninth of *Daniel*'s ſeventy Weeks ends about *May* 14.

The

A Continuation of TABLE *the Forty ſeventh.*

Year of the World.	Year before CHRIST.	Year of the *Julian* Period.	Year of *Jubilee.*	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture.
3978	30	4683	29 23	204 0	The two hundred and fourth *Sabbatical* Year. The ſixtieth of *Daniel*'s ſeventy Weeks ends about *April* 7.
3985	23	4690	29 30	205 0	The two hundred and fifth *Sabbatical* Year. The ſixty firſt of *Daniel*'s ſeventy Weeks ends about *March* 1.
3992	16	4697	29 37	206 0	The two hundred and ſixth *Sabbatical* Year. The ſixty ſecond of *Daniel*'s ſeventy Weeks ends about *January* 24.
3998	10	4703	29 43	206 6	The ſixty third of *Daniel*'s ſeventy Weeks ends about *December* 18.
3999	9	4704	29 44	207 0	The two hundred and ſeventh *Sabbatical* Year.
4005	3	4710	30 0	207 6	The thirtieth Year of *Jubilee.* CHRIST is born on *Sunday October* 7, *Cycle of the Sun* 6. *Dominical Letter* G, on the fifteenth Day of the Month *Tiſri*, or ſeventh Month. The Night before, being Part of the *Chriſtian Sabbath*, his Birth is told to the Shepherds by a Multitude of the Holy Angels, *Luke* 2. *6 to* 21. The next Day, or Sunday, the Shepherds go publickly to *Bethlehem*, and ſee the Babe lying in a Manger; ſo that this is the firſt Day in which *the glad tidings of great* Joy, or the Goſpel, was firſt declar'd to the World. *October* 14. when the eighth Day came, being alſo *Sunday*, our SAVIOUR was circumcis'd, *Compare Luke* 2. 21. *John* 7. 22, 23, and *Acts* 21. 26. On *Wedneſday November* 15. The Virgin *Mary* is purify'd, and CHRIST is preſented in the Temple, where he is publickly own'd by *Simeon* and *Anna*, *Luke* 2. 21 *to* 40.
4005	3	4710	30 0	207 6	The ſixty fourth of *Daniel*'s ſeventy Weeks ends about *November* 11.
4006	2	4711	30 1	208 0	The two hundred and eighth *Sabbatical* Year.
4008	0 Year after CHRIST.	4713	30 2	208 2	The Year of CHRIST's Birth, according to the Vulgar *Epocha*.
4009	1	4714	30 4	208 2	The Year from whence all *Aſtronomical* Calculations, *&c.* are computed.

CHAP.

CHAP. II.

The CONCLUSION.

THE Reaſons of the Diſlocations of *Scripture* having been already mention'd, as they relate to the remaining Parts thereof, I ſhall only place both the Hiſtories and Propheſies in the *Chronological* Order of the reſpective Times, to which they relate, and when they were publiſh'd.

Anno 585. *Ezekiel, Chap.* 33. 21 *to the End*, and after that, *Ezek. Chap.* 32 *throughout*, and *Chap.* 33. 1 *to* 21. *Nebuchadnezzar* makes the Golden Image, *Dan. Chap.* 3.

Anno 584. About this Time *Ezekiel* propheſies, *Chap.* 34, 35, 36, 37, 38, *and* 39.

Anno 583. *Nebuchadnezzar* carries away more Captives, *Jer.* 52. 30. About this Time the 137th Pſalm was compos'd, moſt probably by *Ezekiel.*

Anno 573. *Ezekiel* hath the Viſion, *Chap.* 40 *to the End.*

Anno 572. After the Taking of *Tyre* *Ezekiel* propheſies, *Chap.* 29. 17 *to the End*, and *Chap.* 30. 1 *to* 20.

Anno 569. *Nebuchadnezzar* hath the Dream, *Dan. Chap.* 4.

Anno 559. 2 *Kings* 25. 27 *to the End*, and *Jer.* 52. 31 *to the End.*

Anno 554. *Daniel* hath the Viſion, *Chap.* 7.

Anno 552. *Daniel* hath the Viſion, *Chap.* 8.

Anno 538. *Belſhazzar* is ſlain, *Dan. Chap.* 5.

Anno 537. *Daniel* is deliver'd from the Lions, *Chap.* 6. and hath the Viſion, *Chap.* 9.

Anno 535. *Cyrus* publiſheth his Decree to reſtore the *Jews*, 2 *Chron.* 36. 22, 23. *Ezra* 1. 1 *throughout.* The *Jews* return and build the Temple, *Ezra Chap.* 2. 1, *to* 4. 6.

Anno 533. *Daniel* hath his laſt Viſions, *Chap.* 10, 11, 12.

Anno 528. *Ezra* 4. 6 *to Part of Verſe* 24.

Anno 519. The Temple is begun again to be repair'd, *Ezra* 4. *Part of Verſe* 24, and 5. 1. *Haggai* and *Zechariah* have ſeveral Propheſies in the following Order, *Haggai Chap.* 1 *to* 12. Then compare *Hag* 1. 12, with *Ezra* 5. 2. Then *Hag.* 1. 13, 14. 15, and *Chap.* 2. 1 *to* 10. *Zech.* 1. 1 *to* 7. Then *Hag.* 2. 10 *to the End*, and *Zech.* 1. 7 *to the End*, and *Chap.* 2. 3, 4, 5, 6.

Anno 518. Then follows *Ezra* 5. 3 *to the End*, and 6 *to Verſe* 14.

Anno 517. *Zechariah* propheſies, *Chap.* 7 and 8.

Anno 516. Then *Ezra* 6. 14 *to the End.*

Anno 461. *Ahaſuerus*, or *Artaxerxes*, puts away his Queen *Vaſhti*, *Eſth. Chap.* 1.

Anno 457. He by the Intereſt of *Eſther* grants *Ezra* a Commiſſion to ſettle the State of the *Jews*, *Ezra Chap.* 7.

Anno 456. *Ahaſuerus* marries *Eſther*, *Eſth.* 2. *particularly Verſe* 16.

Anno 456. *Ezra* proceeds by this Commiſſion, and ſettles thoſe things which were amiſs, *Ezra Chap.* 8, 9, 10.

Anno 452. *Haman* intends the Deſtruction of the *Jews*, but is diſappointed, *Eſth. Chap.* 3 *to the End.*

Anno 444. *Ahaſuerus*, or *Artaxerxes*, grants a Commiſſion to *Nehemiah* to build the Walls of *Jeruſalem*, who acts accordingly, *Nehem. Chap.* 1 *to the End of Chap.* 11, and *Chap.* 12. 27 *to the End*, and *Chap.* 13. 1 *to* 6.

Anno 432. *Nehemiah* returns again to make a farther Reformation, *Neh.* 13. 6 *to the End.*

Anno 424. The Prophet *Malachi* propheſies about this Time, *Malachi throughout.*

Anno 295. About this Time *Simon* the High Prieſt inſerts in *Nehemiah*, *Chap.* 12. 1 *to* 27; and finally ſettles the Canon of the *Old Teſtament.*

BOOK VIII. and LAST.

CHAP. I.

From the Birth of CHRIST *to the Compleating of the Canon of the* New Teſtament.

WHEN the Time was (*a*) fully come, which GOD by his Providence had fore-ordain'd, and by his Prophets had foretold, he *ſent his* SON our LORD and SAVIOUR JESUS CHRIST into the World, who accordingly was conceiv'd by the HOLY GHOST, and born of the *Virgin Mary*. The Deſign of his Coming was to fulfil all the Types and Propheſies which related to him, to put an End to the *Jewiſh* Law, to deliver us out of that miſerable State, into which we had been plung'd by the Fall of our firſt Parents, to ſatisfy divine Juſtice for the Sins of the World by his Sufferings, to purchaſe for us an Inheritance in the Kingdom of Heaven by his Obedience, and to be a Mediator between GOD the FATHER and us, both in Reſpect of Interceſſion and Redemption. The Time when he was born was remarkable upon ſeveral Accounts. It was when (*b*) *Daniel*'s *ſeventy weeks* were almoſt ended, according to the lateſt and largeſt Computation. It was whilſt the ſecond Temple was ſtanding; ſo that (as the (*c*) Prophet *Malachi* ſaid) The LORD, *whom* the *Jews* did *ſeek*, did come into it; and this (as the (*d*) Prophet *Haggai* foretold) made *the glory of* that *latter houſe* to *be greater than* that of *the former*, becauſe he, who was *the deſire of all nations*, came and honour'd it with his Preſence. It was at a Time when the *Jewiſh* Polity was in a low Condition; for (as (*e*) *Jacob* had mention'd long before) *the ſcepter was departed from Judah*, and *Herod* an *Idumæan* was ſet upon the Throne, and ſoon after it was made a Province of the *Roman* Empire. Beſides, there was no longer *a lawgiver* of that Tribe, but they were ſo wholly govern'd by the Decrees of the Senate of *Rome*, that foreign Puniſhments, ſuch as Crucifixion, unknown in the Law of *Moſes*, were inflicted on Malefactors, and *it* (*f*) *was not lawful for the* Jews *to put any man to death*, but they were oblig'd to apply to the *Roman* Governors on ſuch Occaſions. It was at a Time, when there was a general Expectation of his Birth, and upon the Rumour thereof *Herod* inquires, (*g*) *where* CHRIST *is born*, not in the leaſt doubting, but that it was really ſo; and the Anſwer return'd by the chief Prieſts and Scribes, intimates that they did acquieſce in the ſame Opinion. And St. *John*'s Diſciples ask, (*h*) *Art thou he that is come? or muſt we look for another* of the ſame Nature? And this made (*i*) *Anna* the Propheteſs *ſpeak of him* in particular to all

(*a*) Heb. 1. 1, 2. (*b*) Dan. 9. 24, 25, 26. (*c*) Mal. 3. 1. (*d*) Hag. 2. 9. (*e*) Gen. 49. 10. (*f*) John 18. 31. (*g*) Matth. 2. 4. Πῦ ὁ χριστὸς γενᾶται. (*h*) Matth. 11. 3. Luke 7. 16. Ὁ ἐρχόμενος. (*i*) Luke 2. 38.

thoſe

thoſe, *who* at that Time *looked for redemption in Jeruſalem*, tho' they could not tell how it ſhould be accompliſh'd. There was alſo an Expectation of the ſame Nature in the Gentile World, both Eaſt and Weſt. The (*k*) *wiſe men came from the eaſt, ſaying, Where is he that is born king of the Jews? For we have ſeen his ſtar in the eaſt, and are come to worſhip him.* *Joſephus* (*l*) tells us of a Propheſy, that *in thoſe days there ſhould come one out of* Judea, *who ſhould have the command of the whole world*; and that this was the chief Motive to their unfortunate War with the *Romans*. This is the ſame Word for Word, which (*m*) *Suetonius* ſaith, was an antient and a conſtant Opinion, and the common Report was, that it would be fulfill'd at that Time. And (*n*) *Tacitus* another *Roman* Hiſtorian gives us the ſame Account of ſuch an Expectation. It is ſaid, that (*o*) *Auguſtus Ceſar*, in whoſe Time our SAVIOUR was born, ſent to the Oracle, to know who ſhould reign after him, and that the Devil, who ſpake from thence, return'd this Anſwer, That *an* Hebrew *Child had commanded him to depart from his Seat, and remitted him to his ſad Doom, and that therefore they ſhould forbear from Making any farther Addreſſes to him.* And what (*p*) *Virgil* applies to the Son of *Pollio*, was taken from ſome Propheſies among the *Romans*, which pointed at our SAVIOUR as the Son of GOD, who at that Time ſhould come down from Heaven, and take away the Sins of the whole World. It was at a Time, when *Auguſtus Ceſar* was Emperor of *Rome*, and conſequently of all the known Countries, who was the juſteſt and beſt of all the Heathens, that ever ſway'd the Scepter. And it was at ſuch a Time of his Reign, when the Temple of *Janus* was ſhut up in *Rome*, tho' it was always open whilſt there were any Wars. This happen'd only five Times, from the firſt Building of *Rome* till then, which contain'd the Space of ſeven hundred and fifty Years. The (*q*) firſt Time was in the Reign of *Numa*. The ſecond (*r*) at the End of the firſt *Carthaginian* War. The third (*s*) when *Auguſtus* had vanquiſh'd *Anthony* and *Cleopatra*, and reduc'd thereby the whole Empire to a quiet Submiſſion to him, which happen'd nine and twenty Years before the Birth of CHRIST, according to the Vulgar Account. The fourth Time (*t*) was four Years after, when *Auguſtus* return'd from the War, which he had with the *Cantabrians* in *Spain*. And the fifth Time (*u*) was in this Year, under the Reign of the ſame *Auguſtus*. For now there was a general Peace all over the World, and that which made it more remarkable was, that it continu'd for twelve Years together. So that now (*x*) *Mercy and truth* did *meet together*; and *righteouſneſs and peace* did *kiſs each other*. *Truth* did *ſpring out of the earth, and righteouſneſs* did *look down from heaven*. And all theſe did *go before* the (*y*) *Child* that now was *born*, *and* the *ſon*, which now was *given*, and who was *called* in a more eminent Manner *The prince of peace*, and (*z*) *The* LORD *our righteouſneſs*. And more particularly it was at a Time, when *Auguſtus Ceſar* had iſſu'd out a Decree, for the Taking a Deſcription, or Survey of the whole *Roman* Empire, containing an Account of all the Perſons, Poſſeſſions, and Eſtates therein, and the Taxes iſſuable from them. And it was this Year executed in *Judea*, in the ſame Manner as St. *Luke* relates. This occaſion'd *Jo-Joſeph* and *Mary* to go to *Bethlehem*, there to be regiſter'd among their own Relations, and by this Providence our SAVIOUR was born in that City, according as it was (*a*) foretold by the Prophet *Micah*, and indiſputably own'd to be (*b*) *of the houſe and lineage of David*, exactly as it was written in (*c*) the *Pſalms*, and (*d*) other Places of *Scripture* concerning him. In this Reſpect the Providence of GOD was more remarkable, when we conſider, that *Auguſtus Ceſar* had decreed about eight and twenty Years before the Birth of CHRIST, that (*e*) there ſhould have been an Enrolling of the whole Empire, and proclaim'd it in *Tarracon* a City of *Spain*, after the *Cantabri* had been reduc'd by him; for he conceiv'd that to be a fit Time, when the *Roman* Empire ſeem'd to be at Quiet. His Deſign was to know the Strength or Weakneſs of every Province, that he might the better govern them in Time of Peace, and what Number of Forces could ſuppreſs them in Caſe of an Inſurrection. But finding afterward ſome unexpected Commotions, he deferr'd it to the

(*k*) Matth. 2. 2. (*l*) Joſephus, *Wars of the* Jews, *Book* 7. *Chap.* 12. (*m*) Suetonius *in vitâ* Veſpaſiani. Percrebuerat oriente toto vetus & conſtans opinio, eſſe in fatis, ut eo tempore Judæâ profecti rerum potirentur. (*n*) Tacitus *hiſt. lib.* 5. Pluribus perſuaſio inerat, antiquis ſacerdotum literis contineri, eo ipſo tempore fore, ut valeſceret oriens, profectique *Judæâ* rerum potirentur. (*o*) Suidas *in hiſtoriâ verbi* Auguſtus. (*p*) *Eclog.* 4. Jam nova progenies cœlo demittitur alto Te duce, ſiqua manent ſceleris veſtigia noſtri Irrita perpetuâ ſolvent formidine terras. (*q*) Livius, *lib.* 1. Plutarchus *in* Numâ. (*r*) Livius & Plutarchus *ibid.* Velleius Paterculus, *lib.* 2. *cap.* 38. Florus, *lib.* 2. *cap.* 3. (*s*) Velleius Paterculus *ibid.* Dion Caſſius, *lib.* 51. *pag.* 457. Plutarchus *in* Numâ. (*t*) Oroſius, *lib.* 6. *cap.* 20. (*u*) Oroſius, *lib.* 6. *cap.* 22. (*x*) Pſal. 85. 10, 11, 12, 13. (*y*) Iſai. 9. 6, 7. (*z*) Jer. 23. 5, 6, *and* 33. 15, 16. (*a*) Micah 5. 2. (*b*) Luke 2. 4. (*c*) Pſal. 89. 35, 36, 37. (*d*) 2 Sam. 7. 13, 16. 1 Chron. 17. 12, 14. Iſai. 11. 1, 2, 10, *&c.* (*e*) Suetonius *in* Octavio, *cap.* 27. Kidder's *Demonſtration of the* MESSIAS, *Book* 1. *Page* 21.

fourth Year before the real Time in which CHRIST was born. So long had the Taking of this Deſcription or Survey been Carrying on thro' *Syria*, *Cæloſyria*, *Phænicia* and *Judæa*, before it came to *Bethlehem*. Had it been done before, there might have been no need of it now; and then *Joſeph* and *Mary* would neither have had the Occaſion of Going from *Nazareth* to their native City, or of being enroll'd. But what ſhall we ſay to theſe things? Every Particular *as the* LORD'*s doing, and it* may well be *wonderful in our eyes*.

2. How long it was ſince the Birth of CHRIST, according to the *Vulgar* Computation, to this Time, is well known to every one. But the firſt Year from whence it began, inſtead of being one Year, happens to be three Years and ſeventy nine Days later than the real Time. This Difference proceeded from hence, that it was not till the 527th Year according to that Computation, when it was firſt brought into Uſe. Till then ſome reckon'd by the *Æra* of *Nabonaſſar*, ſome from the firſt *Olympiad*, ſome from the Building of *Rome*, and ſome by other Accounts. But at this Time (*f*) *Dionyſius Exiguus*, a *Scythian* by Birth, and then a *Roman Abbot*, was the firſt Author of it; and *Beda*, our Countryman, taking it from him, us'd it in all his Writings; and the Recommendation which he gave it thereby, hath made it of common Uſe among *Chriſtians* ever ſince, eſpecially in theſe weſtern Parts. If all *Chriſtians* had computed their Time by it from the Beginning of the Church of CHRIST, there could have then been no Miſtake. But it being ſo long after his Incarnation before this *Æra* of it was ever us'd, it is no Wonder, that it happen'd not to be rightly fix'd at the firſt Attempt. The Reaſon of Fixing it in this Manner was this: It evidently appears from (*g*) St. *Luke*, that *in the fifteenth year of the reign of Tiberius Ceſar John the ſon of Zachariah came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins*. Upon this our SAVIOUR was baptiz'd of him, when (*h*) *he began to be about thirty years of age*. After this St. *John* reckons four Paſſovers during the publick Miniſtry of CHRIST, who was crucify'd on the laſt of them. The Day of the *Paſſover* on which he was crucify'd, happening this Year to be upon a Friday, or (*i*) *the day of their preparation, when the ſabbath drew on*, was a convincing Argument, that this was the Year of his Crucifixion, as it really was; and from thence it was concluded, that he was crucify'd on the *Paſſover*, in the thirty third Year of his Age.

3. The Diſcovery of the Miſtake, which happen'd concerning the Year of his Birth, was occaſion'd by a more ſtrict Inquiry into the *Roman* Hiſtory, by which it (*k*) appears, that *Herod* died ſome Time before the Birth of CHRIST, according to this Computation, in a Year, when the Moon was ſuppos'd to have been eclips'd in the Spring, and as (*l*) *Joſephus* intimates, between that and the following Paſſover, five Days after the Death of *Antipater*, four and thirty Years after the Expulſion of *Antigonus*, and in the thirty ſeventh Year of his being declar'd King of the *Jews* by the *Romans*. Whereas it is plain from (*m*) *Scripture*, that this *Herod* intended the Murder of our SAVIOUR, deſtroy'd all the Children of *Bethlehem* for his Sake, and died, after he had been carry'd into *Egypt* to avoid the ſame Fate.

4. To ſet this Matter right we muſt own (as (*n*) St. *Luke* tells us) that *the word of* GOD firſt *came to* John *the ſon of Zacharias in the fifteenth year of Tiberius Ceſar* Emperor of *Rome*. But then it muſt be obſerv'd, that this fifteenth Year of *Tiberius* could not be his fifteenth Year from the Death of *Auguſtus* his Predeceſſor, as *Dionyſius* reckon'd it, becauſe it is not conſiſtent with the Death of *Herod*: And beſides, in this Caſe there would have been but four Years for the Miniſtry of *John the Baptiſt*, and the perſonal *Miniſtry* of CHRIST put both together, which Time would have been too narrow a Space for the Actions, which are recorded of them both in the *Goſpels*. Beſides, in ſo ſhort a Time as muſt be allow'd to the Miniſtry of *John* in this Caſe, it is not likely, that he ſhould have acquir'd that great Fame, as appears not only (*o*) by the *Goſpels*, but alſo from (*p*) the Writings of *Joſephus* the Hiſtorian, that he had obtain'd not only in *Judæa* and *Galilee*, but alſo throughout the circumjacent Regions before his Death. The fifteenth Year therefore of the Reign of *Tiberius Ceſar*, (*q*) in which *John the Baptiſt* began to preach, muſt be reckon'd from that Time, when he, being the Daughter of *Livia* by a former Husband, and now Wife to *Auguſtus*, began to reign jointly with him, and was, according to (*r*) *Velleius Paterculus*, and (*s*) *Suetonius*, admitted by him into a Copartnerſhip with him in the Empire;

(*f*) *In his* Cyclus Paſchalis. *See* Scaliger, Calviſius, Du Pin's *Hiſtory of Eccleſiaſtical Writers*, *Cent. 6. Page* 42. *and Dr.* Cave's *Hiſtoria literaria, pag.* 405. (*g*) Luke 3. 1, 2. (*h*) Luke 3. 21, 22, 23. (*i*) Matth. 27. 62. Mark 15. 41. Luke 23. 54. Joh. 19. 42. (*k*) Joſephus *Jewiſh Ant. Book* 17. *Chap.* 7. *and* 9. *and Wars of the* Jews, *Book* 1. *Chap.* 20, 21. (*l*) Joſephus *Jewiſh Ant. Book* 17. *Chap.* 8 *and* 11. (*m*) Matth. *Chap.* 2. (*n*) Luke 3. 1. (*o*) Matth. 3. 5, 6. Matth. 14. 1, 2. Mark. 1. 3, 4, *and* 6. 19, 20. (*p*) *Jewiſh Ant. Book* 17. *Chap.* 7. (*q*) Luke 3. 1. (*r*) Velleius Paterculus, *lib.* 2. *cap.* 121. (*s*) Suetonius *in* Tiberio, *cap.* 21.

and

and by a Law (which *Auguſtus* caus'd to be propos'd and enacted by the Conſuls) had conferr'd on him an equal Power in the Government of the Provinces with *Auguſtus* himſelf. This was in the 41ſt Year of the Reign of *Auguſtus Ceſar*, and three Years before his Death, which makes the Difference of the three Years already mention'd. For from that Time the publick Acts went in his Name, as well as in the Name of *Auguſtus*, eſpecially in the Imperial Provinces, of which (*t*) *Syria* was one. And therefore from that Time the Years of his Reign were reckon'd in thoſe Provinces. And this happen'd, as (*u*) the moſt learned *Archbiſhop Uſher* obſerves, in the Year of the *Julian* Period 4725, and the fifteenth Year from thence brings us to the Year of the *Julian* Period 4739, in which the Word of GOD came to *John the Baptiſt*, and the Preaching of the *Goſpel* firſt began. And then it was, that CHRIST by his Forerunner manifeſted his Coming, and made his firſt Appearance in that great Work of our Salvation, on which he was ſent; and ſoon after was (*x*) baptiz'd of *John* in the River of *Jordan*, when he enter'd upon the thirtieth Year of his Age, or was juſt turn'd of nine and twenty. So that from the Year of the *Julian* Period 4739, by ſubſtracting 29, the Remainder is 4710, or the Year of the World 4005, which was the real Year of CHRIST's Birth, or *Annus Æræ Chriſtianæ* 00.

6. This Year is remarkable, becauſe it happen'd to be the Year of *Jubilee*. The Time of the Year is alſo as remarkeble, as being on the fifteenth Day of the Month *Tiſri*, or the Day when the Feaſt of *Tabernacles* began, which was a plain Type of our SAVIOUR's Incarnation, when, as (*y*) St *John* ſaith, *he was made fleſh*, ὁ ἐσκήνωσεν ἐν ἡμῖν, *and pitched his tabernacle among us*. The Day alſo was as remarkable, being that Year on the ſeventh Day of *October*, which happen'd to be a *Sunday*, and the ſame Day of the Week which he intended to conſecrate by his Reſurrection, as the Day of the *Chriſtian* Sabbath. On this Day he was born. At this Time the Shepherds having kept a Watch over their Flocks by Night, heard the Angels ſay unto them, *Fear not, for behold I bring unto you glad tidings of great joy, which ſhall be unto all people. For unto you is born this day in the city of David a* SAVIOUR, *which is* CHRIST *the* LORD. At this Time the *multitude of the heavenly hoſt praiſed* GOD *and ſaid, Glory be to* GOD *on high, and on earth peace, and good will to men.* On this Day the Shepherds *came to Bethlehem in haſte, and found Joſeph and Mary, and the babe lying in a manger. And when they had ſeen him, they made known abroad the ſaying, which was told them concerning this child.* And thus when the Sound of the Rams-Horns, as commanded in the Year of *Jubilee* but five Days before, had publiſh'd a Liberty to Servants, and that the Lands which had been alienated ſhould be reſtor'd to their antient Owners; even then the Angels from Heaven declare our Redemption and Liberty from the Tyranny of Sin and *Satan*, and that we ſhould be reſtor'd to all the Privileges which we had formerly loſt. But this being mention'd more at large in the *fourth Book*, and in a Chapter on this Subject, needs not to be again repeated.

7. The Time of our SAVIOUR's Birth being fix'd, and alſo the Year of his Crucifixion, there are ſeveral other Particulars depending thereon, which may eaſily be fix'd alſo. Thus the Angel appear'd to *Zacharias* (*z*) ſix Months before our SAVIOUR's Conception, and fifteen Months before his Birth. *Zacharias* was (*a*) a *Prieſt of the courſe of Abia*, which was (*b*) the eighth Courſe, and (*c*) *as he executed the prieſts office before* GOD *in the order of his courſe according to the prieſts office, the angel of the* LORD *appeared to him.* This Courſe began in the former Year, on (*d*) *Saturday* the twenty fourth Day of *June*, and ended on *Saturday* the firſt Day of *July*, *Anno Mundi* 4004. About the eighth Day of *July Elizabeth* conceives. About the firſt Day of *January* in the following Year *Anno Mundi* 4005, the *Virgin Mary* (*e*) receives the Meſſage from the Angel, and ſhe alſo conceives. Upon the 13th of *April*, or the Day of the Feaſt of unleavened Bread, *John the Baptiſt* was born. Upon the ſeventh Day of *October*, or the firſt Day of the Feaſt of *Tabernacles*, our SAVIOUR was born. On the fourteenth Day of *October*, the two and twentieth Day of the ſeventh Month, or the laſt Day of the Feaſt, (*f*) he was circumcis'd. On the fortieth Day after his Birth, or the fifteenth Day of *November*, he was (*g*) brought to be preſented in the Temple to GOD, on the Day that his Mother was purify'd, according to (*h*) the Law of *Moſes*. Soon after this *Joſeph* his Father was (*i*) warn'd to flee with him, and his Mother into *Egypt*. And about a Year after, or ſomething more, or upon the twenty eighth of *December* (at leaſt nothing appears to the contrary) the Children in and about *Bethlehem* were ſlain for his Sake.

(*t*) Prideaux, *Anno* 65. (*u*) *Annalium, Vol.* 2. *pag.* 553. (*x*) Luke 3. 21, 22, 23. (*y*) John 1. 14. (*z*) Luke 1. 36. (*a*) Luke 1. 5. (*b*) 1 Chron. 24. 10. (*c*) Luke 1. 8. (*d*) *See Page* 409. (*e*) Luke 1. 28. (*f*) Luke 2. 21. (*g*) Luke 2. 22. (*h*) Levit. 12. 1, 2, 3, 4. (*i*) Matth. 2. 13, 14, 15.

Immediately upon this, *Herod*, who order'd this Maſſacre, was ſeiz'd with a violent Diſtemper, of which he died not long before the Paſſover, in the ſecond Year following the Birth of CHRIST, which happen'd on or about the twentieth Day of *April*. The ſame Summer (*k*) *Joſeph* returns from *Egypt*, and dwells at *Nazareth*. When our SAVIOUR was (*l*) twelve Years of Age, he diſputeth with the Doctors in the *Temple*. When he was entring upon the thirtieth Year of his Age, he was (*m*) baptiz'd by St. *John* in the River *Jordan*, ſoon after he had begun the Courſe of his *Miniſtry*, which St. *Mark* calls (*n*) *The beginning of the goſpel of* JESUS CHRIST *the* SON *of* GOD. Three Years after this our SAVIOUR begins alſo to preach, and work Miracles, about the Feaſt of *Tabernacles*, when he enter'd upon the thirty third Year of his Age, and continu'd ſo to do for the Space of three Years and an half, until the Time of the *Paſſover*, when he was crucify'd. For the *Methodizing* of all theſe Actions, we muſt obſerve, That St. *Mark* is allow'd by all to have plac'd thoſe which he mentions in their exact Order. He was at *Jeruſalem* when he wrote it, the Place where all theſe things were done, and wrote by the Direction of St. *Peter*, who was the *Apoſtle* of the Circumciſion, and reſided there, and therefore had the fitteſt Opportunity for that Purpoſe. St. *Mark* being very ſhort, St. *Matthew* takes many of thoſe Stories, and adds to them ſeveral others, which had been omitted. It is plain, that St. *Mark*'s Goſpel was by him, when he wrote his own, becauſe he not only mentions the ſame Stories, but alſo uſeth in many Places the very ſame Words. He alſo obſerves an exact *Chronological* Order, except from the End of the ſeventh Chapter (*o*) to the Beginning of the fourteenth, where he makes a Variation, that he might firſt place together the Miracles of OUR SAVIOUR for the Good of the Bodies of others, and after that his Commiſſioning his Apoſtles to preach, and his own Preaching for the Good of their Souls. St. *Luke* writes by the Direction of St. *Paul*, and had the Goſpels of St *Matthew* and St. *Mark* before him at the ſame Time, and accordingly he takes ſome Stories out of the one, and ſome out of the other, and is of ſingular Uſe to reduce into their proper Order thoſe Stories of St. *Matthew*, which are omitted by St. *Mark*. He alſo follows an exact Order. His fourth Chapter begins with the Account of CHRIST's Temptation in the Wilderneſs, in the ſame Manner with St. *Matthew*; then he adds ſeveral Stories, which were recited by the other *Evangeliſts*, and then proceeds to a (*p*) particular Account of many things omitted by them, which happen'd not long before OUR SAVIOUR's Crucifixion. St. *John* writes after the reſt, and it is probable, that he had the Writings of the other three before him at that Time. His chief Deſign was to mention thoſe Particulars which the others had omitted, and therefore he takes Care to ſpeak of different Actions and Diſcourſes. Thus there is a wonderful Harmony in theſe *Evangeliſts*, which plainly ſhews the wonderful Wiſdom of GOD in Directing them in ſuch a Manner. Beſides, the things, in which they vary, are very remarkable. The Hiſtory in the Minority of CHRIST, which was mention'd by St. *Matthew*, receives very conſiderable Additions from St. *Luke*; ſo that there was no Neceſſity for St. *Mark* or St. *John* to ſay any more on that Subject. St. *Matthew* recites his Genealogy from *Joſeph*, and St. *Luke* from the Virgin *Mary*, that there might be no Diſpute of either Side. Theſe Accounts plainly prove him to be Man, in Oppoſition to ſome Hereſies which afterward ſprang up, and therefore it was more neceſſary, that St. *John* in the Beginning of his *Goſpel* ſhould aſſert his Divinity, as he did in Oppoſition to the Hereſies which were actually ſprang up when he wrote. The chief Particulars which they all relate, are his Paſſion, Death and Reſurrection. And it was neceſſary that theſe things ſhould be mention'd by all, being the grand Articles of our Faith, and the Foundation of all our Hope. As for the Settling the whole in a *Chronological* Order, it muſt be obſerv'd, Firſt, That where two or three *Evangeliſts* have join'd any one Story to ſome other either before or after, they have laid it in its proper Place. Thus the Story of St. *Peter*'s Denial of CHRIST muſt be laid where (*q*) St. *Matthew*, St. *Mark*, and St. *Luke* hath plac'd it, and (*r*) St. *John* varies from them for a particular Reaſon. Secondly, Where St. *Matthew* varies from the others, he muſt be rectify'd by St. *Mark* or St. *Luke*, as in the Chapters above-mention'd. Thirdly, That all thoſe Stories, which were related by two of them in the ſame Manner, and with the ſame Circumſtances, as we find them referr'd to in the Margin of our Bibles, were the ſame Stories, and not acted at different Times, except the excellent Sermon mention'd by (*s*) St. *Matthew* and (*t*) St. *Luke*, which are very much alike, but may be diſtinguiſh'd by theſe following Circumſtances: The one was (*u*) ſpoken

(*k*) Matth. 2. 19 *to the End.* (*l*) Luke 2. 41, 42. (*m*) Matth. 3. 13 *to the End.* Mark 1. 9, *and* Luke 3. 21. (*n*) Mark 1. 1. (*o*) *Or more particularly to Chap.* 13. 53. (*p*) Luke 9. 51. (*q*) Matth. 26. 69 *to the End.* Mark 14. 66 *to the End.* Luke 22. 54 *to* 63. (*r*) John 13. 36 *to the End.* (*s*) Matth. *Chap.* 5, 6, 7. (*t*) Luke 6. 20 *to the End.* (*u*) Matth. 5. 1. (*x*) Luke 6. 17.

from a Mountain, the other (*x*) from a Plain. The one was ſpoken (*y*) before the Calling of the twelve Apoſtles, and the other was (*z*) after it. The one is generally own'd to be his firſt Diſcourſe, when (*a*) the People came not to hear him, but to be heal'd of their Diſeaſes, and accordingly (*b*) were aſtoniſh'd when they found that his Preaching was not inferior to his other Miracles. So that the firſt of theſe Diſcourſes muſt be before the firſt Paſſover, and the other was (*c*) after it. As for the particular Times of theſe Tranſactions, it is plain, that (*d*) St. *John* mentions his Crucifixion to have been on the Day of the *Paſſover*, which was on the fourteenth Day of the firſt Month, or on the full Moon, and this Year happen'd upon a Friday, becauſe it was the Day of the Preparation for the *Sabbath*; and this is allow'd by all to have been *Anno Chriſti* 33, according to the *Vulgar Account*. As for a more particular Diſtinction of the Years of OUR SAVIOUR's Miniſtry, St. *Luke* divides his Goſpel into five Parts. Firſt, From the Time of his Entrance thereon (*e*) to the firſt *Sabbath* after the firſt Sabbath of his firſt Year. Secondly, What happen'd on that Sabbath. Thirdly, What happen'd on (*f*) the Sabbath following. Fourthly, What (*g*) happen'd after that, until his Crucifixion was near: And laſtly. What (*h*) happen'd near his Crucifixion. And this St. *John* more exactly divides into the Space from the Beginning to (*i*) the firſt *Paſſover*, then (*k*) to the ſecond, then (*l*) to the third, then (*m*) to the Feaſt of *Tabernacles* in the ſeventh Month, then to (*n*) the Feaſt of the Dedication in the ninth Month, then (*o*) to the ſixth Day before his laſt Paſſover. After this it is (*p*) unanimouſly agreed, that he reſted in the Grave on the Day after the Paſſover, or on the *Jewiſh* Sabbath, and (*q*) roſe from the Dead on the firſt Day of the Week, being *Sunday*, or the Day following, when he appear'd to his Diſciples. The (*r*) *Sunday* following he appear'd to them again. Forty Days after his Reſurrection, he (*s*) aſcended into Heaven. After that (*t*) *Matthias* was choſen to be an Apoſtle. Fifty Days after his Reſurrection, or on (*u*) *Sunday* the Day of *Pentecoſt* the *Apoſtles* were inſpir'd with the HOLY GHOST. And ſome Part of their Preaching is mention'd to be before (*x*) the Dearth in the Reign of *Claudius Ceſar*, and ſome Part to be after it. St. *Paul* gives us (*y*) ſeveral Hints to diſtinguiſh the Tranſactions of his Miniſtry. And St. *John* (*z*) ſaith, that he wrote his *Revelations*, when he was baniſh'd into *Patmos*, which (*a*) is generally allow'd to be in the Reign of *Domitian* Emperor of *Rome*, and in the 96th *Year of* CHRIST, according to the *Vulgar* Account. All theſe are Guides and Helps to direct us in Fixing the *Chronology* of the *New Teſtament*, as it will more evidently appear in the following *Tables*. They who are willing to be acquainted with the ſacred Hiſtory of the *New Teſtament* (as every one ought to be) may conſult the divinely inſpired Writers themſelves with the beſt Succeſs; and if they are willing to add others of human Compoſure to them, they may be abundantly furniſh'd from the Right Reverend Biſhop *Taylor* in his *Life of* CHRIST, and the Learned Dr. *Cave* in his *Lives of the Apoſtles*, or from (*b*) other Authors, who have written on the ſame Subject, and whoſe Works are printed in our own Language.

8. The Time of the Birth of our SAVIOUR being fix'd, there remains but one Difficulty more, which is concerning the Time of the Death of *Herod*. They who have plac'd it on the ſeventh Day of the Month *Chiſleu*, or about the latter End of our *November*, depend only on the Authority of a *Jewiſh* Calendar, which is not ſufficient to bear the Weight laid upon it, it being uncertain when it was written, or by whom, or upon what Deſign. And as the *Jews* were the worſt of *Chronologers*, ſo they were the bittereſt Enemies of the New Teſtament; and therefore the Author might add this to make its Hiſtory the more ſuſpected. *Joſephus*, one of their own Nation, (*c*) gives us a better and more impartial Account of this Matter. He ſaith (*d*) that *Herod* intending to deſtroy his own Son *Antipater*, was diverted, by a ſudden Fit of Sickneſs, from the Execution of it. After this he grew every day weaker and weaker. His Diſeaſe was an univerſal Pain from Head to Foot, a violent Fever, an intolerable Itching all over his Body, Cholick, Dropſical Humours, Wind in his Stomach, ſome Parts of his Body putrify'd and crawling with Worms, Difficulty of Breathing, broken Sighs, Contraction of the Nerves, and Convulſions in all Parts. The *Jews* themſelves look'd upon

(*y*) Matth. 10. 1, 2, 3, 4, 5. (*z*) Luke 6. 13, 14, 15, 16. (*a*) Matth. 4. 24, 25. (*b*) Matth. 7. 28, 29. (*c*) Luke 6. 1. (*d*) John 18. 28. (*e*) Luke 6. 1 *to* 6. (*f*) Luke 6. 6 *to* 12. (*g*) Luke 6. 12, *to* 9. 51. (*h*) Luke 9. 51 *to* 23. 1. (*i*) John 2. 13. (*k*) John 5. 1. (*l*) John 6. 4. (*m*) John 7. 2. (*n*) John 10. 22. (*o*) John 12. 1. (*p*) Matth. 27. 62 *to the End.* Mark 15. 42 *to the End.* Luke 23. 54, 55, 56. John 19. 41, 42. (*q*) Matth. 28. 1. Mark 16. 1, 2. Luke 24. 1. John 20. 1. (*r*) John 20. 26. (*s*) Acts 1. 3 *to* 12. (*t*) Acts 1. 15 *to the End.* (*u*) Acts 2. 1, 2, 3, 4. (*x*) Acts 11. 28. (*y*) 2 Cor. 12. 2. Gal. 1. 15, 16, 17, 18, *and* 2. 1. (*z*) Rev. 1. 9. (*a*) Mede *and* Whiſton *on the* Revelations, *and* Marſhall's *Chronological Tables.* (*b*) Eachard *and* Du Pin's *Eccleſiaſtical Hiſtories.* (*c*) *Jewiſh Ant. Book* 17. *Chap.* 8. *and Wars of the* Jews, *Book* 1. *Chap. ult.* (*d*) *Book* 17. *Chap.* 8.

it as a Judgment from GOD for his many Barbarities, and we *Chriſtians* may add in particular, for the Murder of the innocent Children at *Bethlehem*, which happen'd not long before. In the Midſt of this *Judas* the Son of *Sariphæus*, and *Matthias* the Son of *Margalothus*, ſtirr'd up the People to pull down the golden Eagle of a prodigious Weight and Value, which *Herod* had caus'd to be ſet up over the Portal of the *Temple*, as a Profanation of that holy Place. Whilſt they were making an Oration for this Purpoſe, a falſe Rumour was ſpread abroad, that the King was dead; upon which the Mob roſe, tore down the Eagle at Noon-day, and cut it to Pieces with their Axes, in the Sight of a vaſt Multitude. The Soldiers by Force ſuppreſs the Tumult, and ſeize the two Leaders, and many others with them; and *Herod* orders the two Leaders of the Faction to be burnt alive, and that the Heads of thoſe who were taken together, ſhould be ſtruck off by the common Hangman, which was done accordingly; and the Night following the Moon ſuffer'd an Eclipſe. After this *Herod* tries all Sorts of Remedies in Hope of a Cure. His Phyſicians advis'd him to go over *Jordan* to the hot Baths of *Callirrhoe*, which empty themſelves into the Lake of *Aſphaltites*. Whilſt he was here, his Embaſſadors brought him Word from *Auguſtus Ceſar*, that *Antipater* was left to *Herod* to do as he pleas'd, either by Death or Baniſhment. Upon this there was a ſecond Report of the King's Death, which *Antipater* believing, treats with his Keeper with large Offers and Promiſes for his Diſcharge, who telling the whole to *Herod*, he orders one of the Guards to go that very Moment and kill him; and he himſelf liv'd but five Days longer, having firſt alter'd his Will, and declar'd *Archelaus* his Succeſſor, provided the ſame was confirm'd by *Auguſtus Ceſar*. His Death was kept ſecret for a little while, but as ſoon as it was known, a Tumult little leſs than a Rebellion was rais'd againſt *Archelaus*, upon the Account of thoſe who were executed for Pulling down the *Golden Eagle*, which made a terrible Uproar in the Temple in the Time of the Paſſover. So that the Time of his Death was near the Paſſover, and in a Year when there was an *Eclipſe* of the *Moon* about two or three Months before.

9. It is certain, that this Eclipſe did not happen in the Year immediately after our SAVIOUR's Birth, or of the *Julian Period* 4711. This Year a new Moon happen'd at *Jeruſalem* on the 15th Day of *February*, at about forty Minutes after one of the Clock. At this Time the *Moon* was ſo near the *Node*, that ſhe had but five *Seconds* of *North Latitude*. So that here was a very large and total Eclipſe of the Sun, but it happen'd to be ſo much to the South of *Jeruſalem*, as not to be viſible there at all; and at the Full both before and after the *Latitude* of the Moon was ſo great, that there was no Eclipſe.

10. But it is very probable, that this *Eclipſe* happen'd in the Year after, upon the 20th Day of *January*. At this Time the Sun did ſet at *Jeruſalem* at four Minutes paſt five of the Clock, and the Middle of the Eclipſe was about two Minutes before. The Moon roſe totally eclips'd, and continu'd ſo for a conſiderable Time, and did not recover her Light until above an Hour and an half after, when it was totally dark; and therefore it happen'd at a Time when moſt People might obſerve it, and was three Months before the *Paſſover*. There was indeed a total *Eclipſe* of the Moon, and much more *central* than the other; on the tenth Day of *January*, in the Year following. But as it was at too great a Diſtance from the Birth of our SAVIOUR; ſo the Middle thereof happening at *Jeruſalem* about half an Hour after two of the Clock in the Morning, and being when the Inhabitants were in their Beds, there were but few, who could make their Obſervations of it, ſo as to remember it for ſo long a Time after. And as for thoſe which happen'd after the Birth of CHRIST, according to the *Vulgar Account*, they are all at too great a Diſtance from the Paſſover to correſpond with the Hiſtory of *Joſephus*, which in this Caſe may be of undoubted Credit.

11. The true Matter of Fact is therefore this: Our SAVIOUR being born on the ſeventh Day of *October* as aforeſaid in the 4710th Year of the *Julian Period*, was circumcis'd on the eighth Day, and preſented in the Temple on the fortieth Day after, according to the Law of *Moſes*. All this was done before the wiſe Men came from the Eaſt to *Jeruſalem*, to enquire concerning him; for upon their Coming, *Herod* the King, and the whole City, were under ſuch a Conſternation, that it would not have been any Way ſafe for *Joſeph* and his Mother to have adventur'd thither with him, and ſo they (*a*) return to their own City *Nazareth*. Some time after, and perhaps in the Spring, the wiſe Men came from the Eaſt, to enquire where they might find him that was born King of the *Jews*? *Herod* enquires of the Scribes, where he ſhould be born? They tell him, In *Bethlehem*. He ſends the wiſe Men to *Bethlehem*. We do not read whether they went thither or not, but only that they follow'd the Guidance of the Star, till it came and ſtood over the Houſe, where the young Child was; which might have been in *Nazareth* as well as *Bethlehem*. When they ſee him, they offer him Gold,

(*a*) Luke 2. 39.

and Frankincenſe and Myrrh. This muſt be after the Preſenting of him in the Temple; for otherwiſe the Gold which they brought, muſt have been ſufficient to purchaſe a Lamb for the Purification of the *Bleſſed Virgin*, which the Law of *Moſes* did (*b*) poſitively require, inſtead of (*c*) the Pair of Turtle Doves, or two young Pigeons. *Joſeph* and *Mary* being warn'd by an Angel, and having ſufficient to live upon by this wonderful Providence, depart into *Egypt* with the young Child, and *Herod* waits for the Return of the wiſe Men to the End of the Year. When our SAVIOUR was enter'd on the ſecond Year of his Age, *Herod* could wait no longer, but orders all the Children in and about *Bethlehem*, under two Years old, to be ſlain, ſuppoſing that CHRIST being of a middle Age could not eſcape. Soon after this *Herod* was taken ill of a very ſtrange Diſtemper, which every one look'd upon as a Judgment from GOD. *Judas* and *Matthias* incenſe the People to deſtroy the Golden Eagle ſet up before the Portal of the Temple, and were burnt alive for the ſame. This happen'd on the twentieth Day of *January*; upon which Evening the Moon was eclips'd. *Herod* grows worſe and worſe, alters his Will, and declares *Archelaus* his Succeſſor. He dies. His Death is kept ſecret for a few Days, but known a little before the Paſſover, which this Year happen'd about the nineteenth Day of *April*, when a violent Tumult was rais'd in the Temple to embroil the Government, before it was ſettl'd. As ſoon as it was ſuppreſs'd, *Archelaus* goes to *Rome* to have his Father's Will confirm'd by *Auguſtus Ceſar*, and leaves the Care of his Kingdom and Family in his Abſence to his Brother *Philip*. *Auguſtus* confirms the Will, and *Archelaus* comes back to his Kingdom as faſt as he could. Whilſt *Philip* govern'd, *Joſeph* returns out of *Egypt*, but coming to the Frontiers of *Judea*, he hears that *Archelaus* was come back, and had taken the Government upon him. This makes him afraid to go thither, and ſo he fetches a Compaſs round, and with the *Virgin* and our SAVIOUR he takes up his Abode at *Nazareth*, which muſt therefore moſt probably be in *October*, in the Beginning of the third Year of CHRIST's Life. Thus the *Scripture Hiſtory* is conſiſtent with it ſelf, and with other Authors, and is moſt fully confirm'd by *Aſtronomical* Obſervations.

10. There hath been a late Controverſy ſtarted concerning the Day, on which our SAVIOUR ſuffer'd, whether it was upon the fourteenth or fifteenth Day of the firſt Month *Niſan* or *Abib*. It is certain, that the Feaſt of the *Paſſover* was upon the fourteenth Day of this Month, when they (*d*) kill'd the Lamb; and to this St. *Paul* alludes, when he ſaith, (*e*) that CHRIST *our Paſſover* is ſacrific'd for us; and St. *Peter* alſo, when he ſaith, (*f*) that we are redeem'd *by the precious blood of* CHRIST JESUS, *as a lamb without blemiſh, and without ſpot*, which was exactly true of (*g*) the Lambs ſlain at that Time. And St. *John* alludes to the ſame, when he tells us, (*h*) that the *Scripture was fulfill'd, which was written of him, A bone of him ſhall not be broken*. Beſides, he tells us plainly, that on the Day of his Crucifixion, (*i*) the *Jews went not themſelves into the judgment-hall, leſt they ſhould* (*k*) *be defiled, but that they alſo might eat the Paſſover*. The Argument to the contrary is, that (*l*) CHRIST did eat the *Paſſover* the Night before with his Diſciples; and therefore that was the fourteenth Day. But to this it is anſwer'd, (*m*) that as in (*n*) extraordinary Caſes the Paſſover was deferr'd for a Month; ſo ſometimes in ſuch Caſes it was anticipated for a Day before. This made the Diſtinction between that Paſſover, which was *ſacrificial*, and that which was *commemorative*. Now JESUS knew, that he was to die the next Day, and therefore not being to live to the legal Time, he anticipated it, and muſt have done ſo, or not have kept it at all. There was a Neceſſity for him to keep the commemorative Paſſover, that he might inſtitute his own Supper inſtead thereof, and as a *Commemoration* of ſomething elſe. So that in this Caſe he did all that was poſſible for him to do; and he was ſo far from Breaking the Law of GOD, that he did what was allowable in Caſes of Neceſſity. Thus (*o*) JESUS ſaith to his Diſciples, *Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand, I will keep the paſſover at thy houſe with my diſciples*. What we render *I will keep*, is ποιῶ in the preſent Tenſe, *I do keep*; that is, I cannot ſtay to the following Day, when the *Paſchal Lamb* is to be ſacrific'd; but intend forthwith (*my time* being *at hand*) to keep the *Paſſover* with my Diſciples. 'Tis farther obſerv'd, that JESUS is ſaid to *eat* the *Paſſover*, but not to ſacrifice it. So that tho' it is granted, that the *ſacrificial Paſſover* could not be kept out of the legal and appointed Time; yet this doth not infer, but our SAVIOUR might obſerve that which was commemorative. But this Diffi-

(*b*) Levit. 12. 6, 7, 8. (*c*) Luke 2. 24. (*d*) Exod. 12. 6, 14, 17, 18. Levit. 23. 5. Num. 9. 3, and 28. 16. Deut. 16. 1. (*e*) 1 Cor. 5. 7. (*f*) 1 Pet. 1. 19. (*g*) Exod. 12. 5. (*h*) John 19. 36. Exod. 12. 46. Num. 9. 12. (*i*) John 18. 28. (*k*) Levit. 7. 18, 19. (*l*) Matth. 26. 17, 18, 19. Mark 14. 12 *to* 22. Luke 22. 7 *to* 19. (*m*) *See* Biſhop Kidder's *Demonſtration of the* MESSIAH, *Part* 3. *Page* 62 *and* 63. (*n*) Num. 9. 6 *to* 15. (*o*) Matth. 26. 18.

culty may alſo be ſolv'd by an *Aſtronomical Calculation*. It is allow'd by all, that he was crucified on *Friday* the third Day of *April*, *Anno Chriſti* 33, according to the Vulgar Account. If this was the fifteenth Day of the Month, then the *Moon* muſt have been viſible on the nineteenth Day of *March* in the Evening immediately before. But if it was the fourteenth, then the *Moon* was not viſible until the twentieth Day of the ſame Month. I have therefore added the Calculations for both theſe Times with the utmoſt Exactneſs from Mr. *Whiſton's Aſtronomical Tables*; by which it will more fully appear, that they are not only out in Divinity, but alſo in their *Mathematicks*, who affirm that *our* SAVIOUR was crucified on the fifteenth Day; but that it was really on the fourteenth: And ſo he died, when the Paſchal Lamb was ſlain, as the *Apoſtles* plainly ſhew us in the *New Teſtament*.

TABLE

TABLE *the Forty eighth.*

A Calculation of the Moon's place in Jeruſalem, *its Longitude Eaſtward from* London, *being* 37d. 30m. *and Latitude* 31d. 50m. *for the nineteenth Day of* March, Anno CHRISTI 33, *being the new Moon preceding* Our Bleſſed SAVIOUR's *Crucifixion, to find if the Moon was viſible on that Evening, or not.*

Calculation of the Sun's Place.	d.	h.	m.	″.
Sun ſets, March	19	05	57	00
Time of Viſibility add	00	00	48	00
Apparent Time	19	06	45	00
Æquation of Anom. 9. 10. add	00	00	07	31
Total	19	06	51	31
Æquation of ♓ 27. add	00	00	01	00
Total	19	06	52	31
Refraction add	00	00	02	00
Equal Time at *Jeruſalem*	19	06	54	31
Difference of *Longitude* ſubſtract		02	30	00
Equal Time at *London*	19	04	24	31

	Mid. Mot. s.	d.	m.	″.	Aphel's Mot. s.	d.	m.	″.
Anno CHRISTI 1	09	07	53	03	02	14	03	30
Year's Included 20	00	00	09	04	00	00	16	40
Years 12	00	00	05	26	00	00	10	00
March 19	02	16	52	50	00	00	00	11
Hours 4	00	00	09	51	00	00	00	00
Min. 24	00	00	00	59	00	00	00	00
Sec. 31	00	00	00	01	00	00	00	00
Middle Motion	11	25	11	14	02	14	30	21
Apogæum ſubſtract	02	14	30	21				
Mean Anomaly	09	10	40	53				
Æquation add	00	01	53	43				
Sun's true Place	♓	27	01	57				

The Calculation of the Moon's Place.	Mid. Mot. s.	d.	m.	″.
Anno CHRISTI 1	04	02	02	45
Years Incl. 20	04	13	34	05
Years 12	05	02	08	27
March 19	10	07	45	31
Hours 4	00	02	11	46
Minutes 24			13	10
Seconds 31				17
Middle Motion	11	27	56	01
Part Phyſ. ſubſtract	00	00	11	15
Motion correct	11	27	44	46
Apog. ſubſtract	05	10	36	27
Mean Anomaly	06	17	08	19
Equation add	00	02	20	15
Simp. Place in Orb.	00	00	05	01
Sun's Place ſubſtract	11	27	04	57
Diſtance of Moon from Sun	00	03	00	04
Variation add	00	00	03	59
True Place in Orb.	00	00	09	00
Node ſubſtract	00	05	02	51
Argument of Latitude	11	25	06	09
Reduction add			1	16
Moon's true Place	♈	00	10	16

	Apog's Mot. s.	d.	m.	″.
Apog's Place	09	12	07	05
Parts to be added.	03	03	50	15
	04	08	18	10
	00	08	41	23
	00	00	01	07
	00	00	00	07
	00	00	00	00
Simple Apog.	05	02	58	07
Sun's Place	11	27	04	57
Annual Arg.	06	24	06	50
Equation add	00	07	38	20
True Apog.	05	10	36	27
True Excentr.	62983			
Diff. m. from gr.	11617			
Diff. m. from tr.	7746			

	Node's Mot. s.	d.	m.	″.
Node's Place	08	28	36	04
Parts to be ſubſtracted.	00	26	50	15
	07	22	06	09
	00	04	07	49
	00	00	00	32
	00	00	00	03
	00	00	00	00
Total	08	23	04	48
Simple Node	00	05	31	16
Sun's Place	11	27	04	57
Sun from Node	11	21	33	41
Equat. ſubſtract	00	00	28	25
True Node	00	05	02	51
Simp. Lat.	00	00	25	36
Part proport.	00	00	01	30
True Lat. South	00	00	27	06
Sun's Declinat.		01	10	
Sun's Right Aſ.		357	19	
Sun's Aſc. Diff.		00	43	
Sun's Ob. Dec.		356	36	
Moon's Decl.		0	21	
M. Right Aſc.		0	20	
M. Aſc. Differ.		0	16	
M. Ob. Declin.		0	04	
Diff. Ob. Decl. of Sun and M.		03	28	

TABLE *the Forty ninth.*

A Calculation of the Moon's φάσις in Jeruſalem, *its Longitude Eaſtward from* London, *being* 37d. 30m. *and Latitude* 31d. 50m. *for the twentieth Day of* March, Anno CHRISTI 33, *being the new Moon preceding* Our Bleſſed SAVIOUR's *Crucifixion, to find if the Moon was viſible on that Evening, or not.*

Calculation of the Sun's Place.	d.	h.	m.	″.
Sun ſets, March	20	05	58	04
Time of Viſibility add	00	00	48	00
Apparent Time	20	06	46	04
Æquation of Anom. 9. 11. add	00	00	07	28
Total	20	06	53	32
Æquation of ♓ 28.3. add	00	00	00	39
Total	20	06	54	11
Refraction add	00	00	02	00
Equal Time at *Jeruſalem*	20	06	56	11
Difference of *Longitude* ſubſtract	00	02	30	00
Equal Time at *London*	20	04	26	11

	Mid. Mot. s.	d.	m.	″.
Anno CHRISTI 1	09	07	53	03
Year's Included 20	00	00	09	04
Years 12	00	00	05	26
March 20	02	17	51	58
Hours 4	00	00	09	51
Min. 26	00	00	01	04
Sec. 11	00	00	00	00
Middle Motion	11	26	10	26
Aphel. ſubſtract	02	14	30	21
Mean Anomaly	09	11	40	05
Æquation add	00	01	53	17
Sun's true Place	♓	28	03	43

Aphel's Mot. s.	d.	m.	″.
02	14	03	30
00	00	16	40
00	00	10	00
00	00	00	11
00	00	00	00
00	00	00	00
00	00	00	00
02	14	30	21

The Calculation of the Moon's Place.	Mid. Mot. s.	d.	m.	″.
Anno CHRISTI 1	04	02	02	45
Years Incl. 20	04	13	34	05
Years 12	05	02	08	27
March 20	10	20	56	07
Hours 4	00	02	11	46
Minutes 26	00	00	14	16
Seconds 11	00	00	00	06
Motion of Moon	00	11	07	32
Part Phyſ. ſubſtract	00	00	11	13
Motion correct	00	10	56	19
Apog. ſubſtract	05	10	57	07
Mean Anomaly	06	29	59	12
Equation add	00	03	51	07
Simp. Place in Orb.	00	14	47	26
Sun's Place ſubſtract	11	28	03	43
Diſtance of Moon from Sun	00	16	43	43
Variation add	00	00	20	56
True Place in Orb.	00	15	08	22
Node ſubſtract	00	05	02	58
Argument of Latitude	00	10	05	24
Reduction add	00	00	02	33
Moon's true Place	♈	15	10	55

Apog's Place	Apog's Mot. s.	d.	m.	″.
Parts to be added.	09	12	07	05
	03	03	50	15
	04	08	08	10
	00	08	48	04
	00	00	01	07
	00	00	00	07
	00	00	00	00
Simple Apog.	05	03	04	48
Sun's Place	11	28	03	43
Annual Arg.	06	24	58	55
Equation add	00	07	52	19
True Apog.	05	10	57	07
True Excentr.	62712			
Diff. m. from gr.	11617			
Diff. m. from tr.	7475			

Node's Place	Node's Mot. s.	d.	m.	″.
	08	28	36	04
Parts to be ſubſtracted.	00	26	50	15
	07	22	06	09
	00	04	11	00
	00	00	00	32
	00	00	00	03
	00	00	00	00
Total	08	23	07	59
Simple Node	00	05	28	05
Sun's Place	11	28	03	43
Sun from Node	11	22	35	38
Equat. ſubſtract	00	00	25	07
True Node	♈	05	02	58
Lat. North	00	00	52	30
Part proport.	00	00	03	06
True Lat. North	00	00	55	36
Sun's Declinat.		00	46	
Sun's Right Aſ.		358	14	
Sun's Aſc. Diff.		00	29	
Sun's Ob. Deſ.		357	45	
Moon's Decl.		06	51	
M. Right Aſc.		13	37	
M. Aſc. Differ.		4	17	
M. Ob. Deſc.		17	54	
Diff. Ob. Deſc. of Sun and M.		20	09	

from

From these two Tables it evidently appears, First, That it was impossible for the new Moon to be seen at *Jerusalem* on the nineteenth Day of *March* immediately before the Crucifixion of *Our* SAVIOUR, and consequently that the Month could not begin on the following Day. For the Difference of the Oblique Descension of the Sun and Moon at the Time of Visibility being but $3^{d}.\ 28^{m}.$ it so happen'd, that when the Moon might have been visible at her setting by Reason of a proper Distance from the Sun, she had been under the Horizon, above half an Hour before. On the other hand it appears, that the next Evening, or on the twentieth Day of *March* at the time of Visibility the Difference of the Oblique Descensions was $20^{d}.\ 09^{m}.$ occasion'd by the swift Motion of the Moon, her North Latitude, and her being in a Sign of very slow Descension, so that she did not set until an Hour and a Quarter after the Sun: Thus the Moon was very visible on this Evening; and therefore the Month began on the twenty first Day of *March*, and Our SAVIOUR being crucified on *Friday* the third Day of *April* following, was crucified on the fourteenth and not on the fifteenth Day of the said Month.

By other Calculations too tedious to be here inserted it appears, that on the said nineteenth Day of the Month, there was a total Eclipse of the Sun in the more remote southern Parts of the World, and that the Shadow approach'd nearer and nearer to *Jerusalem*; and therefore when the Sun did set in that City, it was totally eclipsed in the more southern Parts at the same Time, and soon after the Shadow left the Earth. Now no one can imagine, that the Sun can be totally eclipsed in one Part of the World, and the Light of the New Moon can be visible in another Part at the same Time.

Hence it is evident, that *Our Blessed* LORD and SAVIOUR was crucified on the fourteenth Day of the *Jewish* Month *Nisan* or *Abib*, even upon the Day when the *Jews* killed and eat the *Paschal* Lamb: And tho' he kept the Passover the night before; yet even that was most agreeable to the literal Sence of the *Hebrew* Text, where the Words ירח and חדש, which we translate *A Month*, are more applicable to the Conjunction than the φάσις, and do properly signify the *Moon* or the *Renovation*, which we call the Change; on the fourteenth Day after which, our SAVIOUR observ'd the Passover, as the *Jews* observed it the Day following, being the fourteenth after the *Moon's* Appearance.

TABLE *the Fiftieth, or last.*

Year of the World.	(a) Vulgar Year before CHRIST.	(a) Real Year of CHRIST.	Year of the *Julian* Period.	Year of *Jubilee.*	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament.*
						The Preface, *Luke* 1. 1, 2, 3, 4.
						CHRIST's Divinity and Eternity aſſerted, *John* 1. 1 *to* 15. (*b*)
						His Genealogy by *Joſeph*, *Matth.* 1. 1 *to* 18. and by the Virgin *Mary*, *Luke* 3. 23 *to the End* (*c*).
4004	5		4709	29 49	206 5	Year before CHRIST's Birth 1.
						This Year the Courſe of *Abia*, or the eighth Courſe, began on *Saturday June* 24, and ended on *Saturday July* 1, when *Zacharias* receives the News of the Conception of *John* the Baptiſt, *Luke* 1. 5 *to* 23.
4004	5		4709	29 49	206 5	*Elizabeth* conceives about *July* 8. *Luke* 1. 23, 24, 25.
4004	5		4709	29 49	206 5	The Virgin *Mary* receives the Meſſage from the Angel on or about *Sunday December* 31. *Luke* 1. 26 *to* 56.
4005	4		4710	30 0	206 6	*John* the Baptiſt is born about the thirteenth Day of *April*, at the Feaſt of the Paſſover, *Luke* 1. 57 *to the End.*
4005	4		4710	30 0	206 6	The thirtieth Year of *Jubilee.* The Trumpets of Rams Horns proclaim the Redemption of Captives on the Feaſt of Expiation, or the third Day of *October*, *Levit.* 25. 8 *to* 18.
4005	4	1	4710	30 0	206 6	The firſt Year of the Birth of CHRIST, beginning *Octob.* 7.
						CHRIST is born *October* 7, being the firſt Day of the Feaſt of *Tabernacles*, and this Year upon a *Sunday.* The Angel proclaims our Redemption from Sin and *Satan*, of which the *Jubilee* was a Type; ſo that now the Type ought to ceaſe, *Luke* 2. 1 *to* 21. *John* 1. 14.
4005	4	1	4710		206 6	CHRIST is circumcis'd, *Oct.* 14. on the laſt Day of the Feaſt of *Tabernacles*, *Luke* 2. 21.
4005	4	1	4710		206 6	The ſixty fourth of *Daniel*'s Weeks ends about *November* 11.
4005	4	1	4710		206 6	The Virgin *Mary* is purify'd, and CHRIST is preſented in the Temple, *Nov.* 15. *Luke* 2. 22, 23, 24, *&c. to* 40.
4005	4	1	4710		206 6	*Joſeph* and *Mary* flee into *Egypt*, *Matth.* 2. 13, 14, 15.
4005	4	2	4711		206 6	The wiſe Men come from the Eaſt, and worſhip CHRIST, *Matth.* 2. 1 *to* 13.
4006	3	2	4711		207 0	The two hundred and ſeventh *Sabbatical* Year. *Herod* ſlays the Infants, *December* 28. *Matth.* 2. 16, 17, 18.
4007	2	3	4712		207 1	The Beginning of this Year *Herod* is taken with a ſtrange Diſeaſe, and dies about *March*; ſo that many Tumults are occaſion'd upon the Account of his Death, at the Time of the Paſſover, *Joſephus Jewiſh Antiquities*, *Book* 17. *Chap.* 10 and 11. and *Wars of the Jews*, *Book* 1. *Chap.* 21. and *Book* 2. *Chap.* 1.
						Joſeph, *Mary* and CHRIST return from *Egypt* to *Nazareth*, *Matth.* 2. 19 *to the End.*

(*a*) N. B. *That the real Year of* CHRIST's *Birth, or Year* 1, *begins* October 7. *on the Day of his Birth,* Anno Per. Jul. 4710. *and ends on the ſixth Day of* October *following. But the Vulgar Year of* CHRIST, *from whence we compute our preſent Years, begins* January 1. Anno Per. Jul. 4714. *almoſt three Years and a Quarter after the other, and ends on the* 31*ſt Day of* December *following.*

(*b*) N. B. *That St.* John *divides the Time of* CHRIST's *publick Miniſtry, by the four Paſſovers which happen'd therein. The firſt Paſſover is mention'd,* John 2. 13. *The ſecond,* John 5. 1. *The third,* John 6. 4. *And the fourth,* John 13. 1. *St.* Mark, *St.* Luke, *and St.* John *generally obſerve the Order of Time, which St.* Matthew *ſeems in many Places to have neglected, and therefore the Order of his Goſpel muſt be rectify'd by the other three. The Reaſons of the Diſlocations ſhall be taken Notice of, as they happen.*

(*c*) *St.* Matthew *places the Genealogy of* CHRIST *in the Beginning, but St.* Luke *at the End of the third Chapter; but as it is not a Part of the Hiſtory, it might be plac'd indifferently in any Part thereof.*

The

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4008	*before* 1	3	4713	207 2	The Year of CHRIST according to the Vulgar Account.
4009	*after* 1	4	4714	207 3	The Beginning of the CHRISTIAN *Æra*.
4012	4	7	4717	207 6	The ſixty fifth of *Daniel*'s Weeks ends about the fifth Day of *October*.
4013	5	8	4718	208 0	The two hundred and eighth *Sabbatical* Year.
4017	9	12	4722	208 4	The twelfth Year from the Birth of CHRIST beginning *October* 7. *Joſeph*, *Mary* and CHRIST go up to the Paſſover, which this Year happen'd on *Saturday March* 30, the new Moon or firſt Day of the Year being on *Sunday March* 17. the Poſition of the *Sun* and *Moon* the Evening before at *Jeruſalem* being as follows, at the Time of *Viſibility*. *Sun* in ♓ 23 d. 58 m. 24″. *Moon* in ♈ 9 d. 54 m. 33″. *Latitude* of *Moon* South 5 d. 10 m. 35″. Difference of *Oblique Deſcenſion* of *Sun* and *Moon* 17 m. 40″. *Dominical* Letter F. Thus *Joſeph*, *Mary* and CHRIST came to *Jeruſalem* this Year on *Friday March* 29. The *Paſſover* began on the fourteenth Day of the firſt Month, *Exod.* 12. 6. or on *Saturday*, *March* 30. The Feaſt of unleavened Bread after the Paſſover ended on the twenty firſt Day of the firſt Month, *Exod.* 12. 18, or on *Saturday April* 6. On *Sunday April* 7, they return'd home, and travelling from the *Temple* on the LORD's Day they loſt the LORD of the *Temple*. On *Monday April* 8 they return'd back to *Jeruſalem*. On *Thurſday April* 11 they found him in the *Temple*, *Luke* 2. 41 *to the End*.
4019	11	14	4724	208 6	The ſixty ſixth of *Daniel*'s Weeks ends about the thirtieth Day of *Auguſt*.
4020	12	15	4725	209 0	The two hundred and ninth *Sabbatical* Year. *Auguſtus Cæſar* takes *Tiberius* as a Partner with him in the Empire, in the forty ſecond Year of his Reign; ſo that from hence his Reign is dated among the *Jews*.
4022	14	17	4727	209 2	*Auguſtus Cæſar*, the ſecond *Roman* Emperor, dies *Aug.* 21. having reign'd 44 Years, in the third Year of his Partnerſhip with *Tiberius*.
4023	15	18	4728	209 3	*Tiberius*, the third *Roman* Emperor now reigns alone, *Anno* 1. from whence *Dionyſius Exiguus* reckon'd the 15 Years, *Luke* 3. 1. and ſo made a Miſtake of three Years.
4026	18	21	4731	209 6	The ſixty ſeventh of *Daniel*'s Weeks ends about the twenty fourth Day of *July*.
4027	19	22	4732	210 0	The two hundred and tenth *Sabbatical* Year.
4033	25	28	4738	210 6	The ſixty eighth of *Daniel*'s Weeks ends about the ſeventeenth Day of *June*.
4034	26	29	4739	211 0	The two hundred and eleventh *Sabbatical* Year.
4034	26	29	4739	211 0	About the Spring *John* being 29 Years of Age begins to preach, and afterward he baptizeth, *Matth.* 3. 1 *to* 13. *Mark* 1. 1 *to* 9. *Luke* 3. 1 *to* 19 (*d*).
4034	26	30	4739	211 0	After the Feaſt of Tabernacles CHRIST being enter'd upon the thirtieth Year of his Age, was baptiz'd of St. *John*, *Matth.* 3. 13 *to the End*. *Mark* 1. 9 *to* 12. *Luke* 3. 21, 22, *and Part of the* 23*d Verſe*.

(*d*) *Here the Hiſtory of St.* John's *Impriſonment is added to his Baptiſm and Preaching by St.* Luke, ver. 19, 20. *to join both together. And for the ſame Reaſon St.* Matthew, Chap. 14. 3, 4, 5. *joins it with the Hiſtory of his being beheaded.*

CHRIST

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4034	26	30	4739	211 0	CHRIST is tempted in the Wilderneſs, *Matth.* 4. 1 *to* 12. *Mark* 1, 12, 13. *Luke* 4. 1 *to* 14.
4037	29	33	4742	211 3	The fourth Year of *John*'s Miniſtry begins.
4037	29	33	4742	211 3	*John* teſtifies of CHRIST, *John* 1. 15 *to* 35.
4037	29	33	4742	211 3	*Andrew* and *Peter* follow CHRIST, and bring *Philip* and *Bartholomew* with them, *John* 1. 35 *to the End* (*e*).
4038	30	33	4743	211 4	CHRIST turns Water into Wine, and goes from *Cana* in *Galilee* to *Capernaum*, *John* 2. 1 *to* 13.
					The firſt Paſſover after CHRIST's publick Miniſtry, *John* 2. 13.
					This Year begins on *Saturday March* 25, the Moon not being viſible on *March* 23 in the Evening, her Poſition at the Time of Viſibility being thus. *Sun* in ♈ 0 d. 43 m. *Moon* in ♈ 10 d. 53 m. *Latitude* South 3 d. 57 m. Difference of the *Oblique Deſcenſion* at the Time of Setting, 11 d. 03 m. *Dominical* Letter A.
					So that the *Paſſover* began this Year on *Friday April* 7, and the Feaſt of unleavened Bread ended on *Friday April* 14.
					CHRIST goes to *Jeruſalem*, drives the Buyers and Sellers out of the Temple, and foretels his own Death and Reſurrection, *John* 2. 13 *to the End*.
					CHRIST diſcourſes with *Nicodemus*, and St. *John* teſtifies of him, *John* 3, *throughout*.
					John is now caſt into Priſon, *Matth.* 14. 3, 4, 5. *Mark* 6. 17, 18, 19, 20. *Luke* 3. 19, 20. (*f*)
					CHRIST hearing that *John* was in Priſon, begins to preach, *Mark* 1. 14, 15.
4038	30	33	4743	211 4	CHRIST having ſtaid eight Months in *Judea*, and hearing that the Phariſees knew that his Diſciples baptiz'd more than *John* had baptiz'd, goes from thence for *Galilee*, *John* 4. 1, 2, 3. *Matth.* 4. 12.
		34			In the Beginning of *December*, or four Months before the Harveſt, at the Paſſover, (*g*) CHRIST goes to *Sychar* in *Samaria*, talks with the Woman at the Well, and converts ſeveral of the Citizens, *John* 4. 4 *to* 43. Having ſtay'd two Days, he departs for *Galilee*, *John* 4. 43, 44.

(*e*) *For the Methodizing of this Story, we muſt obſerve, that it is not the ſame with the Calling of* Andrew *and* Peter *mention'd* Matth. 4. 18 *to* 23, *and* Mark 1. 16 *to* 21. *This was done in* Bethabara *beyond* Jordan, John 1. 28. *the other in the Borders of* Zabulon *and* Naphthali *on this Side*, Matth. 4. 13. *and* Mark 1. 16. *Here they attended on* John *as his Diſciples*, John 1. 35, 37. *in the other they were in the Ship caſting their Nets into the Sea*, Matth. 4. 18. Mark 1. 16. *At this Time they follow'd him by St.* John's *Directions*, John 1. 36, 37. *at the other Time by* CHRIST's *Call*, Matth. 4. 19. Mark 1. 17. *For the right underſtanding of this we muſt obſerve, that of all the four Evangeliſts St.* John *hath only given us an Account of the Doctrines and Actions of* John *the* Baptiſt *from the Baptiſm of* CHRIST *until his own Impriſonment. And except the Temptation of* CHRIST *in the Wilderneſs, there is none of the four that hath told us any Paſſage of* CHRIST *himſelf in all that Space: And therefore, as St.* John *the Evangeliſt places this Story before the Impriſonment of* John the Baptiſt, John 3. 64. *but St.* Matthew *and St.* Mark *have plac'd it after*, Matth. 4. 12. Mark 1. 14. *the leaving them diſtinct, as the Evangeliſts have plac'd them, will ſolve all the Difficulties, which have otherwiſe been rais'd on this Occaſion. After this firſt Call they follow'd him but for a Day, to the Place where he dwelt, and went back to St.* John *the* Baptiſt: *After the ſecond Call, they left all, follow'd* CHRIST, *and went back no more.*

(*f*) *The Reaſon of this Diſlocation in all the three* Evangeliſts *is, that the whole Story of St.* John *the* Baptiſt *might be taken in together.* See the former Page in the Reference (*d*). *Compare* John 3. 24. Mark 6. 17, 18, 19, 20, *and* Matth. 14. 3, 4, 5.

(*g*) *Compare* John 4. 35, *with* Deut. 6. 9, *and* Levit. 23. 4 to 15.

He

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4038	30	34	4743	211 4	He was kindly receiv'd by the *Galileans*, *John* 4. 45. *Luke* 4. 14, 15. *Mark* 1. 14, 15. This was his ſecond Return, after his Baptiſm, from *Judea* to *Galilee*. He cures the Son of the Nobleman, *John* 4. 46 *to the End*.
4039	31	34	4744	211 5	He reads in the Synagogue of *Nazareth*, *Luke* 4. 16 *to* 31. He leaves *Nazareth*, and dwells at *Capernaum*, *Matth.* 4. 13 *to* 17. *Mark* 1. 21, 22. *Luke* 4. 31, 32. Teaching in the Synagogue he caſts out a Devil from a Man poſſeſſed, *Mark* 1. 23 *to* 29. *Luke* 4. 33 *to* 38. Coming out of the *Synagogue* he enters into the Houſe of *Simon* and *Andrew*, and cures *Simon*'s Wife's Mother, being ſick of a Fever, *Matth.* 8. 14, 15. *Mark* 1. 29, 30, 31. *Luke* 4. 38, 39. *(f)* At Sun-ſet he cures others, *Matth.* 8. 16, 17. *Mark* 1. 32, 33, 34. *Luke* 4. 40, 41.
4039	31	34	4744	211 5	In the Morning he goes into a Deſart, and prays, *Mark* 1. 35 *to* 39. *Luke* 4. 42, 43. He preaches in *Galilee*, *Mark* 1. 39. *Luke* 4. 44. He enters into *Simon*'s Ship, and teaches the People, *Luke* 5. 1, 2, 3. He calls *Simon*, *Andrew*, *James* and *John* to be Apoſtles, *Matth.* 4. 18 *to* 23. *Mark* 1. 16 *to* 21. *Luke* 5. 4 *to* 12. *(g)* He preaches throughout *Galilee*, works Miracles and the Multitude follow him, *Matth.* 4. 23, 24, 25.
4039	31	34	4744	211 5	He preaches from a Mountain to thoſe who follow'd him, *Matth. Chap.* 5, 6, *and* 7, *to Verſe* 28. *(h)* The Multitude are aſtoniſh'd at his Doctrine, *Matth.* 7. 28, 29. He cures the Leper, who publiſheth the Fact, ſo that Multitudes flock to him, *Matth.* 8. 1, 2, 3, 4. *Mark* 1. 40 *to the End*. *Luke* 5. 12 *to* 17. He goes to *Capernaum*, and heals one ſick of the Palſy, *Matth.* 9. 2 *to* 9. *Mark* 2. 1 *to* 13. *Luke* 5. 17 *to* 27. *(i)* He calls St. *Matthew* or *Levi* a Publican to be an Apoſtle, *Matth.* 9. 9. *Mark* 2. 13, 14. *Luke* 5. 27, 28.
4039	31	34	4744	211 5	He vindicates his Diſciples for not Faſting, *Matth.* 9. 10 *to* 14. *Mark* 2. 15 *to* 23. *Luke* 5. 29 *to the End*.

(f) *This in St.* Matthew *may be plac'd after* Chap. 4. 17. *But as St.* Matthew *obſerves not an exact* Chronological *Order*; *ſo it is plac'd, where we find it, among other Cures of the ſame Nature.*

(g) *The Calling of* Andrew *and* Peter *is by St.* Mark *plac'd before its proper Order, which is after* Verſe 39, *becauſe he having given an Account of St.* John's *Preaching immediately before, proceeds to give an Account of the two of his Diſciples, which only are mention'd by Name, before he ſpeaks of the Hiſtory of* CHRIST's *Preaching and Miracles, which he afterward placeth all together without Interruption.*

N. B. *That there are no other Diſlocations in the remaining Part of St.* Mark, *St.* Luke, *and St.* John. *Thoſe which happen in St.* Matthew *ſhall be ſpoken of as we come to them, and are eaſily rectify'd by Comparing them with the parallel Hiſtories in the other Evangeliſts.*

(h) *As this Diſcourſe of St.* Matthew *is of the ſame Nature with that of St.* Luke, Chap. 6. 20 to the End; *ſo it hath been ſuppos'd, that they were ſpoken at the ſame Time, and this Suppoſition hath introduc'd very great Diſlocations in St.* Matthew. *But tho' the Subject is much the ſame, yet it is moſt probable, that they were ſpoken at different Times. For that of St.* Matthew *was ſpoken on a Mountain,* Matth. 5. 1. *that of St.* Luke *on a Plain,* Luke 6. 17. *In St.* Matthew *it is ſaid, that he ſat when he ſpake it,* Matth. 5. 1. *but St.* Luke *ſaith, that he ſtood at that Time,* Luke 6. 17. *St.* Matthew *mentions it before the Election of the Apoſtles,* Matth. 10. 1, 2, 3, 4, 5. *but St.* Luke *after it,* Luke 6. 13, 14, 15, 16. *In St.* Matthew *we may ſuppoſe it to be ſpoken before the ſecond Paſſover,* John 5. 1. *and in* Galilee, Matth. 4. 23. *before* CHRIST. *came to* Jeruſalem, John 5. 1. *In St.* Luke *it is plac'd at leaſt three Sabbaths after the ſame Paſſover,* Luke 6. 1, 6. *when he return'd from* Jeruſalem *to* Capernaum, Luke 7. 1. *and ſo went forward to* Nain, Luke 7. 11. *in his Journey toward other Parts of* Galilee. *And therefore this being admitted, we need not ſuppoſe any Diſlocation of this Part of the Hiſtory either of St.* Matthew *or St.* Luke; *but the Particulars in both, which are both immediately before and after theſe excellent Diſcourſes, are plac'd in their proper Order.*

(i) *This Story is plac'd in St.* Matthew *among many other Miracles, and eſpecially miraculous Cures, that the Evangeliſt might ſpeak of them all at once.*

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4039	31	35	4744	211 5	The ſecond Paſſover after CHRIST's publick Miniſtry, *John* 5. 1. The *Jewiſh* Year begins on *Wedneſday March* 14, the Moon not being viſible on *March* 12 in the Evening. Time of Viſibility 6 h. 51 m. 48″. *Sun* in ♓ 19 d. 42 m. 36″. *Moon* in ♓ 28 d. 35 m. 56″. Latitude South 3 d. 34 m. 37″. Difference of *Oblique Deſcenſion* at the ſaid Time, 9 d. 48 m. Dominical Letter F. So that the *Paſſover* began this Year on *Tueſday March* 27. CHRIST comes to *Jeruſalem*, and heals one who was diſeas'd eight and thirty Years, which occaſion'd much Diſcourſe between him and the *Jews*, *John* 5 *throughout*. On the ſecond Sabbath after the Paſſover, he vindicates his Diſciples for Plucking the Ears of Corn, *Matth.* 12. 1 *to* 9. *Mark* 2. 29 *to the End. Luke* 6. 1 *to* 6. (*k*) On another Sabbath, probably the next, he healeth the Man who had the wither'd Hand, *Matth.* 12. 9 *to* 15. *Mark* 3. 1 *to* 7. *Luke* 6. 6 *to* 12. He goes to the Sea Side, and heals many others, *Matth.* 12. 15 *to* 22. *Mark* 3. 7 *to* 13.
4039	31	35	4744	211 5	CHRIST after Prayer chooſeth his twelve Apoſtles, *Mark* 3. 13 *to* 20. *Luke* 6. 12 *to* 17. He comes into an Houſe, where he is throng'd, *Mark* 3. 20, 21. He departs to a Plain, where he preaches an excellent Diſcourſe to his Diſciples, *Luke* 6. 17 *to the End.* He enters *Capernaum*, and heals the Centurion's Servant, *Matth.* 8. 5 *to* 14. *Luke* 7. 1 *to* 11. (*l*) He raiſeth the Widow's Son at *Nain*, *Luke* 7. 11 *to* 18.
4039	31	35	4744	211 5	CHRIST ſatisfieth the Diſciples, which St. *John* ſent to him from the Priſon, *Matth.* 11. 2 *to the End. John* 7. 18 *to* 36. (*m*) He excuſeth the Woman, who waſhed his Feet with Tears, *Luke* 7. 36 *to the End.* He goes about preaching, and his Apoſtles with him, *Luke* 8. 1, 2, 3. He heals the Demoniack, who was blind and dumb, and vindicates himſelf againſt the *Phariſees*, *Matth.* 12. 22 *to* 38. *Mark* 3. 22 *to* 31. (*n*) He reproves thoſe who deſir'd to ſee a Sign from him, *Matth.* 12. 38 *to* 46.
4039	31	35	4744	211 5	CHRIST declares who are his real *Mother*, *Siſter* and *Brother*, *Matth.* 12. 46 *to the End. Mark* 3. 31 *to the End. Luke* 8. 19, 20, 21. He preaches to the Multitude in Parables, beginning with the Sower, *Matth.* 13. 1 *to* 53. *Mark* 4. 1 *to* 35. *Luke* 8. 4 *to* 19. (*o*)

(*k*) *This Story is plac'd in St.* Matthew, *where it may ſerve for an Example of the Words immediately before*, Matth. 11. 28. CHRIST's yoak is eaſy, and *his* burden is light.

(*l*) *Our* SAVIOUR *having cur'd a Leper, who was preſent, St.* Matthew *immediately annexeth this Example of the Centurion, to ſhew his Power alſo in thoſe who were abſent.*

(*m*) *St.* Matthew *places this Story of* John's *Diſciples immediately after that of the Miſſion of his own Apoſtles, to illuſtrate both Accounts by each other, and to ſhew, that theſe Miracles, which confirm'd the one, were alſo of Uſe to confirm both.*

(*n*) *This in St.* Matthew *regularly follows what was mention'd before*, Matth. 12. 1 *to* 22. *allowing for the Interpoſition of* Matth. 8. 5 *to* 14: *of which an Account hath already been given in* Numb. 54. Reference (*l*).

(*o*) *St.* Luke *puts the Parable of the Sower before the Declaration of* CHRIST, *who were his Relations; but it is not material which is firſt, becauſe both happen'd at the ſame Time.*

The

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4039	31	34	4744	211 5	The following Night he ſtills the Tempeſt on the Sea, *Matth.* 8. 18 *to* 28. *Mark* 4. 35 *to the End.* *Luke* 8. 22 *to* 26. (*p*) He ſends the Devils into the Swine, *Matth.* 8. 28 *to* 34. *Mark* 5. 1 *to* 17. *Luke* 8. 26 *to* 37. He ſails back again to *Capernaum*, *Matth.* 8. 34, *and* 9. 1. *Mark* 5. 17 *to* 21. *Luke* 8. 37, 38, 39.
4039	31	34	4744	211 5	The Multitudes were all waiting for him, *Mark* 5. 21. *Luke* 8. 40. He anſwers the Diſciples of *John* concerning Faſting, *Matth.* 9. 14 *to* 18. (*q*) He cures the Daughter of the Ruler of the Synagogue, and the Woman who had a bloody Flux, *Matth.* 9. 18 *to* 27. *Mark* 5. 22 *to the End.* *Luke* 8. 41 *to the End.* He cures the two blind Men, *Matth.* 9. 27 *to* 32. He cures a dumb Man poſſeſs'd with a Devil, *Matth.* 9. 32, 33, 34.
4039	31	34	4744	211 5	He teaches in all the Cities, and heals the ſick, *Matth.* 9. 35. And is deſpis'd by his own Country Men, *Matth.* 13. 54 *to the End.* *Mark* 6. 1 *to* 6. (*r*) He goes about the Villages teaching, *Mark* 6. 6. He pities the Multitude for Want of Teachers, *Matt.* 9. 35 *to the End.* (*s*) He ſends his Apoſtles two and two to teach and preach in the Cities, and gives them Inſtructions accordingly, *Matth.* 10 *throughout.* *Mark* 6. 7 *to* 12. *Luke* 9. 1 *to* 6.
4039	31	34	4744	211 5	He preaches alſo himſelf, *Matth.* 11. 1. The twelve Apoſtles preach alſo, *Mark* 6. 12. *Luke* 9. 6.
4040	32	35	4745	211 6	*John* the Baptiſt is beheaded, *Matth.* 14. 6 *to* 13. *Mark* 6. 17 *to* 29. (*t*) *Herod* the *Tetrarch* hears of the Fame of *Jeſus*, and thinks him to be *John* the *Baptiſt*, *Matth.* 14. 1 *to* 5. *Luke* 9. 7, 8, 9. (*u*) The *Apoſtles* return, and tell CHRIST what they had done, *Mark* 6. 30. *Luke* 9. 10.
4040	32	35	4745	211 6	He departs privately by Ship, and the Multitude follow him, *Matth.* 14. 13, 14. *Mark* 6. 30 *to* 35. *Luke* 9. 10, 11. He feeds five thouſand Men with five Barley Loaves and two ſmall Fiſhes, and departs, leſt they ſhould make him a King, *Matth.* 14. 15 *to the End.* *Mark* 6. 31 *to the End.* *Luke* 9. 12 *to* 18. *John* 6. 1 *to* 22. He preaches to the Multitude of himſelf, as the Bread of Life, *John* 6. 22 *to the End.* The third Paſſover after CHRIST's publick Miniſtry, *John* 6. 4. The *Jewiſh* Year begins on *Monday* the 31ſt Day of *March*. Time of Viſibility 7 h. 2 m. 4″. *Sun* in ♈ 8 d. 3 m. 21″. *Moon* in ♈ 18 d. 38 m. 13″. South Latitude 26 m. 25″.

(*p*) *St.* Matthew *puts the Stilling the Tempeſt before its proper Place, that all the Miracles might be laid together firſt, and all his ſelect Diſcourſes might be plac'd afterward.*

(*q*) *That this is plac'd in its proper Order appears; becauſe the following Parts of the Chapter agree, with what follows in the other* Evangeliſts. *And it could not but be plac'd here; for otherwiſe the Time when it was ſpoken could not have been determin'd, becauſe it was omitted by all the reſt.*

(*r*) *The Account how* CHRIST *was deſpis'd by his Countrymen is plac'd by St.* Matthew *after many more Miracles than thoſe which were mention'd before it by the other* Evangeliſts, *to ſhew that they perſever'd in their Obſtinacy,*

(*s*) *The Words of St.* Matthew, Chap. 9. 35, *regularly follow what was mention'd* Verſe 24, *ſince the Interpoſition,* Chap. 13. 54 to the End, *might have been equally ſet here, or in any other Place.*

(*t*) *And* (*u*) *Tho' theſe Places in St.* Matthew *are tranſpos'd in this Table, and the Impriſonment of St.* John *hath been mention'd already; yet any one, who reads* Matth. 14. 1 *to* 13, *may plainly obſerve, that the whole Story is well laid together, and properly plac'd where it is.*

Difference

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	*Sabbatical* Year.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4040	32	35	4745	211 6	Difference of the *Oblique Deſcenſion* at the ſame Time, 12 d. 21 m. Dominical Letter E. So that the *Paſſover* began this Year on *Sunday April* 13. CHRIST vindicates his Diſciples for Eating Bread with unwaſhen Hands, *Matt.* 15. 1 *to* 21. *Mark* 7. 1 *to* 24. He cures the Daughter of the Woman of *Syrophœnicia*, *Matt.* 15. 21 *to* 29. *Mark* 7. 24 *to* 31.
4040	32	35	4745	211 6	He cures one, who was dumb and deaf, *Mark* 7. 31 *to the End.* He goes into a Mountain, and heals many, *Matth.* 15. 29, 30, 31. He feeds four thouſand Men with ſeven Loaves and a few Fiſhes, *Matth.* 15. 32 *to* 39. *Mark* 8. 1 *to* 10. He comes by Sea to *Dalmanutha*, *Matth.* 15. 39. *Mark* 8. 10. The ſixty ninth of *Daniel*'s Weeks ends about *May* the 10th. So that at the following Paſſover the Time was come, in which the MESSIAH was to *be cut off*, Dan. 9. 25, 26, or CHRIST *our Paſſover* to be *ſacrificed for us*, 1 Cor. 5. 7. The Phariſees ſeek of CHRIST a Sign from Heaven, *Matth.* 16 1, 2, 3, 4. *Mark* 8. 11, 12, 13.
040	32	35	4745	211 6	CHRIST cautions his Diſciples of the Leaven of the *Phariſees*, *Matth.* 16. 5 *to* 13. *Mark* 8. 14 *to* 22. He cures a blind Man at *Bethſaida*, *Mark* 8. 22 *to* 27. As he went to *Cæſarea Philippi*, he inquires of his Diſciples, Who he was reported to be? *Matth.* 16. 13 *to the End. Mark* 8. 27 *to the End. Luke* 9. 18 *to* 28. Eight Days after this he was transfigur'd upon the Mountain, *Matth.* 17. 1 *to* 14. *Mark* 9. 1 *to* 14. *Luke* 9. 28 *to* 37. He cures a Lunatick, which his Diſciples could not do, *Matth.* 17. 14 *to* 22. *Mark* 9. 14 *to* 30. *Luke* 9. 37 *to* 43.
4040	32	35	4745	211 6	He goes thro' *Galilee*, and foretels his Death and Reſurrection to his Diſciples, *Matth.* 17. 22, 23. *Mark* 9. 30, 31, 32. *Luke* 9. 43 44, 45. He pays Tribute, working a Miracle to procure the Money, *Matth*, 17. 24 *to the End.* At *Capernaum* he teaches his Diſciples Humility and Mercy, *Matth.* 18, *throughout. Mark* 9. 33 *to* 38. *Luke* 9. 46, 47, 48. He allows Caſting out Devils in his Name, by ſuch as were not his Diſciples, *Mark* 9. 38 *to the End. Luke* 9. 49, 50.
4040	32	36	4745	212 0	*Anno* CHRISTI 36, beginning *October* 7. At the Beginning of the Month *Tizri*, or the ſeventh Month in the Autumn, the *Sabbatical* Year began, in which the *Jews* did neither plow nor ſow, ſo that the Earth enjoy'd a perfect Reſt; and at the *Paſſover* following CHRIST reſted in the Grave upon the *Sabbath* Day: ſo that the Obſervation both of the Year and of the Day did afterward ceaſe, as far as they were Types of him. CHRIST converſes in *Galilee*, *John* 7. 1 *to* 11.
4040	32	36	4745		He forbids Revenge upon the *Samaritans*, *Luke* 9. 51 *to* 57. He refuſes thoſe, who would follow him conditionally, *Luke* 9. 57 *to the End.* He ſends his ſeventy Diſciples before him to the ſeveral Cities, *Luke* 10. 1 *to* 17. This Year the ſeventh Month begins *September* 26, the Moon not being viſible on the 24th in the Evening, according to this Account. h. m. ″. *Time of Viſibility* 06 42 38 *Sun in Libra* 00 18 58

Moon

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4040	32	36	4745	d. m. ″. *Moon in Libra* 15 14 05 *Latitude South* 00 07 22 *Difference of Oblique Deſcenſion* 00 11 11 So that the fifteenth Day of this Month, or the Day when the Feaſt of *Tabernacles* began, was on *Friday October* 10. *John* 7. 2. He teaches at *Jeruſalem* during the Time of the Feaſt of *Tabernacles*, *John* 7. 11 *to the End.* He clears the adulterous Woman, and preacheth of himſelf, *John* 8 *throughout.*
4040	32	36	4745	He cures the Man, who was blind from his Birth, *John* 9 *throughout.* He preacheth of himſelf as the Door, and the good Shepherd, *John* 10. 1 *to* 22. The ſeventy Diſciples return with Joy, *Luke* 10. 17 *to* 25. He ſatisfies the Lawyer concerning his Duty, *Luke* 10. 25 *to* 38. He blames *Martha*, and vindicates *Mary*, *Luke* 10. 38 *to the End.*
4040	32	36	4745	He teacheth his Diſciples how to pray, *Luke* 11. 1 *to* 14. He caſts out a Devil, which was dumb, and vindicates himſelf on that Occaſion, *Luke* 11. 14 *to* 27. He anſwers the Woman, who prais'd him, *Luke* 11. 27, 28. He preacheth to the People, of *Jonah*, the Queen of *Sheba*, and the *Ninevites*, *Luke* 11. 29 *to* 37. He excuſeth his not Waſhing before Dinner, *Luke* 11. 37 *to the End.*
4040	32	36	4745	He preacheth againſt Hypocriſy and other Vices, *Luke* 12 *throughout.* He preacheth Repentance and Amendment, *Luke* 13. 1 *to* 10. He cures the crooked Woman, *Luke* 13. 11 *to* 18. He preacheth concerning the Goſpel, exhorts to Earneſtneſs in Duty, and reproves *Herod* and *Jeruſalem*, *Luke* 13. 18 *to the End.* He cures the Dropſy, and preaches Humility and Charity, *Luke* 14. 1 *to* 15.
4040	32	36	4745	He declares the Parable of the great Supper, *Luke* 14. 15 *to* 25. He preaches Reſolution in Religion, *Luke* 14. 25 *to the End.* He propounds the Parables of the loſt Sheep, the Piece of Silver, and the prodigal Son, *Luke* 15 *throughout.* He propounds the Parable of the unjuſt Steward, reproves the Hypocriſy and Covetouſneſs of the Phariſees, and declares the Parable of the rich Glutton, and *Lazarus* the Beggar, *Luke* 16 *throughout.* He teaches his Diſciples to forgive one another, *Luke* 17. 1, 2, 3, 4.
4040	32	36	4745	CHRIST preacheth the Unprofitableneſs of our Works, *Luke* 17. 5 *to* 11. He heals the ten Lepers, *Luke* 17. 11 *to* 20. And ſpeaks of the Suddenneſs of his Coming to *Judgment*, *Luke* 17. 20 *to the End.* He teacheth to pray inceſſantly, *Luke* 18. 1 *to* 9. He propoſeth the Parable of the Phariſee and Publican, *Luke* 18. 9 *to* 15. *Anno* CHRISTI 36, The Feaſt of the Dedication, *John* 10. 22. which continu'd eight Days, 1 *Maccab.* 4. 59, and began on the five and twentieth Day of the Month *Chiſleu*, or the ninth Month, on this Year happen'd on *Thurſday December* 18, as appears from the following Computation. Sixth Month ended, *September* 25. 268 Seventh Month 30 Eighth Month 29 Ninth Month 25 Total 352 Which anſwers to *December* 18.

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4040	32	36	4745	The Tranſactions from this Time to the Beginning of the *Paſſover* Week, are thus recorded in their Order.
4040	32	36	4745	CHRIST diſcourſes with the *Jews* in the *Temple* in *Solomon*'s Porch, and proves by his Works, that he is the Son of GOD, *John* 10. 22 *to* 40. Upon this the *Jews* being offended, he goes beyond *Jordan*, *Matth.* 19. 1, 2. *Mark* 10. 1. *John* 10. 40, 41, 42. The *Phariſees* diſcourſe with him concerning the Nature of Divorce, *Matth.* 19. 3 *to* 13. *Mark* 10. 2 *to* 13. He bleſſeth the little Children, which were brought to him, *Matth.* 19. 13, 14, 15. *Mark* 10. 13, 14, 15, 16. *Luke* 18. 15, 16, 17. He teacheth the young Man, how to obtain eternal Life, *Matth.* 19. 16 *to the End*. *Mark* 10. 17 *to* 32. *Luke* 18. 18 *to* 31.
4040	32	36	4745	He publiſheth the Parable of the Labourers in the Vineyard, *Matth.* 20. 1 *to* 17.
4041	33	36	4746	*Lazarus* dies, and CHRIST raiſeth him from the Grave, *John* 11. 1 *to* 55. CHRIST goes with his Diſciples to *Jeruſalem*, and foretels his Death and Reſurrection, *Matth.* 20. 17, 18, 19. *Mark* 10. 32, 33, 34. *Luke* 18. 31, 32, 33, 34. He cures the blind Man that begg'd, *Luke* 18. 35 *to the End*. He is entertain'd by *Zaccheus*, *Luke* 19. 1 *to* 11.
4041	33	36	4746	He cures two blind Men, one of whom was *Bartimeus*, *Matth.* 20. 29 *to the End*. *Mark* 10. 46 *to the End*. He propounds the Parable of the Nobleman, who went into a far Country, *Luke* 19. 11 *to* 28. The Paſſover is now nigh at Hand, in which CHRIST was to die for us, and ſo put an End to all thoſe Parts of the *Jewiſh* Law, which were Types of his Sufferings, *John* 13. 1. The Tranſactions of the Week before the Paſſover, *Anno* CHRISTI 36. On or about *Friday March* 27, the *Jews* begin to conſpire to put CHRIST to Death, *John* 11. 55, 56, 57. CHRIST ſups with *Mary* and *Lazarus* ſix Days before the Paſſover, or on *Sunday March* 29. *John* 12. 1 *to* 12. *Sunday*, *March* 29. CHRIST ſends for an Aſs and a Colt for his Uſe, *Matth.* 21. 1 *to* 8. *Mark* 11. 1 *to* 8. *Luke* 19. 28 *to* 36. *Monday*, *March* 30. He rides in Triumph to *Jeruſalem* upon an Aſs, *Mark* 11. 8, 9, 10. *Luke* 19. 36 *to* 41. *John* 12. 12 *to* 19.
4041	33	36	4746	He is met by the Multitude, *Matth.* 21. 8, 9. He weeps over the City, *Luke* 19. 41 *to* 45. *John* 12. 19. The People are moved at his Coming, *Matth.* 21. 10, 11. He caſts the Buyers and Sellers out of the Temple, and vindicates thoſe who cried *Hoſannah*, *Matth.* 21. 12, 13, 14, 15, 16. *Mark* 11. 11. *Luke* 19. 45, 46. He teaches in the Temple, *Luke* 19. 47, 48.
4041	33	36	4746	He preacheth of his Paſſion, and his Prayer is anſwer'd by a Voice from Heaven, *John* 12. 20 *to the End*. He goes in the Evening to *Bethany*, *Matth.* 21. 17. *Tueſday*, *March* 31. He curſeth the fruitleſs Figtree, caſts the Buyers and Sellers again out of the City, and goes from thence in the Evening, *Matth.* 21. 18, 19. *Mark* 11. 12 *to* 20.

Wedneſday,

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4041	33	36	4746	*Wedneſday, April* 1. Coming to *Jeruſalem* they ſee the Figtree wither'd, which occaſions farther Diſcourſes of CHRIST to the People, *Matth.* 21. 19 *to the End. Mark* 11. 20 *to the End.* The Prieſts and Scribes queſtion his Authority, *Mark* 12. 1 *to* 13. *Luke* 20. 9 *to* 20.
4041	33	36	4746	CHRIST propoſeth the Parable of the Wedding, *Matth.* 22. 1 *to* 15. He anſwers the *Herodians* concerning Tribute, *Matth.* 22. 15 *to* 23. *Mark* 12. 13 *to* 18. *Luke* 20. 19 *to* 27. He confutes the *Sadducees* concerning the Reſurrection, *Matth.* 22. 23 *to* 34. *Mark* 12. 18 *to* 28. *Luke* 20. 27 *to* 39. He anſwers the Lawyer concerning the great Commandment, *Matth.* 22. 34 *to* 41. *Mark* 12. 28 *to* 35. He puzzles the *Phariſees* concerning the MESSIAS, *Matth.* 22. 41 *to the End. Mark* 12. 35 *to* 38. *Luke* 20. 39 *to* 45.
4041	33	36	4746	He preacheth, and denounceth Woes againſt the *Phariſees, Matth.* 23 *throughout. Mark* 12. 38, 39, 40 *Luke* 20. 45, 46, 47. He commends the poor Widow's two Mites, *Mark* 12. 41 *to the End. Luke* 21. 1, 2, 3, 4. He foretels the Deſtruction of the Temple, *Matth.* 24 *throughout. Mark* 13 *throughout. Luke* 21. 5 *to* 37. He propoſeth the Parable of the ten Virgins, and the Talents, and deſcribes the laſt Judgment, *Matth.* 25 *throughout.* He goes at Night to the Mount of Olives, *Luke* 21. 37.
4041	33	36	4746	As he goes with his Diſciples, he ſpeaks of his approaching Paſſion, *Matth.* 26. 1, 2. *Wedneſday* Evening *April* 1, CHRIST ſups with *Simon* the Leper, and a Woman pours the Alabaſter Box of Ointment on his Head, *Matth.* 26. 6 *to* 14. *Mark* 14. 3 *to* 10. After Supper he waſheth the Diſciples Feet, exhorting them to Humility, and diſcovers *Judas* as a Traitor, *John* 13. 1 *to* 27. *Kidder*'s Demonſtration of the MESSIAS, *Part* 3. *Page* 59 *to* 65. *Satan* enters into *Judas Iſcariot, Luke* 22. 3. *John* 13. 27 *to* 31.
4041	33	36	4746	CHRIST commands his Diſciples to love one another, *John* 13. 31 *to* 36. *Thurſday April* 2. The chief Prieſts and others conſult to kill him, *Matth.* 26. 3, 4, 5. *Mark* 14. 1, 2. *Luke* 22. 1, 2. *Judas* goes to them, and agrees to betray him, *Matth.* 26. 14, 15, 16. *Mark* 14. 10, 11. *Luke* 22. 4, 5, 6. CHRIST ſends *Peter* and *John* to prepare the Paſſover, *Matth.* 26. 17, 18, 19. *Mark* 14. 12 *to* 17. He eats the Paſſover with his Diſciples, *Matth.* 26. 20. *Mark* 14. 17. *Luke* 22. 14 *to* 19. He again diſcovers *Judas* as a Traitor, who goes from them, *Matth.* 26. 21 *to* 26. *Mark* 14. 18 *to* 22.
4041	33	36	4746	He inſtitutes the Sacrament of his Supper, *Matth.* 26. 26 *to* 30. *Mark* 14. 22 *to* 26. *Luke* 22. 19 *to* 24. 1 *Cor.* 11. 23 *to the End.* A Contention ariſes among the Apoſtles, who ſhould be the greateſt, *Luke* 22. 24 *to* 31. He admoniſhes the Apoſtles to provide for themſelves, *Luke* 22. 35 *to* 39. He comforts his Apoſtles, *John* 14. 1, *to the latter Part of Verſe* 36. He goes with them toward the Mount of *Olives, John* 14. 36 *the latter Part. Matth.* 26. 30. *Mark* 14. 26.
4041	33	36	4746	As they go along, he ſtill endeavours to comfort them, *John Chap.* 15, *and* 16.

After

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4041	33	36	4746	After that he prays for them and others, *John Chap.* 17. He goes over the Brook *Kedron* to the Mount of *Olives*, *John* 18. 1. *Luke* 22. 39. He admoniſhes the Apoſtles, and forewarns *Peter* of his Denial, *Matth.* 26. 31 *to* 36. *Mark* 14. 27 *to* 32. *Luke* 22. 31 *to* 35. *John* 13. 36, 37, 38. (x) They come to *Gethſemane*, where he is in an Agony, *Matth.* 26. 36 *to* 47. *Mark* 14. 32 *to* 43. *Luke* 22. 40 *to* 47.
4041	33	36	4746	*Judas* brings thoſe thither, who were to apprehend him, *Matth.* 26. 47 *to* 57. *Mark* 14. 43 *to* 48. *Luke* 22. 47, 48. *John* 18. 2, 3. They apprehend him, *John* 18. 4 *to* 10. *Peter* wounds a Servant of the High Prieſt, whom CHRIST heals, *Luke* 22. 49, 50, 51. *John* 18. 10, 11. CHRIST expoſtulates with his Enemies, *Mark* 14. 48, 49, 50. *Luke* 22. 52, 53. They ſeize a young Man, who follow'd him, *Mark* 14. 51, 52.
4041	33	36	4746	They bind him, and bring him before *Annas* the High Prieſt, then before *Caiaphas*, where he is abuſed, and afterward denied by *Peter*, *Matth.* 26. 57 *to the End*. *Mark* 14. 53 *to the End*. *Luke* 22. 54 *to* 66. *John* 18. 12 *to* 28. *Friday April* 3. They examine him in the Council, *Luke* 22. 66 *to the End*. CHRIST is brought before *Pilate*, *Matth.* 27. 1, 2. *Mark* 15. 1. *Luke* 23. 1. *John* 18. 28. *Judas* deſpairs, and dies miſerably, *Matth.* 27. 3 *to* 11. *Acts* 1. 16 *to* 21. CHRIST is accus'd and examin'd, *Matth.* 27. 11 *to* 15. *Mark* 15. 2 *to* 7. *Luke* 23. 2 *to* 6. *John* 18. 29 *to* 39.
4041	33	36	4746	CHRIST is ſent to *Herod*, and ſent back again to *Pilate*, *Luke* 23. 6 *to* 13. His Death is deſir'd, and *Barabbas* is releas'd, *Matth.* 27. 15 *to Part of* 26. *Mark* 15. 7 *to Part of* 15. *Luke* 23. 13 *to Part of* 25. *John* 18. 39, 40. CHRIST is mock'd before *Pilate*, *John* 19. 1 *to* 16. He is condemn'd, *Matth.* 27. *Part of Verſe* 26. *Mark* 15. *Part of Verſe* 15. *Luke* 23. *Part of Verſe* 25. *John* 19. 16. He is led away to be crucify'd, *Matth.* 27. 27 *to* 33. *Mark* 15. 15 *to* 22. *Luke* 23. 26 *to* 33.
4041	33	36	4746	CHRIST is crucify'd, *Matth.* 27. 33 *to* 44. *Mark* 15. 22 *to* 33. *Luke* 22. 33 *to* 39. *John* 18. 17 *to* 28. The two Thieves revile him, *Matth.* 27. 44. One of them is converted, *Luke* 23. 39 *to* 44. The Day is darken'd, *Matth.* 27. 45 *to* 51. *Mark* 15. 33 *to* 38. *Luke* 23. 44 *to* 47. *John* 19. 28 *to* 31. The Centurion is converted, *Mark* 15. 38 *to* 43.
4041	33	36	4746	More Miracles happen at his Death, *Matth.* 27. 51 *to* 57. *Luke* 23. 47, 48, 49. The Legs of the Thieves are broken, and his Side is pierced, *John* 19. 31 *to* 38. CHRIST is buried, *Matth.* 27. 57 *to* 62. *Mark* 15. 42 *to the End*. *Luke* 23. 50 *to Part of Verſe* 56. *John* 19. 38 *to the End*. The Grave is watch'd, *Matt.* 27. 62 *to the End*. *Saturday April* 4. CHRIST reſts in the Grave, and the *Sabbath* is particularly obſerv'd, the Type and Antitype meeting together, *Luke* 23, *the latter Part of Verſe* 56.

CHRIST

(x) *The Story of* CHRIST's *Forewarning* Peter *of his Denial, is ſet by St.* Matthew *and St.* Mark *in its proper Place. St.* Luke *uſhers it in with a gracious Promiſe of ſupernatural Aſſiſtance, and for this Reaſon he places it after a general Promiſe to all the Apoſtles. St.* John *intermixes it with ſeveral other Diſcourſes of* CHRIST *concerning his Death and Paſſion, and what ſhould happen at that Time, becauſe he was willing to lay them all together.*

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament*.
4041	33	36	4746	CHRIST riſeth from the Dead, and appears twelve Times to his Diſciples. *Iſaac Ambroſe* his Looking unto JESUS, *Page* 566 *to Page* 582. This was *Sunday April* 5. and on this Day he appeareth five Times. *Mary Magdalen* comes to the Sepulchre, and afterward *Peter* and *John*, being ignorant of the Reſurrection, *John* 20. 1 *to* 11. (1.) After the Departure of *Peter* and *John* CHRIST firſt appear'd to *Mary Magdalen*, *John* 20. 11 *to* 19. *See Mark* 16. 9, 10. *Mary Magdalen* tells this to *Mary* the Mother of *James* and other Women, who had brought ſweet Spices to anoint him, who come together to the Grave, *Matth.* 28. 1 *to* 9. *Mark* 16. 1 *to* 9. *Luke* 24. 1 *to* 9. (2.) As they go to tell his Diſciples, they ſee CHRIST, *Matth.* 28. 9, 10.
4041	33	36	4746	They tell this to the eleven Diſciples, but are not believed. *Mary Magdalen* was the Perſon who ſpake it, *Mark* 16. 9, 10. *Luke* 24. 9, 10, 11. *Thomas* was now with them, for they were eleven, *Luke* 24. 9. (3.) *Peter* by a particular Direction goes again to the Sepulchre and ſees him, *See Mark* 16. 7. *Luke* 24. 12. *and* 1 *Cor.* 15. 3, 4, 5. The Watch come, and tell what happen'd, and are brib'd to conceal it. *Matth.* 28. 11 *to* 16. (4.) He appears to two Diſciples going to *Emmaus*, who tell it to the eleven *Apoſtles*, *Thomas* being now with them, *Mark* 16. 12, 13. *Luke* 24. 13 *to* 36. One of theſe was *Cleophas*, *Luke* 24. 18. the Husband of one of the *Mary*'s, who had ſeen him before, *John* 19. 25. *Luke* 24. 10. The other is ſuppoſed to be St. *Luke*, who out of Modeſty conceals his own Name. (5.) *Thomas* goes immediately from them, and CHRIST appears to the other ten, *John* 20. 19 *to* 24.
4041	33	36	4746	(6.) *Sunday April* 12. He appears to the eleven, and upbraids them for their Unbelief, *Mark* 16. 11. *Luke* 24. 10, 11. and particularly ſatisfies *Thomas*, who till this Time was doubtful, *John* 20. 24 *to the End.* They immediately go to *Galilee*, *Matth.* 26. 32. *and* 28. 7. *Mark* 14. 28. *and* 16. 7. (7.) He appears to five of them at the Sea of *Tiberias*, whilſt they were fiſhing to ſupply their own Neceſſities, and the Neceſſities of the reſt, *John* 21. 1 *to* 25. (*y*) (8.) *Sunday April* 19. He appears to five hundred of them at once, as they were celebrating divine Service on the LORD's Day, 1 *Cor.* 15. 6. (9.) He appears to *James*, 1 *Cor.* 15. 7.
4041	33	36	4746	(10.) He appears to all the *Apoſtles* at Mount *Tabor* in *Galilee*, 1 *Cor.* 15. 7. *Matth.* 28. 16 *to the End.* (11.) *Thurſday May* 14. He appears to his Diſciples at *Jeruſalem*, from whence he brings them to *Bethany*, bleſſes them, and aſcends into Heaven, *Mark* 16. 19. *Luke* 24. 50, 51. *Acts* 1. 6 *to* 12. The *Apoſtles* return to *Jeruſalem*, *Luke* 24. 52, 53. *Acts* 1. 12. The Concluſion of the Goſpels, *John* 20. 30, 31. *and* 21. 25. (*z*) The Connexion of them with *the Acts of the Apoſtles*, Acts 1. 1, 2, 3, 4, 5.

(*y*) *This is plac'd in theſe Tables in its proper Order, as appears from* John 21. 14. This is now the third time, that JESUS ſhewed himſelf to his diſciples, after that he was riſen from the dead. *The Day of his Reſurrection he appear'd five Times; but his four firſt Appearances were only to particular Perſons. His firſt general Appearance was* April 5. *to all his Apoſtles except St.* Thomas, John 20. 19 to 24. *His ſecond was* April 12. *to them all, when St.* Thomas *was with them,* John 20. 24 to 30. *And* This *was* the third Time; *ſo that all the reſt happen'd after.*

(*z*) *It is very probable, that the laſt Chapter of St.* John's *Goſpel was added as an Appendix to the reſt, when the whole ſeem'd to be finiſh'd. This may be the Reaſon of the Inſertion,* John 20. 30, 31. *Inſtances of the ſame Nature we have in St.* Paul's *Epiſtles after* Rom. 16. 16, 20 *and* 24. 1 Tim. 6. 16, *and* Heb. 13. 21.

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Real Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture, with the *Chronological* Order of every Part of the *New Teſtament.*
4041	33	36	4746	*Sunday May* 17. *Matthias* is choſen to be an *Apoſtle*, *Acts* 1. 12 *to the End.* *Sunday May* 24. The *Apoſtles* are inſpir'd with the HOLY GHOST, and three thouſand are converted on this Day to the *Chriſtian* Church, *Acts Chap.* 2 *throughout.* The Apoſtles now begin to preach and work Miracles, *Mark* 16. 20.
4043	35	38	4748	(12.) CHRIST appears to St. *Paul* going to *Damaſcus*, *Acts* 9. 1 *to* 10. 1 *Cor.* 9. 1. *and* 1 *Cor.* 15. 8. *(a)* Here ends the Hiſtory of the *Goſpels*, and of CHRIST's Perſonal Appearing to his *Apoſtles.*

(a) The Appearing of CHRIST *to St.* Paul *was after the Time of his Aſcenſion; but it is here plac'd with the reſt, that they may be all ſeen together at once.*

The Acts of the Apoſtles, from their Inſpiration, to the End of the *New Teſtament.*

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	
4041	33	4746	*Sunday May* 24. The *Apoſtles* are inſpir'd with the HOLY GHOST, and three thouſand are converted on this Day to the *Chriſtian* Church, *Acts* 2, *throughout.* *Peter* and *John* cure the lame Man in the Temple. *Peter* preaches CHRIST to the People, *Acts Chap.* 3. The Converts are increas'd to five thouſand, *Acts* 4. 1, 2, 3, 4. *Peter* and *John* are taken by the *Jews*, charged to preach no more, and diſmiſs'd. The Church betake themſelves to *Prayer*, and GOD teſtifies, that he heard them, *Acts* 4. 5 *to the End.* *Ananias* and *Sapphira* are ſtruck dead, which brings a Fear upon the reſt, *Acts* 5. 1 *to* 12. Many Signs and Wonders are wrought by the *Apoſtles*, and Believers are added to the Church, *Acts* 5. 12 *to* 17. The *Apoſtles* are again impriſon'd, and deliver'd by an Angel, *Acts* 5. 17 *to the End. Thus the word of* GOD *increaſed, and the number of the diſciples multiplied in Jeruſalem greatly; and a great number of the prieſts were obedient to the faith.* (*Acts* 6. 7.) *(a)*
4042	34	4747	The ſeven Deacons are choſen, among whom was St. *Stephen*, *Acts* 6. 1 *to* 8.
4042	34	4747	A violent Perſecution happens, upon which St. *Stephen* is taken and ſton'd, *Acts* 6. 8 *to the End, and* 7 *throughout.* Upon this follows the Diſperſion of the Diſciples, except the *Apoſtles*, throughout *Judea* and *Samaria*, and even into *Syria*. For there were ſome converted at *Damaſcus*, whom *Paul* went thither to perſecute, (*Acts* 9. 1, 2.) One of theſe was *Ananias*, (*Acts* 9. 10.) Some went as far as *Phœnice*, and *Cyprus* and *Antioch*, preaching only to the *Jews*, *Acts* 8. 1, 2, 3, 4. *Acts* 11. 19, 20, 21. *(b)* *Philip* the Deacon, (*Acts* 11. 12.) who (*Acts* 21. 8.) is alſo call'd an *Evangeliſt*) comes to *Samaria*, where he wrought Miracles, preach'd and baptiz'd, *Acts* 8. 5 *to* 13. He converted *Simon Magus*, who afterward taking upon him to be another *Chriſt*, (as CHRIST foretold ſome would do, *Matth.* 24. 4, 5.) ſet up a Hereſy in the Church. Upon this *Peter* and *John* were ſent by the other Apoſtles to plant and confirm the Churches there, by Laying on of their Hands,

(a) N. B. *That where the Texts are incloſ'd in a* Parentheſis, *they do not follow in Order with the reſt; but are added to illuſtrate and explain the Hiſtory.*

(b) This Part is plac'd in the Scripture *later than its proper Time, becauſe the following Hiſtory of* Barnabas *depended on it.*

and

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4043	35	4748	and Giving them the HOLY GHOST, *Acts* 8. 14 *to* 18. Upon this Occaſion they diſcover the Hypocriſy of *Simon Magus*, *Acts* 8. 18 *to* 25.
4043	35	4748	*Peter* and *John* return to *Jeruſalem*, and in their Journey they preach the Goſpel in many Villages of the *Samaritans*, *Acts* 8. 25.
			Philip baptizeth the *Ethiopian* Eunuch, and preach'd at *Azotus* and all the Cities, till he came to *Caſarea*, *Acts* 8. 26 *to the End*. And there he dwelt, (*Acts* 21. 8.)
4043	35	4748	*Saul* a Perſecutor is now converted, and become an *Apoſtle*, and baptiz'd by *Ananias*, *Acts* 9. 1 *to Part of* 19. (*Acts* 22. 1 *to* 22. *Acts* 26. 1 *to* 19.) He was three Days without either Food, or Sight; ſo that he could not tell whether he was in the Body or out of the Body, (*Acts* 9. 9, and 2 *Cor.* 11. 2, 3.) At this Time he had great Viſions and Revelations, (2 *Cor.* 12. 1, 2, 3, 4, 5. *Gal.* 1. 12.) particularly of the whole Goſpel, (2 *Tim.* 2. 8.) (which he afterward caus'd to be penn'd by St. *Luke* his conſtant Companion) of the Death, Burial and Reſurrection of CHRIST, (1 *Cor.* 15. 3 *to* 8.) and the Adminiſtration of the LORD's Supper, (1 *Cor.* 11. 23 *to* 26.) and his own Sufferings, (*Acts* 9. 16.)
			Immediately upon this he goes into *Arabia*, where no Apoſtle had preach'd before, (*Gal.* 1. 11 *to* 18.)
4044	36	4749	*Saul* was all this Year in *Arabia*, (*Gal.* 1. 11 *to* 18.)
4045	37	4750	*Saul* returns to *Damaſcus*, (*Gal.* 1. 17.) There he preaches in the Synagogue, *Acts* 9. *Part of Verſe* 19, *and* 20, 21, 22. The *Jews* there would have kill'd him, and incenſe the Governor for this Purpoſe, but he eſcapes by being let down in a Basket, *Acts* 9. 23, 24, 25. (2 *Cor.* 11. 32, 33.) *Tiberius* the third *Roman* Emperor dies *March* 16. and is ſucceeded by *Caius Caligula*
4046	38	4751	*Saul* goes to *Jeruſalem* three Years after his Converſion, (*Gal.* 1. 18.) where no Diſciple would truſt him. But *Barnabas* brought him to *Peter* and *James*, the only *Apoſtles* which he then ſaw, (*Gal.* 1. 19.) So he abode with *Peter* fifteen Days; diſputing there with the *Helleniſts*, they ſeek to kill him, and upon this the Diſciples bring him to *Caſarea*, *Acts* 9. 26 *to* 32.
4046	38	4751	*Saul* goes from thence to *Tarſus* (*Acts* 9. 30.) and then into the Regions of *Syria* and *Cilicia*, where *he preached the faith, which once he deſtroy'd*, Gal. 1. 21, 22, 23, 24.
			Peter travelling among the *Chriſtians* in thoſe Parts came to *Lydda*, *Saron* and *Joppa*, where he raiſeth *Tabitha* to Life, had a Viſion, that the Gentiles were to be admitted into the Church, converts *Cornelius*, and baptizeth him and his Houſhold, *Acts* 9. 32 *to the End*, and 10 *throughout*.
4047	39	4752	After ſome ſtay at *Caſarea* he goes to *Jeruſalem*, and being blam'd for baptizing *Cornelius*, he gives a ſatisfactory Anſwer, *Acts* 11. 1 *to* 19.
4049	41	4754	*Caius Caligula* the fourth *Roman* Emperor dies, *January* 24. and is ſucceeded by *Claudius*, (*Acts* 11. 28.)
			The Goſpel being now preach'd at *Antioch* not only to the *Jews*, but alſo to the *Greeks*, (*Acts* 11. 19, 20, 21.) the Church of *Jeruſalem* ſends *Barnabas* thither, who being a Prophet (as the Name ſignifies, *Acts* 4. 36.) had Power to officiate in the Church, which an inferior Miniſter could not do, (*Acts* 15. 32, 35.) He exhorts them to Perſeverance, *Acts* 11. 22, 23, 24.
4050	42	4755	*Saul* returns from *Cilicia* to *Tarſus*. *Barnabas* ſeeing the Number of Diſciples at *Antioch* too great for one Aſſembly, goes to *Tarſus*, and brings *Saul* thither to help him, *Acts* 11. 25.
4051	43	4756	*Saul* and *Barnabas* were together at *Antioch* a whole Year, where the Diſciples were firſt call'd *Chriſtians*, *Acts* 11. 26. Here it is ſuppoſ'd, that *Luke* was converted to be one of their Diſciples.
4052	44	4757	A Famine happening, the *Chriſtians* at *Antioch* ſend Relief to thoſe in *Judea* by *Barnabas* and *Saul*, *Acts* 11. 27, 28, 29, 30.
			Herod kills *James*, and impriſons *Peter*, who is deliver'd by an Angel, *Acts* 12. 1 *to Part of* 19.
			Saul being at *Jeruſalem* at this Time, ſees no Apoſtle there, and therefore he makes no Mention of this Journey, (*Gal.* 1. 18.)

After

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4052	44	4757	After the Paſſover *Herod* goes to *Cæſarea*, where he is cried up for a GOD, and dies miſerably, *Acts* 11. *Part of* 19 *to* 24.
			Saul and *Barnabas* return to *Antioch*, and take with them *John*, whoſe Sirname was *Mark*, *Acts* 12. 24, 25. He was the Brother of *Mary*, at whoſe Houſe *Peter* had his Congregation, when he was at *Jeruſalem*, (*Acts* 12. 12.) *Barnabas* was *Mark*'s Uncle by the Mother's Side, (*Col.* 4. 10.)
			All this Time *Saul* and *Barnabas* officiated only in an inferior Order; ſo that there being as yet no Apoſtle at *Antioch*, but only five Prophets and Teachers, the HOLY GHOST order'd the other three to *ſeparate* theſe *to the work, to which* he had *called them*, that is, to be *Apoſtles*, as it appear'd afterward, (*Acts* 14. 4, 14.) For as ſuch they travell'd, and preach'd and planted Churches. All this Time the Miniſters, whom they made in all theſe Churches, were Prophets, and Teachers, and diſtinguiſh'd from the reſt by the Gifts, which they had receiv'd at the Laying on of Hands. This was the firſt publick Call of St. *Paul* to his Miniſtry fourteen full Years before he wrote his ſecond Epiſtle to the *Corinthians*, (2 *Cor.* 12. 2.) and therefore he mentions to them the Call which he had nine Years before this at his firſt Converſion, as a more extraordinary Call than this, (*Acts* 9. 6. *Acts* 22. 14, 15, and *Acts* 26. 16, 17, 18, 19, 20.) *See Anno* CHRISTI 35, *Numb.* 11. and *Cave*'s Life of St. *Paul*, (1 *Cor.* 9. 1, and 1 *Cor.* 15. 8.) *Acts* 12. 1, 2, 3.
			About this Time it is ſuppos'd, that St. *Matthew* wrote his Goſpel a little before the *Apoſtles* left *Jeruſalem*, to go and preach in the ſeveral Countries, to which every one was appointed.
			Soon after this it is ſuppos'd, that the *Apoſtles* were diſpers'd for this Purpoſe.
			Saul and *Barnabas* go from *Antioch* to *Seleucia*, and *Cyprus*, and then to *Salamis*, where at *Paphos* he converts *Sergius Paulus* the Deputy, and is afterward call'd *Paul* inſtead of *Saul*, *Acts* 13. 4 *to* 13.
4053	45	4758	*Paul* and *Barnabas* go from *Paphos* to *Perga* in *Pamphylia*. There *Mark* forſakes them, and returns to *Jeruſalem*, probably to find out *Peter*, who firſt made him a *Chriſtian*, and therefore calls him his Son, *Acts* 13. 13.
4053	45	4758	*Mark* being now with *Peter* at *Jeruſalem*, abridg'd the Goſpel of *Matthew* by *Peter*'s Direction, plac'd it in a more *Chronological* Order, eſpecially from *Chap.* 8, to *Chap.* 15. In this Contraction he us'd many *Greek* Words and Phraſes, which were in the other. This is the Goſpel, which goes under the Name of St. *Mark*, and by *Tertullian*, *adverſus Marcion. Lib.* 4. is affirm'd to be St. *Peter*'s.
			Paul and *Barnabas* go from *Perga* to *Antioch* in *Piſidia*, and preaching there and at *Antioch*, the Goſpel was publiſhed throughout the Country, *Acts* 13, 14, *to* 50.
4054	46	4759	Being driven from thence they come to *Iconium*, where many were converted, where they alſo abode for a conſiderable Time, but upon an intended Perſecution againſt them, they fled to *Lyſtra*, and thence to *Derbe*, where the Inhabitants would have worſhip'd them as Gods, and afterward ſton'd St. *Paul*, till they thought him to be dead, *Acts* 13. 50. *to the End*, and 14. 1. *to* 20. From thence they go to *Derbe*, *Acts* 14. 20. *Timothy* was now converted by St. *Paul*.
4055	47	4760	From *Derbe* they go back again to *Lyſtra* and *Iconium*, and from thence to *Antioch* in *Piſidia*, viſiting and confirming all thoſe Churches, which they had before planted, and ordaining Elders in every Church. Thro' *Piſidia* they went forward to *Attalia*, and ſo to *Antioch* in *Syria*, where they tarried for a conſiderable Time.
4056	48	4761	A Diſpute ariſeth in the Church of *Antioch* about the neceſſity of Circumciſion, *Acts* 15. 1.
4057	49	4762	*Herod* King of *Chalcis* dies, and is ſucceeded by *Agrippa*. *Felix* comes this Year to *Samaria*.
			The *Apoſtles* meet in Council at *Jeruſalem*, and determine, that the *Gentiles* were not obliged to Circumciſion and the *Moſaical* Law, *Acts* 15. 1 *to* 33. and ſent back *Paul* and *Barnabas*, who came to conſult them about it with their Determination, *Acts* 15. 1. *to* 33. who took *Judas* and *Silas* with them from *Jeruſalem*. *Paul* and *Barnabas* going thro' *Phœnicia* and *Samaria* to *Jeruſalem* declare

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4057	49	4762	declares the Converſion of the *Gentiles*, which caus'd much Rejoicing. They took *Titus* with them on this Occaſion, (*Gal.* 2. 1 *to* 9.) who had been converted by St. *Paul* ſome time before, (*Tit.* 1. 4.) they were all kindly receiv'd by *James*, *Peter* and *John*, (*Gal.* 2. 9, 10.) After this *Judas* returns to *Jeruſalem*, and *Silas* tarries at *Antioch*, *Acts* 15. 33, 34, 35.
4058	50	4763	*Peter* comes to *Antioch*, where *Paul* had a ſharp Contention with him, but *Barnabas* complied with him, (*Gal.* 1. 11 *to the End.*) This begins a Miſunderſtanding between *Paul* and *Barnabas*. So that when they intended to viſit the Churches, *Barnabas* reſolv'd to take *Mark* with him in his Travels, as being a near Relation, (*Col.* 4. 10.) but *Paul* was againſt it, becauſe he had forſaken them at *Perga* in *Pamphylia*. Upon this they part-d, and *Barnabas* took *Mark*, and ſail'd to *Cyprus*, and *Paul* took *Silas* with him thro' *Syria* and *Cilicia*, *Acts* 15. 36 *to the End.*
			From thence *Paul* comes to *Derbe* and *Lyſtra*, and from thence he takes *Timothy* with him. So that St. *Paul*, who was himſelf of the firſt Order, or an *Apoſtle*, (*Acts* 14. 4, 14.) and as ſuch had been own'd the Year before by the *Apoſtles* at *Jeruſalem*, (*Gal.* 2. 9.) had now with him *Silas*, who was of the ſecond Order, or a Prophet, (*Acts* 15. 32.) and *Timothy* of the third Order, or an *Evangeliſt*, (2 *Tim.* 4. 5.) who before was a Diſciple, and went now as *Paul*'s Deacon, (*Acts* 19. 22, and 1 *Theſſ.* 3. 2.) *Acts* 16. 1 *to* 5.
4059	51	4764	Now the Churches increaſed in Number daily, *Paul* and *Silas* and *Timothy* went together throughout *Phrygia*, *Galatia* and *Myſia* to *Troas*, *Acts* 16. 5 *to* 11. Here *Luke* joins them, for he now ſpeaks of himſelf as one of the Company (*Verſe* 10. 16.) From *Troas Paul* and his Company went over to *Macedonia*, and form'd a Church at *Philippi*, *Acts* 16. 11 to 16. Here *Paul* furniſheth *Luke* with Materials to write the Goſpel; and *Luke* ſtays at *Philippi*, till *Paul* came thither again, *Anno Chriſti* 58, (*Compare Acts* 16. 17, *and* 20. 5, 6.) After ſome ſtay here *Paul* and *Silas* are taken, whipt and impriſon'd, but being miraculouſly deliver'd they were let go, and went thro' *Amphipolis* and *Apollonia* to *Theſſalonica*, where they made many Converts, *Acts* 11. 16 *to the End*, *and* 17. 1 *to* 5.
4060	52	4765	A Tumult happening at *Theſſalonica*, *Paul* and *Silas* go to *Beræa*, and *Timotheus* follows them. Many are converted, but another Tumult riſing, *Paul* leaves *Silas* and *Timothy* there with Orders to come to him to *Athens*, *Acts* 17. 5 to 16. Hearing of ſome Diſorders among the *Theſſalonians*, he ſends *Silas* and *Timothy* thither to put all things right, (1 *Theſſ.* 3. 1 *to* 6.) At *Athens* he diſputes with the Philoſophers and converts ſeveral there. And ſo goes to *Corinth*, *Acts* 17. 16 *to the End*, *and* 18. 1.
4060	52	4765	*Silas* and *Timothy* return to *Paul* to *Corinth*, upon which *Paul* writes the firſt *Epiſtle* to the *Theſſalonians*, in the Name of them all three, *viz.* *Paul* an *Apoſtle*, *Silas* or *Silvanus* a Prophet, and *Timothy* an *Evangeliſt*, (1 *Theſſ.* 1. 1.)
			Felix was made Procurator of *Judea*, which he held with *Samaria* and *Galilee*, (*Acts* 24. 24 *to the End.*)
			Claudius Ceſar now publiſheth his Edict for the Expulſion of the *Jews* from *Rome*, (*Acts* 18. 2.) *Suetonius* in *Claudio*. *Claudius* takes away *Chalcis* from King *Agrippa*, after he had enjoy'd it almoſt four Years, and in the Room of it he gives him *Ituræa* and *Batanæa*, *Joſephus* Jewiſh Ant. *Book* 20. *Chap.* 5, *and* Wars of the Jews, *Book* 2. *Chap.* 11.
			Paul finds *Aquila* and *Priſcilla* at *Corinth*. *Silas* and *Timothy* come thither to him, *Acts* 18. 2 *to* 7. So that now the Word of GOD is preached there by *Paul* and *Silas* and *Timothy*, (2 *Cor.* 1. 19.) *Paul* converts *Criſpus*, and ſtays at *Corinth* a Year and an half, (*Acts* 18. 7 *to* 12.)
4061	53	4766	*Gallio* being the elder Brother of *Annæus Seneca* is made Proconſul of *Achaia*.
4061	53	4766	*Paul* writes the ſecond Epiſtle to the *Theſſalonians* from *Corinth*, whilſt *Silas* and *Timothy* are with him in all their Names, (2 *Theſſ.* 1. 1.) This is the laſt Act that we hear of *Silas*, tho' it is probable, that he ſtay'd with *Paul* all the Time that he was at *Corinth*.
			Paul is accuſed by the *Jews* before *Gallio*, and diſmiſs'd, *Acts* 18. 12 *to* 18. *Claudius* the fifth *Roman* Emperor dies *Oct.* 13, and is ſucceeded by *Nero*.

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4062	54	4767	In the Beginning of this Year, after a Year and ſix Months Stay at *Corinth*, *Paul* ſail'd from thence to *Epheſus*, having *Priſcilla* and *Aquila* with him; leaving them there he went to *Cæſarea* and ſo to the Paſſover at *Jeruſalem*, *Acts* 18. 18 *to Part of* 22. which this Year happen'd to be on *Sunday April* 11, as appears from (*a*) the Epitome of the Calculation.
4062	54	4767	From *Jeruſalem Paul* went down to *Antioch* in *Syria*. In the mean Time an *Alexandrian Jew* nam'd *Apollos* came to *Epheſus*, and being inſtructed by *Aquila* and *Priſcilla* he came from thence to *Corinth*. At this Time alſo *Paul* went thro' *Galatia* and *Phrygia*, encouraging the Diſciples, and whilſt *Apollos* was at *Corinth*, *Paul* went again to *Epheſus*, to encourage that Church alſo, which he ſeems to have planted the Year before, and he is therefore ſuppos'd to be the firſt *Apoſtle* that preach'd at *Epheſus*, (*Rom.* 15. 20, 21. 2 *Cor.* 10. 15, 16.) *Acts* 18, *Part of Verſe* 22, *to* 19. 2. The HOLY GHOST is there given by his Hands, which they knew nothing of before. And their Number, till he came, was but twelve. He begins to teach in the School of *Tyrannus*, *Acts* 19. 2 *to* 10. *Felix* now married *Druſilla* Siſter to King *Agrippa*. *Joſephus* Jewiſh Ant. *Book* 20. *Chap.* 5. (*Acts* 24. 24.) *Claudius Ceſar* dies, *Octob.* 13. being poiſon'd by his Wife *Agrippina*, and *Nero* ſucceeds him.
4063	55	4768	Whilſt *Apollos* was now at *Corinth*, *Peter* is ſaid to have come thither, and to have gone from thence to *Rome*, and form'd a Church there. (So *Clemens* in his Epiſtle to the *Corinthians*) and to have made *Linus* the firſt Biſhop of that Place. Others, who deny that *Peter* was ever at *Rome*, and that he only preached to the *Jews*, (*Gal.* 2. 7, 8.) ſay, that two Years after, when *Paul* wrote his Epiſtle to the *Romans*, it is probable, that there had been yet no *Apoſtle* with them, and they ſeem not to have been form'd into a Church at that Time, (Compare *Rom.* 1. 7, with 1 *Cor.* 1. 2. 2 *Cor.* 1. 1. *Gal.* 1. 2. *Phil.* 1. 1. 1 *Theſſ.* 1. 1. 2 *Theſſ.* 1. 1.) *Paul* in his Epiſtle to them tells them, that he had *for many years greatly deſired to come to them*, (*Rom.* 15. 4, 9, 23, 32.) And whilſt he was at *Epheſus* he purpoſed, after he had been at *Jeruſalem* to ſee *Rome*, (*Acts* 19. 21.) but he came not thither until ſix Years after. *Paul* continues ſtill at *Epheſus*, and preaches this Year and part of the next in the School of *Tyrannus*: So that all *Aſia* the leſs had CHRIST preached among them, *Acts* 19. 10 *to* 21. *Felix* is now confirm'd in the Government, which he had under *Claudius*, except four Cities, which *Nero* gave to King *Agrippa*, *Joſephus* Jewiſh Ant. *Book* 20. *Chap.* 5.
4064	56	4769	At this Time St. *Luke* is ſuppoſed to have wrote his Goſpel. There is no Doubt, but it was between the Years of CHRIST 51 and 58, being then at *Philippi*, from the Informations which he had from them, who had ſeen OUR SAVIOUR, (*Luke* 1. 2.) and from what *Paul* had told him of ſuch things, that he had receiv'd from CHRIST himſelf, which *Paul* inſiſts on

(*a*) Year of CHRIST 54.

	d.	h.	m.	″.
Sun ſet *March*	28	06	06	16
Time of Viſibility add	00	00	48	00
Apparent Time of Setting	28	06	54	16
Equation of ♈ 6. ſubſtract	00	00	02	06
Remainder	28	06	52	10
Equation of *Anomaly* 9. 20. add	00	00	07	09
Total	28	06	59	19
Refraction add	00	00	02	00
Real Time of Setting at *Jeruſalem*	28	07	01	19
Difference of *Longitude* ſubſtract	00	02	30	00
Real Time at *London*	28	04	31	19

	s.	d.	m.	″.
Sun's Place	♈	05	48	06
Moon's Place	♈	14	20	11
Latitude North		03	59	20
Declination of the Sun		02	18	
Right Aſcenſion of the Sun		05	19	

	h.	m.
Aſcenſional Difference of the Sun	01	26
Oblique Deſcenſion of the Sun	06	45
Declination of the Moon	09	20
Right Aſcenſion of the Moon	11	51
Aſcenſional Difference of the Moon	07	29
Oblique Deſcenſion of the Moon	19	20
Difference between the Oblique Deſcenſion of Sun and Moon	12	35

The Moon was therefore viſible on *March* 28 at Setting, occaſion'd by her great North Latitude.

So that the new Moon of the new Year, or of the firſt Day of the Month *Abib* or *Niſan* was *March* 29

The fourteenth Day or Paſſover was *April* 11

The *Julian* Period 4766

Cycle of the Sun 6

Dominical Letter G

which anſwers in our Calendar to *April* 11, and ſhews it to have been on a *Sunday*.

in

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scriptures.
4064	56	4769	in many Places, eſpecially 1 *Cor.* 11.23. No doubt, this Goſpel was written before the firſt Epiſtle of *Paul* to the *Corinthians*, as it appears from (1 *Cor.* 15. 5.) compar'd with (*Luke* 24. 12, 33, 36.) This *Paul* delivered to them, (1 *Cor.* 15. 3.) And there is no *Mention* in *Matthew* or *Mark* of CHRIST's being ſeen after his Reſurrection *firſt of Cephas, and then of the twelve*; but we have it only in *Luke*. And therefore it is probable, that this was the Goſpel, which *Paul* calls *My goſpel*, (*Rom.* 2. 16, and 16. 25, and 1 *Tim.* 2. 8.) And what he quotes as *Scripture* in 1 *Tim.* 5. 18. it is probable was taken out of *Luke* 10. 7.
4065	57	4770	*Paul* continues now in *Aſia*, *Acts* 19. 21, 22. and perhaps at *Epheſus*. During his Stay there, *Apollos* with the other Brethren (1 *Cor.* 7. 1, and 16. 12, 17.) come thither with an Epiſtle to him from the *Corinthians*. *Apollos* had now left *Corinth* moſt probably upon the Account of the Schiſm there, (1 *Cor.* 1. 11.) and he might now introduce the reſt of the *Chriſtians* to *Paul* as beſt acquainted with him. *Paul* had before ſent his two Diſciples *Timothy* and *Eraſtus* into *Macedonia* to viſit them in his Abſence, (*Acts* 19. 22.) who probably had came with him from *Corinth* three Years before, and upon their Return he ſends *Timothy* to *Corinth*, (1 *Cor.* 4. 17.) ſo that he was not with *Paul*, but only *Soſthenes*, when he wrote this firſt Epiſtle, (1 *Cor.* 1. 1.) *Titus* and *Luke* might probably attend the Brethren, (1 *Cor.* 16. 17.) at their Return with this Epiſtle, (2 *Cor.* 12. 18) *Apollos* was not diſpoſed to go with them, (1 *Cor.* 16. 12.) perhaps fearing leſt his Preſence might increaſe the Schiſm, which was rais'd on his Account. At this Time alſo it is ſuppoſed, that *Paul* wrote his Epiſtle to the *Galatians*, who were corrupted with *Judaiſm*, or the Hereſy mention'd, (*Acts* 15. 1.)
4066	58	4771	At the End of the former Year, or rather at the Beginning of the next, *Paul* had Thoughts of Tarrying at *Epheſus* till *Penteceſt*, which happen'd on *Sunday* the twenty firſt Day of *May* (*d*) according to Calculation, (1 *Cor.* 16. 8.) but being driven away by *Demetrius* he went from thence to *Troas*, (2 *Cor.* 2. 12.) and ſo to *Macedonia*, (2 *Cor.* 2. 13.) *Acts* 19. 21 *to the End*, and 20. 1, 2. Still intending for *Corinth*, (1 *Cor.* 16. 6, 7.) to ſet things right in the Churches there, (1 *Cor.* 4. 19, 20, 21, and 11. 34.) Going over thoſe Parts where he had been formerly, he now ordains theſe Biſhops and Deacons, which he afterward mention'd, (*Philip.* 1. 1.) He *came to Greece*, and there he tarried three Months, purpoſing again for *Maccedonia*, (2 *Cor.* 1. 15. 16.) He comes to *Philippi*, where *Luke* joyns him again, and was with him till the End of the Hiſtory recorded in the *Acts*. For now, (*Acts* 20. 6.) and always after, he reckons himſelf as one of the Number. *Timothy* was now return'd to *Paul* at *Philippi* (*Acts* 20. 4.) and joins with him whilſt he was in *Greece* in Writing the ſecond Epiſtle to the *Corinthians*, (2 *Cor.* 1. 1.) after *Titus* had came from them, and given an Account of the good Succeſs of the firſt, (2 *Cor.* 7. 5, 6, 7, 13 *to the End*, and 12. 18. It was ſent thither by *Titus*, 2 *Cor.* 8. 6, 16, 17, 23, and *Luke*, whoſe Goſpel was now publiſhed, and therefore *Paul* ſaith of him, (2 *Cor.* 8. 18.) that his *praiſe* was *in the goſpel throughout all the churches*. Soon after this when *Timothy* was with *Paul*, (*Rom.* 16. 21.) in *Greece*, and he intended to go from *Greece* to *Jeruſalem*, (*Rom.* 15. 25.) he writes the Epiſtle to the *Romans*.
4066	58	4771	*Paul* ſails from *Philippi* after the Days of unleaven'd Bread, which this Year ended on the fourth Day of *April*, (*e*) according to Calculation. He comes to *Troas*

(*d*) Anno CHRISTI 58.

Julian Period	4771
Cycle of the Sun	11
Dominical Letter	*A*
Paſſover Day, as before, *March*	28
Sunday after the Paſſover *April*	2

From whence they began to count the ſeven Weeks until *Penteceſt*, *Deut.* 16. 9. and *Levit.* 23. 10, 11, 15, 16, *&c. to* 22. And therefore the Day of *Penteceſt* on this Year was *May* 21.

(*e*) An Epitome of the Calculation.

Year of CHRIST 58.	d.	h.	m.	".
Sun ſet *March*	14	05	52	12
Time of Viſibility add	00	00	48	00
Apparent Time of Setting	14	06	40	12
Equation of ♓ 22. add	00	00	02	35
Total	14	06	42	47
Equation of *Anom.* 9. 5. add	00	00	07	37
Total	14	06	50	24
Refraction add	00	00	02	00
Real Time of Setting at *Jeruſalem*	14	06	52	24
Difference of Longitude ſubſtract	00	02	30	00
Real Time at *London*	14	04	22	24

Sun's

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4066	58	4771	*Troas* in five Days, and ſtays there ſeven Days; ſo that if he ſet out from *Philippi* ſoon after the Time of unleaven'd Bread was over, or on *Wedneſday* the fifth Day of *April*, he came to *Troas*, on *Monday* the tenth Day of *April*, and went from thence on *Monday* the 17th Day of *April*, having preach'd to them till Midnight the Night before, (*Acts* 20. 7.) From *Troas Paul* goes on for *Jeruſalem*, *Acts* 20. 3 *to* 13. He goes to *Aſſos*, and *Mitylene*, and ſo to *Miletus*, *Acts* 20. 13, 14, 15. Being in great Haſte to go to *Jeruſalem*, he would not call at *Epheſus*, but ſent for the Elders of the Church to him at *Miletum*, where he takes a final Leave of them, *Acts* 20. 16 *to the End.* He goes to *Tyre*, *Ptolemais* and *Ceſarea*, and is diſſuaded from going to *Jeruſalem* but to no Purpoſe, *Acts* 21. 1 *to* 17. For he endeavours to be at *Jeruſalem* on the Day of *Pentecoſt* (*Acts* 20. 16.) which he at firſt intended to have ſpent at *Epheſus*, (1 *Cor.* 16. 8.)
			An *Egyptian* Magician with the Ruffians, which he had got together, was now routed by *Felix* on Mount *Olivet*. He and four thouſand more ſaved themſelves by Flying into the Wilderneſs, (*Acts* 21. 38.) *Joſephus* Jewiſh Ant. *Book* 20. *Chap.* 6.
			Paul taking ſome of his Company with him into the Temple at *Jeruſalem*, the *Jews* ſuppoſed, that *Trophimus* an *Epheſian* Gentile, (*Acts* 20.4.) whom they had ſeen with him in the City, was one of them. From hence began all his Troubles at *Jeruſalem*. From *Jeruſalem* he was ſent Priſoner to *Ceſarea*. There he was accus'd before *Felix* by *Tertullus*, and anſwer'd for himſelf. He was now a Priſoner at large, and preached CHRIST to *Felix* and his Wife *Druſilla*, *Acts* 21. 17 *to the End*, and *Chap.* 22, 23, 24 *to Verſe* 27.
4068	60	4773	*Felix* is now turn'd out of his Government, and bound over to anſwer ſeveral Accuſations of male Adminiſtration, which the *Jews* laid to his Charge, *Joſephus* Jewiſh Ant. *Book* 20. *Chap.* 7.
4067 or 4068	59 or 60	4772 or 4773	About this Time *James* the Brother of our LORD and Biſhop of *Jeruſalem*, is ſuppoſed to have wrote his Epiſtle to the ſcatter'd *Jews*, (*James* 1. 1.) It is ſuppoſed, (from *James* 5, 5 and 6.) that he foreſaw his own Martyrdom; but it is more probable, from (*James* 5. 7, 8, 9. compar'd with *Matth.* 16. 28, and *Math.* 24. 32, 33, 34, and the other Evangeliſts) that he might foreſee the approaching Deſtruction of *Jeruſalem*.
4068	60	4773	About this Time *Peter* is ſuppos'd to have wrote his firſt Epiſtle to the *Jews*, who were diſperſed in the five Countries mention'd by him, (1 *Pet.* 1. 1.) He wrote it from *Babylon* in *Egypt*, and *Mark* was with him at the ſame Time, and it was ſent by *Silvanus*, (1 *Pet.* 5. 12.) and therefore it was written after the two Epiſtles to the *Theſſalonians*, and after *Paul* had preached at *Corinth*, (*Acts* 18. 1 *to* 18.) for then *Silvanus* was with him, (1 *Theſſ.* 1. 1. 2 *Theſſ.* 1. 1. and 2 *Cor.* 1. 19.) and not long before the Deſtruction of *Jeruſalem*, (1 *Pet.* 4. 7.)
			Portius Feſtus ſucceeds *Felix* in his Government of *Judea*, being two Years after *Paul* was accus'd by *Tertullus*, *Acts* 24. 27.
4068	60	4773	*Feſtus* hears the Accuſation of the *Jews* againſt *Paul*, and ſeem'd willing to deliver him up to them. Upon this he appeals to *Ceſar*. However he had another Hearing before King *Agrippa*, and had been ſet at Liberty, if his Appeal had not prevented it, *Acts Chap.* 25 *and* 26. Upon this Appeal he was ſent away by Sea to *Rome*, and in this Voyage he was caſt away upon *Melita* now call'd *Malta*, *Acts Chap.* 27 and 28. 1 *to* 11.
4069	61	4774	After three Months ſtay at *Malta*, he went from thence by *Syracuſe*, *Rhegium*, and *Puteoli*, for *Rome*, whither he came about *February* in this Year. His Impriſonment was with great Liberty from the Beginning to the End of the ſecond

	s.	d.	m.	″.
Sun's Place	♓	22	07	29
Moon's Place	♈	11	01	29
Latitude North		04	11	35
Declination of the Sun		03	08	
Right Aſcenſion of the Sun		172	46	
Aſcenſional Difference of the Sun		01	57	
Oblique Deſcenſion of the Sun		170	49	
Declination of the Moon		08	14	
Right Aſcenſion of the Moon		08	27	
Aſcenſional Difference of the Moon		05	09	

	d.	m.
Oblique Deſcenſion of the Moon	13	36
Difference of the Oblique Deſcenſion of ☽ and ☉	22	47

So that the Moon ſetting *March* 14, an hour and an half after the Sun, muſt be viſible. And therefore the firſt Day of the Month *Niſan* or *Abib*, was *March* 15, the fourteenth Day of the firſt Month, or the *Paſſover*, *Exod.* 12. 6, 14, was on *March* 28. and the Feaſt of unleaven'd Bread, *Exod.* 12. 28. *Lev.* 23. 5 *to* 19. *Num.* 28. 16, 17, ended *April* 4.

Year,

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4069	61	4774	Year, for he dwelt in his own hired Houſe, where he received all that came in unto him, and preached the Kingdom of GOD, or the *Chriſtian* Religion, with all Confidence, no Man forbidding him, *Acts* 28. 11 *to the End.*
4070	62	4775	On the ſecond Day of the Feaſt of unleavened Bread, which this Year happen'd on *Tueſday* the thirteenth Day of *April*, *James* the Brother of our LORD, called *the juſt*, and Biſhop of *Jeruſalem*, was martyred by *Ananus* the High Prieſt, who three Months after was turn'd out by King *Agrippa* for this Fact, for he ſeem'd now to favour the *Chriſtians*, *Acts* 26. 28, 32. At his Death the *Chriſtians* at *Jeruſalem* fled from thence to *Pella*, a City of *Decapolis* beyond *Jordan*, and ſo eſcaped the Deſtruction of that City, *Euſebii Hiſt. Eccleſiaſt. lib.* 3. *cap.* 11. *Feſtus* dies in *Judea*, and *Abinus* ſucceeds him in the Government. *Paul* at the End of this Year, having *preached two full years in his own hired houſe*, and having a Proſpect of his Liberty, writes four Epiſtles in the following Order. Firſt, To the *Philippians* joining *Timothy* with himſelf in the Title of this Epiſtle; ſo that he alſo was then at *Rome*. In this Epiſtle he ſaith, that his Bonds in CHRIST were made manifeſt in *Ceſar*'s Court, and to all others, *Phil.* 1. 13. and that there were *Saints* in *Ceſar*'s Houſhold. Secondly, To the *Epheſians*, and to others alſo, whom the *Apoſtle* had not ſeen, nor they him, *Eph.* 1. 15, and 3. 2. This Epiſtle ſeems to have been a circular Epiſtle, which being ſent firſt to *Epheſus*, was from thence to be communicated to all thoſe imperfect *Aſiatick* Churches. Theſe were firſt planted by *Prophets* and *Evangeliſts*, who were all very probably *Paul*'s Diſciples, and had a great Veneration for him, tho' he had no particular Authority over them, as he had over others, upon the Account of their being converted by himſelf. Of this Epiſtle *Paul* ſent a Copy to *Laodicea*, and order'd it to be ſent from thence to the *Coloſſians*, *Col.* 4. 16. Next he writes to the *Coloſſians*, joining alſo *Timothy* with himſelf. In this Epiſtle, *Col.* 1. 23. he ſaith, that the *Goſpel* had now been *preached to every creature under heaven*, that is, throughout the *Roman* Empire. And therefore it is probable, that before this Time he had ſent ſome to preach in *Spain*. The Occaſion of this Epiſtle was the News of their being tainted with a Mixture of *Gentile* Philoſophy and *Judaiſm*, which ſeems to be the Occaſion of *Epaphras* his coming to *Rome*, *Col.* 1. 3 *to* 12. He was of that Country, *Col.* 4. 12. and having been probably converted by *Paul*, he had alſo converted theſe *Coloſſians* to the *Chriſtian* Religion, *Col.* 4. 12, 13. But his Authority not being ſufficient to caſt out thoſe Errors, he deſir'd *Paul*'s Aſſiſtance, and therefore went to *Rome* to beg the Favour of this Epiſtle. After this he writes to *Philemon* his *fellow labourer* at this Time, *Verſe* 1. that is a Prophet, who officiated at the Church Aſſembly in his own Houſe. *Philemon* was a *Coloſſian*, *Philem. Ver.* 21, 22, 23. and therefore it is probable, that this Epiſtle was ſent by *Epaphras* and *Oneſimus*, or by *Oneſimus* ſoon after, who had been a Servant to *Philemon*, and ran from him to *Rome*, with ſome of the Goods which he had ſtolen, but attending on *Paul*'s Preaching, was converted by him, and having been very uſeful to him, was now ſent back again with this Epiſtle to his Maſter, *Philem. Verſe* 10 *to* 21. *Luke* now writes *The Acts of the Apoſtles.* Had he wrote later, he would probably have continu'd the Hiſtory longer. So that he might ſtay in *Italy*, when *Paul* went from thence, until his Return; but having publiſhed the Book before, he would not add any more to it. *Paul* had now an Intention of ſending *Timothy* to the *Philippians* in a very little while, hoping himſelf alſo to go ſhortly to them, *Philip.* 2. 19, 23, 24.
4071	63	4776	*Paul* being now in *Italy* waited for the coming of *Timothy* to him, who had been a Priſoner at *Rome*, as well as he, but was now ſet at Liberty, *Heb.* 13. 22. So that at this Time he wrote the Epiſtle to the *Hebrews*, promiſing to come to them, and bring *Timothy* with him, *Ibid.* That *Paul* was the Author of this Epiſtle is plain from *Heb.* 13. 23. where the Writer calls *Timothy* his Brother, as *St. Paul* doth in other Places, 2 *Cor.* 1. 1. *Col.* 1. 1. *Philem. Verſe* 1. He that wrote it mentions his Bonds, *Heb.* 10. 34. as *St. Paul* uſed to do, *Acts* 20. 23, and 26. 29. *Epheſ.* 6. 20. *Phil.* 1. 7, 13, 14, 16. *Col.* 4. 3, 18. 2 *Tim.* 2. 9. *Philem. Verſe* 10 *and* 13. A farther Argument is the Agreement of the Quotation, *Heb.* 10. 30, with *St. Paul's* Quotation, *Rom.* 12. 19. The Manner of Arguing is

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4071	63	4776	the ſame, with what we find in the other Epiſtles of St. *Paul*, and not like to thoſe of the other Apoſtles, and ſhews a great Skill in the *Jewiſh* Learning of thoſe Times, as St. *Paul* had, being brought up at the Feet of *Gamaliel*, and at one Time very zealous for the Traditions of the Elders, *Acts* 22.3. *Gal.*1.14. Such of theſe he alſo quotes, *Col.*2. 20,21,22. Beſides, he tells us, 2 *Theſſ.*3.17,18. *That this Salutation of* his is his *token in every Epiſtle, The grace of our* LORD JESUS CHRIST *be with you all, Amen.* This he alſo uſes, *Rom.* 16.24. 1 *Cor.* 16. 23. 2 *Cor.* 13. 14. *Gal.*6.18. *Epheſ.* 6. 24. *Philip.*4.23. *Col.* 4.18. 1 *Theſſ.* 5. 28. 1 *Tim.*6.21. 2 *Tim.* 4. 22. *Tit.* 3. 15. *Philem. Verſe* 25, and *Heb.* 13. 25. but it is never uſed by *Peter*, *James*, *John* or *Jude*. The only Objection is, becauſe his Name is not ſet to it, as it is to his other Epiſtles. This will as well prove, that it was wrote by no body, becauſe there is no Name annexed to it. But there are Reaſons, Why he ſhould conceal his Name in this, and not in the reſt. The reſt were wrote to thoſe of the Uncircumciſion, and to Gentiles, of whom he was the Apoſtle, *Acts* 22.21. *Gal.* 2.7, 8. 2 *Tim.* 4.17. And as he knew the conſtant Violence of the *Jews* againſt him; ſo he might have Reaſon to think, that the Setting of his Name to this Epiſtle would have effectually prevented all the good, which he intended by it.
			Soon after the Writing of this Epiſtle it is ſuppoſed by ſome, that St. *Paul* went from *Italy*, and preached the Goſpel in *Spain*, *Rom.* 15.24, 28. and the learned Biſhop *Stillingfleet*, in his *Origines Britannicæ*, takes a great deal of Pains to prove, that he went from thence and preached the Goſpel here in *England*.
			At the End of this Year, or the Beginning of the next, *Paul* and *Timothy* going for *Judea* ſail'd to *Crete*.
4072	64	4777	*Paul* having preach'd for ſome time in *Crete*, now probably ordain'd *Titus* Biſhop of the Church there, and left him there to ordain Elders in every City according to his Direction, *Tit.* 1. 5. It is probable, that *Paul* and *Timothy* now ſail'd from *Crete* to *Judea*, according to his Intention, *Heb.* 12.23. Thence he went into *Aſia*, and ſo *Timothy* went to *Epheſus*, and *Paul* to the *Coloſſians*, whom he had never yet ſeen, tho' he had deſign'd it, *Philem. Ver.* 21, 22.23. There he made ſome Stay with *Apphia* and *Archippus*, *Philem. Ver.* 2. the latter of which was a Teacher in that Church, *Col.* 4.17. Thence going on his Way to *Macedonia* he call'd at *Epheſus*, and there he left *Timothy* with Authority over the Teachers, 1 *Tim.* 1.3. having firſt excommunicated *Hymenæus* and *Alexander*, 1 *Tim.* 1. 20.
			At this Time *Nero* having ſet *Rome* on Fire, threw the Odium of it upon the *Chriſtians*, and had them all put to Death, that could be found there. Thus he became the Author of the firſt *Perſecution* of the Church from the *Roman* Emperors.
4073	65	4778	*Paul* went from *Epheſus* to *Macedonia*, 1 *Tim.* 1.3. and from thence as he deſign'd for *Philippi*, *Phil.* 1. 19, 23, 24. There he ſtay'd according to his Intention, *Phil.* 1.25. And he afterward winter'd at *Nicopolis*, not the City in *Macedonia*, but in *Epirus*.
4073	65	4778	At this Time St. *Paul* writes his firſt Epiſtle to *Timothy*, who continu'd ſtill at *Epheſus*. He doth not mention the Place, from whence he wrote it. However it is ſuppos'd, that it was wrote, whilſt he was in *Macedonia*.
			Now alſo he wrote to *Titus*.
4074	66	4779	From *Nicopolis Paul* went again to *Corinth*, and there he left *Eraſtus*, 2 *Tim.* 4.20. He was alſo at *Troas*, 2 *Tim.* 4, 13. and at *Miletum*, where he left *Trophimus* ſick, 2 *Tim.* 4. 20.
4075	67	4780	*Paul* ventures again to *Rome*, the Perſecution being over above two Years before, and *Nero* being alſo in *Greece*; but *Nero* left *Helius* to govern there, who was as great a Perſecutor as himſelf. However *Paul* was ſo well known at *Rome*, that he could not be hid. He was therefore taken, and kept a cloſe Priſoner, not as formerly, *Acts* 28. inſomuch that *Oneſiphorus* could not find him out but with great Difficulty, 2 *Tim.* 1.17. *Helius* having a full Power given him by *Nero* to act in all Matters, as he pleaſed, even without Conſulting him, calls *Paul* to a Trial before him for his Life, and not as formerly for his Religion. None of his Friends dared to appear for, or with him; but all forſook

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4075	67	4780	ſook him, 2 *Tim.* 4. 16. However GOD *deliver'd him out of the mouth* of *Helius* this devouring *Lion*, 2 *Tim.* 4. 16. After this firſt Apology at *Rome* before *Helius*, *Paul* wrote the ſecond Epiſtle to *Timothy*, being now in Bonds, 2 *Tim.* 1. 8, *and* 2. 9. and in near Expectation of his Death, 2 *Tim.* 4. 6. He deſir'd *Timothy* to be with him without Fail before Winter, and to bring *Mark* with him, who was now at *Epheſus*, 2 *Tim.* 4. 9, 11, 21. *Luke* the Evangeliſt was with him at this Time, and this is the laſt Time that we hear of him.
4075	67	4780	*Peter* being now at *Babylon* in *Egypt*, writes his ſecond Epiſtle a little before his Martyrdom.
4076	68	4781	*Nero* returns in *January* out of *Greece* into *Italy*. In *April* he came to *Rome*. *June* 9. he kills himſelf. *Galba* the ſeventh *Roman* Emperor ſucceeds him, and reigns ſeven Months and ſeven Days. St. *Paul* is martyr'd at *Rome* under the Governors in *Nero*'s Abſence on the 23d Day of *February*. St. *Peter* is now ſaid by the Weſtern Church to have ſuffer'd with St. *Paul* at *Rome*. But there are others, who think that he died in the Eaſt; and ſome ſay, that he never was at *Rome* in all his Life Time.
4077	69	4782	*Jan.* 10. *Vitellius* adopts *Piſo*, and makes him *Ceſar*. *Jan.* 15. *Galba* and *Piſo* are both kill'd by *Otho* the eighth *Roman* Emperor, who reign'd three Months and two Days. *April* 16. *Otho* kill'd himſelf, and was ſucceeded by *Vitellius* the ninth *Roman* Emperor, who reign'd eight Months and five Days. Againſt him came the Eaſtern Armies ſet up by *Veſpaſian*. *Vitellius* dies *Dec.* 20, and *Flavius Veſpaſian* the tenth *Roman* Emperor ſucceeds him. Here it may be obſerved, that the firſt Propheſy of St. *John* in the *Revelations*, *Chap.* 6. 1, 2. mentioning the Conqueſt of CHRIST in the Succeſs of the Goſpel throughout the *Roman* Empire, and the Deſtruction of his Enemies, ſeems to point at this *Veſpaſian* as the Inſtrument in the Eaſt for this Purpoſe. The Scene, upon which theſe Viſions appear'd, was the Encampment of the *Iſraelites* in the Wilderneſs. The Tribe of *Judah* pitch'd upon the Eaſt, *Num.* 2. 3. whoſe Enſign was a Lion. Thus the Face of the Cherub in *Ezekiel* toward the Eaſt, *Chap.* 1. 4, 6, 10, and 10. 14. was the Face of a Lion, and this Animal from the Eaſt, exhorts St. *John* to come thither and behold it. Here CHRIST began his Kingdom, and here *Veſpaſian* his Inſtrument went forth conquering and to conquer, until his Enemies in thoſe Parts were totally ſubdued. *Mede*, *Page* 437, and *Page* 442. and *Whiſton* on the *Revelations*, *Page* 35, and 135. Not long after the Death of *Peter* and *Paul*, whilſt the Temple was yet ſtanding at *Jeruſalem*, *Clemens Romanus* wrote his Epiſtle to the *Corinthians*. He was an Acquaintance of *Paul*, *Phil.* 4. 3. and his Companion, and about this Time he ſucceeded *Anacletus* as Biſhop of *Rome*.
4078	70	4783	*Clemens* being Biſhop of *Rome*, *Hermas* (who was an Acquaintance of *Paul*, *Rom.* 16. 14.) is ſuppoſed to have written his *Paſtor*. Others think, that it was not written till the ſecond Century. *Jeruſalem* and the *Temple* are now deſtroyed by the *Romans*, as our SAVIOUR had foretold, *Matth. Chap.* 24. *Mark Chap.* 13, and *Luke Chap.* 12, 17, and 21.
4079	71	4784	*Barnabas* is ſuppoſed by ſome to have wrote his Epiſtle about this Time, tho' there is greater Reaſon to look upon it as a ſpurious Piece. *Jude* did now more probably write his Epiſtle. It ſeems to be deſign'd againſt the *Ebionites*, who now broke out in the Country round about *Pella*. It is very plain, that *Jude* wrote after *Peter*'s Death, at leaſt after he had wrote his ſecond Epiſtle, ſince *Verſe* 3 *to* 17. he ſpeaks of that as actually fulfill'd, which 2 *Pet.* 1. 1. *to* 20. was only foretold. And if this Epiſtle had been written later than this Year, it is highly probable, that this Apoſtle in his Inſcription would have made mention of his Couſin *Simon* the Son of *Cleophas*, who was living and made Biſhop of *Jeruſalem* in the next Year, as he made mention of his Brother *James* the former Biſhop, who in ſuch a Caſe muſt have been dead, when he wrote it.
4080	72	4785	The *Apoſtles*, who were now alive, met at *Jeruſalem*, and in Council choſe *Simeon* the Son of *Cleophas* (mention'd in *John* 19. 25.) to fill up the See yet vacant. *Euſeb. Eccleſ. Hiſt. lib.* 3. *cap.* 11.

Flavius

A Continuation of the laſt TABLE.

Year of the World.	Vulgar Year of CHRIST.	Year of the *Julian* Period.	The Hiſtory, and Texts of Scripture.
4087	79	4792	*Flavius Veſpaſian* dies, *Jan.* 24, and is ſucceeded by *Titus Veſpaſian* the eleventh *Roman* Emperor.
4088	80	4793	*Cerinthus* about this Time vents his Hereſy.
4089	81	4794	*Titus Veſpaſian* dies, *Sep.* 13, and *Domitian* the twelfth *Roman* Emperor, and laſt of the *Cæſars* ſucceeds him.
4091	83	4796	*Euariſtus* ſucceeded *Clemens* in the See of *Rome*.
4099	91	4804	*Alexander* ſucceeded him, and was Biſhop till the Year of CHRIST 101. This Year, or in the next, it is probable, that St. *John* did write his firſt Epiſtle, and ſoon after his ſecond and third.
4103	95	4808	This Year St. *John* was baniſh'd into the Iſle of *Patmos*, *Rev.* 1. 9.
4104	96	4809	This Year St. *John* ſaw his Revelations in the Iſle of *Patmos*, *Rev.* 1. 9, 10. and wrote them at the ſame Time. *Domitian* the twelfth *Roman* Emperor dies on the eighteenth Day of *September*, and *Cocceius Nerva* ſucceeds him. St. *John* return'd from the Iſle of *Patmos* to *Epheſus*, aud from thence he went to exhort the neighbouring Parts of the Gentiles. In ſome Places he ordain'd Biſhops, in others he form'd whole Churches, and in all of them he ordain'd ſuch Perſons, as were ſignified to him by the HOLY GHOST, to be fit for the Miniſtry.
4106	98	4811	After the Return of St. *John* to *Epheſus*, he did now at the Requeſt of the Biſhops of *Aſia* write his Goſpel, particularly againſt the *Cerinthians* and *Nicolaitans*. *Nerva* dies on the twenty ſixth Day of *January*, and *Trajan* is made Emperor of *Rome*. The ſecond Seal or Propheſy of St. *John* in the *Revelations Chap.* 6. 3, 4. points to him, and his Succeſſor *Adrian*. He is repreſented by the ſecond Animal, or an Ox on the left Side, or toward the Weſt, which was the Standard of the Tribe of *Ephraim* on the ſame Side, *Num.* 2. 18. Thus *Trajan* was born in the utmoſt Parts of the Weſt, even in *Spain*, and was the firſt *Roman* Emperor, who was not an *Italian*. The Propheſy now was, that Peace ſhould be taken *away from the earth*. And the many Wars and Slaughters during the Reign of thoſe two Emperors ſufficiently confirm the Truth of it, *Mede*, *Page* 442. *Whiſton*, *Page* 137.
4108	100	4813	St. *John* dies, in the third Year of *Trajan* the Emperor.

An

An Appendix to the laſt TABLE, concerning the laſt of *Daniel*'s *ſeventy Weeks*, *Dan.* 9. 24, 27, or *the ſingle Week*, or a *Week by itſelf*, as the Word ſometimes ſignifies, *Joſh.* 22. 20. 2 *Sam.* 7. 23. 2 *Chron.* 18. 7. taken out of *Marſhall*'s *Chronology*, TABLE 4, publiſh'd by the Direction of the learned Dr. *Lloyd*, late Biſhop of *Worceſter*.

It is very obſervable, That whereas the Prophet *Daniel* all along in his Prayer had call'd *Jeruſalem* and the *Jewiſh* Nation *GOD*'s *City* and *People*, as if they were ſo by an indefeaſible Right, the Angel in his Anſwer to *Daniel* would by no means allow of that. But on the contrary he calls them *Daniel*'s People, and not GOD's. He tells them in the Beginning of this Prophecy, *Dan.* 9. 24. *Seventy weeks are determined for* THY *People, and for* THY *holy city.* And ſo again, *Chap.* 10. 14, and *Chap.* 12. 1. The Reaſon of this is plain in the twenty ſixth Verſe: There the Angel foretelling what ſhould follow after the Death of the MESSIAH *the Prince*, which was to be after 69 of the 70 Weeks, he ſhews, that after the End of the Weeks they ſhould be NOT אין לו HIS, which Words are explain'd by thoſe that follow עם נגיד הבא *The Prince's future People*; ſhewing that thoſe that were to come in their ſtead, the MESSIAH's, or *The Prince's future People*, were they that ſhould *deſtroy the city and the ſanctuary*; by which Expreſſion he plainly means the *Romans*.

The Calling of this future People, as far as the Hiſtory is given us, we have in the *Acts of the Apoſtles*. Therein it appears, how according to Our SAVIOUR's Propheſy, *Matth.* 24. 14. *The goſpel was publiſhed in all the* Roman *world*; and that even in the *Apoſtles* Time. After that it is ſaid in our SAVIOUR's Propheſy, that then *the end ſhall come*; meaning *the End* which was foretold by *Daniel* the Prophet, as it follows in the *fifteenth Verſe*; when according to his Words, *The abomination of deſolation* ſhould ſtand *in the holy place*. That was to be the laſt of *the ſeventy Weeks*, being the שבוע אחר, *That ſingle Week* ſpoken of in the laſt Verſe of *this Propheſy*. Here it is to be ſhew'd, from what *Year*, *Month* and *Day* we are to date the Beginning of that *Week*. The End of it is known to have been at the Setting up of the *Roman* Idols on the *Battlements* of the *Temple*; which (as will be preſently ſhewn) was on the tenth Day of *Auguſt*, in the *Vulgar Year of* CHRIST 70. From thence it is not hard to climb up to the Beginning of the *Week*, there being in every one of theſe *Weeks* 7 Times 360, or 2520 *Days*. But it is eaſier to aſcend by *five* Days in every ordinary Year of the *Julian Calendar*, and *ſix* Days in every *Biſſextile*, as it will appear here below. By theſe Steps, going up from *Anno Domini* 70, *Auguſt* 10, every *Year* 360 *Days* for 7 *Years* together, we ſhall come up to the *ſixteenth Day* of *September*, in the *Vulgar* Year of CHRIST 63. Therefore that *Day* is ſet down in this *Table* for the certain Time of the Beginning of *Daniel*'s שבוע אחר *the ſingle Week*, as we render it; within the Compaſs of which *Week* all thoſe things happen'd, which are contain'd in the laſt *Verſe* of this *Propheſy*.

Years of the ſingle Week.	Year of the Vulgar Æra of CHRIST.	
I	63	*Sept.* 16. Now began *the ſingle Week* appointed by GOD for the Deſtroying of the *City* and *Temple* at *Jeruſalem*, and therein for the Diſſolving of the *Jewiſh* Church. In *this ſingle Week* the MESSIAH's *future People*, or the *Romans*, were to make *a firm Covenant with many*. Accordingly they did ſo in this Year, and as near as can be judg'd at this very Time of the Year, their General *Corbulo* now making Peace with the Kings of the *Parthians*, *Medes* and *Armenians*, *Taciti* Annalium *lib.* 15. *Sect.* 30, & 31. *Dion lib.* 62. adds alſo with the King of the *Adiabeni*.
II	64	*Sept.* 10. Now began the *ſecond Year* of the *Single Week*. Of which *Tacitus* ſaith, *Annal. lib.* 15. *Sect.* 46. that there was never *ſo firm a Peace as now*. His Words are theſe, *Haud alias tam immota pax.* He had great Reaſon to ſay this; for tho' this Peace was made when he was very young, yet when he wrote this, which was about forty Years after, he ſaw, that in all that Time the *Romans* had never open War with any of thoſe Kings, or their Succeſſors.
III	65	*Sept.* 5. Now began the *third Year of the ſingle Week*, in which according to the Conditions of that Peace *Tiridates* King of *Armenia* and his Queen took a nine Months Journey to *Rome*; where he laid down his Crown at *Nero*'s Feet, and received it again at his Hands, *Taciti* Annalium *lib.* 16. *Sect.* 23, *et* 24. *Dion lib.* 63. All the other Kings ſent their Sons as Hoſtages to *Rome* with him, *Dion lib.* 63.
IV	66	*Auguſt* 31. Now began the *Fourth Year of the ſingle Week*. In the *Month* of *October* this Year, being the *Thirteenth Year* of *Nero*'s Reign, *Janus* his Temple was ſhut up in Token of a general Peace.

An Appendix to the last TABLE.

Years of the ſingle Week.	Year of the Vulgar Æra of CHRIST.	
IV	66	Now on *Febr.* 28. began the *latter Half* of the *Single Week*, in the End of which the *Jewiſh Sacrifices and Oblations* were *to ceaſe*, *Dan.* 9. 27. and after that was to follow the Burning of the Temple, and the Setting up of the *Roman* Idols upon the Battlements there, according to *Daniel*'s Propheſy, *Ibid.* It was now about *March* that *Veſpaſian* enter'd into a War with the *Jews*, being ſent by *Nero* for that Purpoſe. It was between Winter and Spring according to *Joſephus*, Wars of the Jews, *Book* 7.
V	67	*Auguſt* 26. Now began the *Fifth Year* of the *Single Week*, in which *Veſpaſian* went on with the War, and ſubdued all *Galilee*, *Joſephus* Wars of the *Jews*, *Book* 4. *Chap.* 4.
VI	68	*Auguſt* 20. Now began the *Sixth Year* of the *Single Week*, in which the Change in the Empire caus'd a Slackning of the War with the *Jews*, *Joſephus* Wars of the *Jews*, *Book* 5. *Chap.* 6. And yet in this Year *Veſpaſian* reduc'd all the reſt of *Paleſtina* except *Jeruſalem*, and three or four ſtrong Holds in *Peræa*, *Joſephus* Wars of the *Jews*, *Book* 5. *Chap.* 8.
VII	69	*Auguſt* 15. Now began the *Seventh Year* of the *Single Week*, or the laſt of the Years in *Daniel*'s *ſeventy Weeks*, in which *Veſpaſian* purſuing his Hopes of the Empire, left the War in *Paleſtina* to his Son *Titus*, who proſecuted it vigorouſly. *Joſephus*, Wars of the *Jews*, *Book* 5. *Chap.* 14.
VIII	70	A little before the *Paſſover*, which in this Year was *April* 13. *Titus* began the Siege of *Jeruſalem*, *Joſephus* Wars of the *Jews*, *Book* 6. *Chap.* 11. Into which he ſhut up an innumerable Multitude of People, that were come thither to the Feaſt. There were reckon'd 110000 of them to have died in the Siege, and in the Taking of the *Temple* and the City, and 97000 taken Captives. The ſeventeenth Day of *July* following, the *Daily ſacrifice ceaſed* according to *Dan.* 9. 27. *Joſephus* Wars of the *Jews*, *Book* 7. *Chap.* 4. and thereby an End was put to the Worſhip of GOD in his *Temple*. The *tenth Day* of *Auguſt* following, the *Temple* was ſet on Fire, *Joſephus* Wars of the *Jews*, *Book* 7. *Chap*, 9. and whilſt it was burning, the *Roman* Soldiers ſet upon the Battlements of the outer Wall their Idols, or the Standards of their Legions, every Standard having on it the Image of the tutelar God of that Legion: And after this they ſacrific'd to them according to their idolatrous Manner. *Joſephus*, *ibid.* The latter of theſe Events was certainly the *End* of the *Half Week*, and ſo of the *Whole*. For it was not only Unconſecrating and Deſtroying the *Temple* of GOD, and the Alienating of the Place from him to the Devil; but therewith it was the utter Diſſolving of the *Jewiſh Church*. Soon after that, the *Lower City* was burnt, *Joſephus* Wars of the *Jews*, *Book* 7. *Chap.* 14. On the eighth Day of *September* following, the *Upper City* was taken, *Joſephus ibid. Chap.* 16. Then all was thrown down to the Ground, except a Part of the Wall, and two or three Towers, and the Plough was drawn over the Ground, on which the *City* and *Temple* had ſtood, to ſhew, that the *Romans* meant this to be a final Deſtruction, and ſuch as had been foretold in this *Propheſy*; and to ſhew alſo more particularly, that there was not one Stone left upon another, according to *our* SAVIOUR's *Propheſies* of the *City*, *Luke* 19. 41 *to* 45, and of the *Temple*, *Matth.* 24. 1, 2. *Mark* 13. 1, 2, and *Luke* 21. 5, 6.

APPENDIX.

APPENDIX.

CHAP. I.

Of the Stature of the Men in the Antediluvian *World.*

AS the Men in the *Old World* generally lived above 900 Years which is ten Times as long as oldeſt People in this Age; ſo it may be ſuppoſed, that their Stature might be ten Times as high, as thoſe in theſe Days, or at leaſt much bigger in Proportion; and the Bones of Men of a prodigious Size, which have been formerly reported to have been digg'd up in ſeveral Places of the World, ſeem to favour ſuch a Conjecture. It is ſaid, (*a*) that *there were giants in the earth in thoſe days*; but as their Stature was extraordinary, ſo there is no way to compute it. The common Size may be better gueſs'd at from the Dimenſions of the Ark, which *Noah* built, (*b*) *the length* whereof was *five hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits.* It is plain, that this was a Meaſure in the Old World, and the Word itſelf intimates, that the Length thereof was the common Meaſure from the Elbow to the End of the Middle Finger, from whence it took its Name in all Languages, and more particularly thoſe of the Eaſt. *Ham* the Son of *Noah*, who was preſerv'd in the Ark, was well acquainted with this Meaſure; and no Doubt, but it was agreeable to his own Stature, and to the Ark itſelf when it reſted upon the Mountains of *Ararat*. There is no Doubt, but that *Ham*, when he came into *Egypt* with *Mizraim* his Son, brought with him the antient Meaſures, having a Neceſſity to make Uſe of ſome, that every one might be reſtor'd to his own Lands after the Overflowings of the *Nile*, and neither having Time nor the leaſt Neceſſity of Making any Alterations. Civil (*c*) Government cannot be ſuppos'd to be without determinate Meaſures and Weights; nor is there any Reaſon to believe, that *Ham* or *Mizraim* in the Life-Time of *Noah* could be unacquainted with thoſe which he uſed, or could ſee any Cauſe to alter them in his Life-Time, becauſe the Meaſures would in ſuch a Caſe be made diſproportionable to his own Stature. *Egypt* is ſuppoſed to have been inhabited 190 Years before the Death of *Noah*, and the Inhabitants had, no Doubt, frequent Commerce with him and his Deſcendants dwelling in other Lands; and ſuch a Commerce would be facilitated by Keeping up the ſame Meaſures; but it muſt be made more troubleſome, if not totally be broken off by the Change of them. Had the Cubit been different, it would have been in vain for *Moſes* to have deſcribed his Meaſures by a Word, the Senſe whereof was unknown, or if he had ſpoken of the Meaſures in the Country different from thoſe, they would not upon *Reduction*, have fallen into ſuch *round even Numbers*, as he hath deſcribed them. Now our learned Countryman Mr. *Greaves* travelling into *Egypt*, meaſuring the Pyramids by our *Engliſh* Foot, and comparing it with the Number of Cubits mentioned by the antient Writers, found, that the *Egyptian* Cubit was 21.888 Inches. Now it is obſerv'd, that in the moſt comely ſhap'd human

(*a*) Gen. 6. 4. (*b*) Gen. 6. 15. (*c*) Cumberland *of Weights and Meaſures, and* Arburthnet *on the ſame ſubject.*

Bodies

Bodies the Length from the Elbow to the End of the Middle Finger, being four Times repeated, gives us the Talnels or Stature of a Man. Thus in later Times when the common Height was ſix Feet, the Cubit was reduced to 18 Inches; and therefore the Cubit at that Time being 21.888 Inches, when multiplied by *four*, ſhews their Stature to have been 87.552 Inches, or ſeven Feet, three Inches and an half. So that the Difference of their Stature bears no Proportion with the Difference of their Longevity at that Time.

CHAP. II.

An Abſtract of the Hiſtory of the World immediately after the Flood, *and the Founding of the* Aſſyrian *Monarchy by* Nimrod.

WHen the Ark was built by *Noah* at a Place call'd (*a*) *Cyparisſon*, ſo call'd becauſe it was famous for the great Quantity of (*b*) *Cypreſs*, or *Gopher* Wood, which grew there, the Inundations of the *Perſian* and *Mediterranean* Seas join'd with a wet South-weſt Wind drove it to the North-eaſt as far as the *Caſpian* Sea, and when the Rain ceaſed, the North Wind brought it in a direct South Courſe to one of thoſe Mountains, which were call'd (*c*) the Mountains of *Ararat*, which lay (*d*) directly Eaſt from *Babylon*, and not at ſo great a Diſtance as is uſually ſuppoſed. Thus the Providence of GOD brought him ſo near to his native Country, that he might be capable of Gueſſing where he was, or at leaſt have a Notion of the Rivers in the adjacent Parts, with which he might be better acquainted, as ſending by them into all Parts for Timber to build the Ark. *Noah* being old did not travel far from the Place, where he landed, but (*e*) applies himſelf to Husbandry, leaving his Sons, who were (*f*) five hundred Years younger than himſelf, to travel into diſtant Countries. At (*g*) the Birth of *Peleg*, which was in the 101ſt Year after the Flood, when the Poſterity of *Noah* began to be numerous, he orders his Sons to diſperſe themſelves regularly into more diſtant Habitations. He gives the Right of Primogeniture to *Shem* for the Sake of his Piety, and allots his Poſterity to be near to himſelf, and to inhabit all the Parts of *Aſia*, which lay to the north and eaſt of the River *Tigris* as far as the *Perſian* Sea. He allots to *Japhet* all the fruitful Country between *Tigris* and *Euphrates*; and he allots to *Ham* all the Country lying ſouth of *Euphrates*, and which generally ſpeaking was more full of Deſarts, and more barren than the reſt. So that *Shem* lay open to people the greateſt Part of *Aſia*. *Ham* had a free Paſſage into *Africa*, and the Poſterity of *Japhet* could more eaſily in Proceſs of Time remove themſelves into *Europe*. Accordingly the Sons of *Shem* ſoon take to thoſe Countries, which were allotted for them. *Arphaxad* is allowed by all, being the eldeſt Son, to ſettle himſelf in the fruitful Country on the eaſt both of *Tigris* and *Babylon*, which is ſuppoſed to have been the antient Seat of *Paradiſe*. *Lud* inhabited the Country of *Lydia*. *Elam* went Southward into that Part of *Perſia* call'd by his Name and ſince *Elymais*, the Inhabitants whereof were call'd *Elamites*. *Aſshur* went higher up the *Tigris*, and ſeated himſelf in that Country, which was afterward called *Aſſyria*, of which *Nineveh* was afterward the Metropolis. And *Aram* goes farther Weſtward, and ſeats himſelf beyond his Brother *Aſshur*, on the North Side of the *Tigris*. *Ham* and *Japhet* and their Poſterity going to take Poſſeſſion of the Countries allotted to them, came as far as *Babylon*, and there they reſolve to tarry, and to prevent their Diſperſion they build that famous Tower; but being providentially diſperſed from thence, they betake themſelves to the Places allotted for them. The Sons of *Japhet* are ſituated between the *Tigris* and *Euphrates*. The four Sons of *Ham* place themſelves thus. *Canaan* takes to the Land of *Canaan*. *Mizraim* takes to *Egypt*, called in *Hebrew* The Land of *Mizraim*. *Phut* goes farther into *Africa*. And *Cuſh* ſeats himſelf in *Arabia* upon the Banks of the *Red Sea*. This Country being very barren, *Cuſh* makes an Invaſion into the Country belonging to *Elam* the Son of *Shem*, or *Perſia*, on the other Side of the *Perſian* Gulph, and having conquered it he dwells there, and calls it *Chuzeſtan*, which in the *Perſian* Language ſignifies, *The Province of Cuſh*. Here he builds (*h*) *Erec*, and *Accad*, on the Banks of the *Tigris*, and his Son,

(*a*) Bocharti *Geopraphia ſacra*, *lib.* 1. *cap.* 4. (*b*) Gen. 6. 14. (*c*) Gen. 8. 4. (*d*) Gen. 11. 2. (*e*) Gen. 9. 20. (*f*) *Compare* Gen. 5. 32, *with* Gen. 7. 6, *and* Gen. 11. 10. (*g*) 1 Chron. 1. 19. (*h*) Gen. 10. 10.

whom

whom the *Scripture* calls (*i*) *Nimrod* or *the Rebel*, ſeizes upon *Babylon*, and ſo lays the Foundation of the *Aſſyrian* Monarchy, ſo call'd from the Country which he afterward conquered, and where he afterward dwelt. As he was the Son of *Cuſh* the firſt Invader of Countries, and imitated his Father's Temper, ſo the *Eaſtern* Inhabitants called him נין *Nin*, which in *Hebrew* ſignifies *A Son*; and hence the *Greeks* called him Νινος, and the *Latins Ninus*. After this he ſeizes on (*) the City of *Calneh*, which lay higher up on the *Tigris*, in the Country belonging to *Arphaxad*, another Son of *Shem*. Upon this *Peleg*, the great Grandſon of *Arphaxad*, flees from thence into *Meſopotamia* or the Country of *Japhet*, and there he with his Relations builds a City, which the *Greeks* called *Pholga*. When he had ſecured theſe Conqueſts, he makes farther Invaſions, and (*k*) marches out of that Land, into the Country of *Aſſur*, another Son of *Shem*, who was ſituated on the *Tigris* as before mentioned, and from whom the Country was afterward called *Aſſyria*. The Inhabitants flee from him over the *Tigris*, and drive out the Poſterity of *Japhet*; ſo that this Part of the Country was afterward alſo called *Aſſyria*, as being now inhabited by the Sons of *Aſſur*. Upon this *Nimrod* (*l*) builds ſeveral Cities in the Country, which he thus conquered, particularly *Nineveh*, where he dwelt, and therefore the Name in *Hebrew* ſignifies, *The Habitation of Nin*, *Ninus* or *Nimrod*. After this he invades the Country of *Aram*, which lay farther up on the *Tigris*. Theſe Inhabitants alſo flee over the *Tigris* into the Country of *Japhet*, and inhabit thoſe Parts, which were called *Meſopotamia*, in *Hebrew Aram-naharaim*, or *Aram between the Rivers*; *Padan Aram* or the *Field* or *Village of Aram*; *Aram Dammeſek*, or *The Syrians of Damaſcus*; *Aram Zobah*; and *Aram beth Rehob*, or The *Syrians* of the Houſe of *Rehob*; and *Aram Maacah*. This Preſſure upon the Poſterity of *Japhet*, and the Apprehenſions of future Invaſions was the Cauſe of their Removal out of the Country, which lying open to them on the weſt Side, ſo that they went forward into *Aſia* the leſs, whilſt the Heads of their Families were alive, who after the Flood (*m*) lived near five hundred Years; and then they called their Towns and Countries after their Names, as the (*n*) *Scriptures* tell us, and as it is abundantly proved by many (*o*) learned Authors.

2. This Account of the Riſe of the *Aſſyrian* Monarchy is agreeable to the *Chronological Tables* ſet forth by *Mr. Marſhal* by the Direction of the late learned *Biſhop of Worceſter*, who places the Beginning thereof in the 289th, and the Death of *Nimrod* in the the 341ſt Year after the Flood. It is alſo agreeable to what the learned Dr. *Prideaux* ſaith in the very firſt Words of his admirable Hiſtory, *viz.* That the *antient Empire of the* Aſſyrians *had governed* Aſia *for above thirteen hundred Years before the Death of* Sardanapalus. It alſo explains the Account, which is given us by *Moſes* in (*p*) the tenth Chapter of *Geneſis*, and in other Places, where the *Scripture* expreſly calls (*q*) *the land of Aſſyria*, by the Name of *The land of Nimrod*. And (*r*) in another Place, the Prophet ſpeaking of the Overthrow of *Tyre*, and how the Inhabitants thereof ſhould paſs over to *Greece*, gives a parallel Caſe: *Behold the* antient *land of the Chaldeans*, or thoſe who inhabit near *Babylon*; *this* preſent *people was not*, did not inhabit there, *till the Aſſyrian Nimrod*, who afterward dwelt in *Nineveh* the chief City of *Aſſyria*, *formed it for them that dwelt in the wilderneſs*, for the Poſterity of *Cuſh* his Father, who dwelt in the Deſerts of *Arabia*, near the *Red-Sea*; *they*, the *Chaldeans*, *ſet up the towers thereof*, *they ſet up the palaces thereof*, *and he*, Nimrod, *brought it to ruin*, or deſtroy'd them, and ſet up the *Aſſyrian* Monarchy in their ſtead. Anno ante CHRISTUM 747.

3. It muſt be own'd, that (*s*) *Herodotus* tells us, that the *Aſſyrian* Monarchy laſted but five hundred and twenty Years to the Death of *Sardanapalus*, from which Authority (*t*) our *learned Prelate* dates the Beginning thereof, about the Time that *Deborah* the Propheteſs judged *Iſrael*, and he quotes ſome (*u*) other Authors for the ſame Purpoſe. From ſo great an Authority others alſo have been ſince of the ſame Opinion. But if the Teſtimony of *Herodotus* is invalid, all thoſe which are built upon it, will fall of Courſe. And that this is the Caſe, will (as I hope) appear from the following Reaſons.

Firſt, As the *Scripture* ſeems to date it from *Nimrod* the Grandſon of *Ham*; ſo if any human Writer ſeems to claſh with this, we muſt certainly give the Preference to the ſacred Penmen, and not to any other.

Secondly, If the Account of *Herodotus* is true, it is impoſſible to give any Reaſon, why the chief City upon the *Tigris* ſhould be call'd *Nineveh*, or *The Habitation of Ninus* by *Moſes* himſelf, ſo long before *Ninus* was born, or at leaſt was famous. And there can no Reaſon be given, why the Poſterity of *Japhet* ſhould come ſo ſoon into *Aſia* the leſs, even whilſt his Sons were

(*i*) Gen. 10. 8. (*) Gen. 10. 10. (*k*) Gen. 10. 11 *in the Margin*. (*l*) Gen. 10. 11, 12. (*m*) Gen. 11. 10 *to* 18. (*n*) Gen. 10. 1, 2, 3, 4, 5. (*o*) Bochart, Mede, Wells, *&c.* (*p*) *Verſe* 1 *to* 15. (*q*) Micah 5. 6. (*r*) Iſai. 23. 13. (*s*) *Lib.* 1. *cap.* 18. (*t*) Uſſerii Annales, *Anno Per. Jul.* 3447. (*u*) Appianus Alexandrinus, *and* Diodorus Siculus.

alive to head them, and call the Lands after their own Names.

Thirdly, The Manner, by which *Herodotus* came by his Knowledge of the *Aſſyrian* Hiſtory, is not ſo very ſatisfactory, *viz.* by Travelling in the Country, and Converſing with the Inhabitants, who might be miſtaken themſelves, and ſo more eaſily lead him into an Error.

Fourthly, In thoſe Times they uſually reckon'd three Generations to contain an hundred Years. Now *Herodotus* might have been told, that there were ſix and thirty Generations or Kings in that Empire, which he might mark in Numbers thus λϛ, and this upper Stroke not being legible, he might afterward miſtake it for ις, which in *Greek* ſignifies ſixteen, and after this, when he came to compile his Hiſtory, he might eaſily, inſtead of ſixteen Generations, place the round Sum of five hundred and twenty Years.

Laſtly, This Suppoſition is more natural, becauſe *Cteſias* hath given us a Catalogue of the *Aſſyrian* Kings from *Ninus* to *Sardanapalus*, making ſeven and thirty in all, or ſix and thirty, excluding either the firſt or the laſt, in which he inſerted how long each of them reigned. *Cteſias* was Phyſician to *Artaxerxes Mnemon* Emperor of *Perſia*; and therefore he could have free Acceſs both to the *Aſſyrian* and *Perſian* Records. He tells us, that he took this Catalogue *(x)* out of thoſe Records, which might have been ſearch'd by others as well as by him; and any Miſtake might eaſily have been found out to his Diſcredit. Some of *(y)* the *Greeks* ſpeak of him as a fabulous Writer; however he was never contradicted, as to the Names of the Kings, or the Time of their Reigns. The Reaſon, why he was ſlighted by them, was, becauſe he contradicts *Herodotus*, and in ſome things differs from *Xenophon*; tho' after all he might write the Truth concerning the Country in which he lived, and they might be in the wrong, concerning a Country ſo far diſtant from them, whoſe Language they did not underſtand. However, *Diodorus Siculus*, and *Trogus Pompeius* (who is contracted by *Juſtin*) take from him the moſt, which they have written of the *Aſſyrian* Affairs, and this ſhews him after all to be no contemptible Author. So that where two Heathen Authors differ in their Hiſtory, we may well give the Preference to him, who is moſt agreeable to the *ſacred Scriptures*.

4. It hath been objected againſt the Antiquity of the *Aſſyrian* Monarchy, that we hear nothing of it from the Time of *Nimrod* till near its Fall at the Death of *Sardanapalus*. But the Reaſon is, the Want of Hiſtorians. *Sanchoniatho*'s Hiſtory is but very ſhort. And *(z)* *Herodotus* (who is the moſt antient Hiſtorian next to him) was born 264 Years after the Fall of this Empire, and therefore it is no wonder, if he ſaith but little of it, or indeed of any thing elſe of ſo great an Antiquity. But Secondly, After this Empire was eſtabliſh'd by *Nimrod*, who conquer'd a vaſt Part of the Country, his Succeſſors (as *Diodorus Siculus* tells us) gave themſelves up wholly to Eaſe and Luxury, and even ſome Countries revolted from them, and ſet up Kings of their own without Oppoſition. So that we hear nothing of them, becauſe they did nothing remarkable. However, a Lion is a Lion, when it is aſleep, and an Empire is an Empire, when it doth nothing; and this Account is moſt agreeable to what *(a)* the Prophet *Daniel* mentions, who, deſcribing the four Monarchies under the Repreſentation of four Beaſts, ſaith, That *the firſt*, the *Aſſyrian* Monarchy, *was like a Lion*, ſwift and furious in his Conqueſts, *and had eagles wings*, to make him more ſwift. *I* (ſaith *Daniel*) *beheld until the wings thereof were pluckt*, ſo that it conquer'd no farther, and even loſt ſome of its extreme Dominions. *And* tho *it was lifted up from the earth* in Pride, as being an Empire, whoſe Metropolis was the moſt antient and famous City in the World; yet *it was made to ſtand upon the feet as a man*, like the reſt of the neighbouring Kingdoms, without Hunting after farther Conqueſts, *and a man's heart was given unto it*. It was now like the reſt of the Kingdoms, and not like a *Lion*, as it was at firſt. So that even the Silence of other Writers concerning this Monarchy confirms the Account, which we have thereof in the *ſacred Scriptures*.

(x) Diodorus Siculus, *lib.* 2. *pag.* 84. (y) Ariſtoteles in Hiſtoria Animalium, *lib.* 8. *cap.* 28. *See* Prideaux's Hiſtorical Connection, Anno *ante* CHRISTUM 399. (z) *Compare* Archbiſhop Uſher's Annals, *Anno Per. Jul.* 3966, *and* 4230. (a) Dan. 7. 1, 2, 3, 4.

FINIS.

تم الكتاب بعون الله * والحمد لله وحده ۞

NORTH

A Map of the COUNTRIES *leading to* PARADISE

THE EUXINE SEA
THE CASPIAN SEA
Gozan or Gauzania
R. Hiddekel
Calah
Arbella
Hazan Cepha
Resen
Nisibis
Mausul
Ur
Ninivech
Haran
Man Cannech
Thilbe Cannech or Baldak
ASSYRIA
Aphadama
R. Myydonius
MESOPOTAMIA
Selassar
R. Euphrates
R. Marsyas
R. Tigris
Seleucia or Babylon
R. Araxes
ARABIA DESERTA
Accad
Sipphara or Sepher
Tower of Babylon
BABYLONIA
Ctesiphon
Apamea
Paradise
Plains of Babylon
Lakes of Chaldea
R. Euphrates
CUSH
Arecca
Erech
Enoch
Land of Nod
R. Gihon
HAVILAH
R. Pison
River Moschus
Mountains of Babylon
Teredon nom Balsara
Raamah
Sheba
I. Bahrim
PERSIAN GULPH
Catipha

SOUTH

I.

alive to head them, and call the Lands after their own Names.

Thirdly, The Manner, by which *Herodotus* came by his Knowledge of the *Aſſyrian* Hiſtory, is not ſo very ſatisfactory, *viz.* by Travelling in the Country, and Converſing with the Inhabitants, who might be miſtaken themſelves, and ſo more eaſily lead him into an Error.

Fourthly, In thoſe Times they uſually reckon'd three Generations to contain an hundred Years. Now *Herodotus* might have been told, that there were ſix and thirty Generations or Kings in that Empire, which he might mark in Numbers thus ϛ, and this upper Stroke not being legible, he might afterward miſtake it for ις, which in *Greek* ſignifies ſixteen, and after this, when he came to compile his Hiſtory, he might eaſily, inſtead of ſixteen Generations, place the round Sum of five hundred and twenty Years.

Laſtly, This Suppoſition is more natural, becauſe *Cteſias* hath given us a Catalogue of the *Aſſyrian* Kings from *Ninus* to *Sardanapalus*, making ſeven and thirty in all, or ſix and thirty, excluding either the firſt or the laſt, in which he inſerted how long each of them reigned. *Cteſias* was Phyſician to *Artaxerxes Mnemon* Emperor of *Perſia*; and therefore he could have free Acceſs both to the *Aſſyrian* and *Perſian* Records. He tells us, that he took this Catalogue *(x)* out of thoſe Records, which might have been ſearch'd by others as well as by him; and any Miſtake might eaſily have been found out to his Diſcredit. Some of *(y)* the *Greeks* ſpeak of him as a fabulous Writer; however he was never contradicted, as to the Names of the Kings, or the Time of their Reigns. The Reaſon, why he was ſlighted by them, was, becauſe he contradicts *Herodotus*, and in ſome things differs from *Xenophon*; tho' after all he might write the Truth concerning the Country in which he lived, and they might be in the wrong, concerning a Country ſo far diſtant from them, whoſe Language they did not underſtand. However, *Diodorus Siculus*, and *Trogus Pompeius* (who is contracted by *Juſtin*) take from him the moſt, which they have written of the *Aſſyrian* Affairs, and this ſhews him after all to be no contemptible Author. So that where two Heathen Authors differ in their Hiſtory, we may well give the Preference to him, who is moſt agreeable to the *ſacred Scriptures*.

4. It hath been objected againſt the Antiquity of the *Aſſyrian* Monarchy, that we hear nothing of it from the Time of *Nimrod* till near its Fall at the Death of *Sardanapalus*. But the Reaſon is, the Want of Hiſtorians. *Sanchoniatho*'s Hiſtory is but very ſhort. And *(z)* *Herodotus* (who is the moſt antient Hiſtorian next to him) was born 264 Years after the Fall of this Empire, and therefore it is no wonder, if he ſaith but little of it, or indeed of any thing elſe of ſo great an Antiquity. But Secondly, After this Empire was eſtabliſh'd by *Nimrod*, who conquer'd a vaſt Part of the Country, his Succeſſors (as *Diodorus Siculus* tells us) gave themſelves up wholly to Eaſe and Luxury, and even ſome Countries revolted from them, and ſet up Kings of their own without Oppoſition. So that we hear nothing of them, becauſe they did nothing remarkable. However, a Lion is a Lion, when it is aſleep, and an Empire is an Empire, when it doth nothing; and this Account is moſt agreeable to what *(a)* the Prophet *Daniel* mentions, who, deſcribing the four Monarchies under the Repreſentation of four Beaſts, ſaith, That *the firſt*, the *Aſſyrian* Monarchy, *was like a Lion*, ſwift and furious in his Conqueſts, *and had eagles wings*, to make him more ſwift. *I* (ſaith *Daniel*) *beheld until the wings thereof were pluckt*, ſo that it conquer'd no farther, and even loſt ſome of its extreme Dominions. *And* tho *it was lifted up from the earth* in Pride, as being an Empire, whoſe Metropolis was the moſt antient and famous City in the World; yet *it was made to ſtand upon the feet as a man*, like the reſt of the neighbouring Kingdoms, without Hunting after farther Conqueſts, *and a man's heart was given unto it*. It was now like the reſt of the Kingdoms, and not like a *Lion*, as it was at firſt. So that even the Silence of other Writers concerning this Monarchy confirms the Account, which we have thereof in the *ſacred Scriptures*.

(x) Diodorus Siculus, *lib.* 2. *pag.* 84. (y) Ariſtoteles in Hiſtoria Animalium, *lib.* 8. *cap.* 28. *See* Prideaux's Hiſtorical Connection, Anno *ante* CHRISTUM 399. (z) *Compare* Archbiſhop Uſher's Annals, *Anno Per. Jul.* 3966, *and* 4230. (a) Dan. 7. 1, 2, 3, 4.

FINIS.

تم الكتاب بعون الله ۞ والحمد لله وحده ۞

NORTH

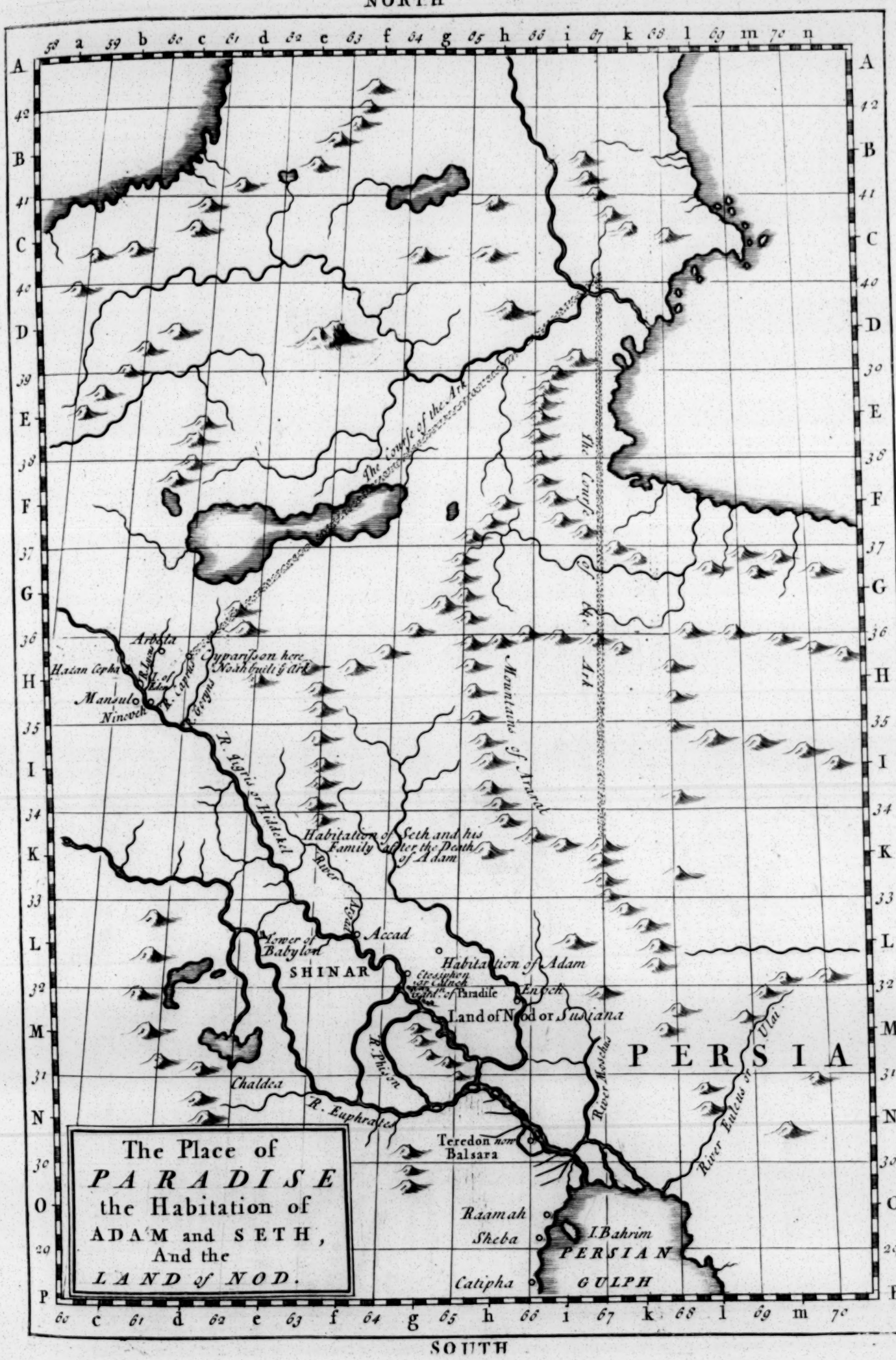
A Map of the COUNTRIES *leading to* PARADISE

THE EUXINE SEA
THE CASPIAN SEA
Gozan or Gauzanitis
R. Hidekel
Calah
Arbella
Hazan Cepha
Resen
Nisibis
Rhoboth
Mausul
R. Lycus
R. Caprus
R. Goryus
Ur
Nineveh
Haran
Man Cannech
Thilbe Cannech or Baldak
ASSYRIA
Aphadama
R. Myydonius
MESOPOTAMIA
R. Tigris
Selas sar
R. Euphrates
R. Marsyas
R. Araxes
Sellucia
Bagdat
ARABIA DESERTA
Accad
Sipphara or Sepher
Tower of Babylon
BABYLONIA
Ctesiphon
Apamea
Paradise
Plains of Babylon
Lakes of Chaldea
R. Euphrates
Areeca or Erek
Enoch
CUSH
Land of Nod
R. Gihon
HAVILAH
R. Pison
River Mosech
Mountains of Babylon
Teredon nom Balfara
Raamah
Sheba
Catipha
I. Bahrim
PERSIAN GULPH

SOUTH

I.

NORTH



SOUTH

II

A MAP shewing the general DISPERSION and settling of the NATIONS

F *The Habitation of* Aram *after ỹ* Aſsyrian *Monarchy ſometimes callid* Aram-naharaim *as* Psal. 60 *title or* Aram *between the* two Rivers, *and by the Greeks* Meſopotamia

E.F. *The Habitation of* Japhet *before the* Aſsyrian *Monarchy*

G *The Habitation of the Poſterity of* Japhet *after the* Aſsyrian *Monarchy and before they Peopled* Greece

A *The Habitation of* Arphaxad *after the* Aſsyrian *Monarchy*

B *The Habitation of ỹ Poſterity of* Arphaxad *after ỹ* Aſsyrian *Monarchy callid* Arraphachitis

C *The Habitation of* Aſshur *before the* Aſsyrian *Monarchy.*

D *The Habitation of* Aram *before the* Aſsyrian *Monarchy*

E *The Habitation of* Aſshur *after ỹ* Aſsyrian *Monarchy ſometimes antiently callid* Aſshur

MAGOG
MADAI
RIPHATH
GOMER
JAPH
ASCHENEZ
ETH
Moſoick Lake
Tanais R.
PONTUS EUXINUS
DODANIM
TARSHISH
ITALY
KITTIM
MACEDON
GREECE
Hellespont
EGEAN
BITHYNIA
Albani Chalybes
CAPADOCIA
Myſia
Phrygia
Galatia
Troas
LUD
LYDIA
ARMENIA
MEDIA
Lycia
Pamphylia
Cilicia
Caria
Tarſhiſh
Rhodes
CYPRUS
Peloponneſus
ELISHA
THE MEDITERRANEAN SEA
SYRIA
Calah
Cypariſſon
Reſen
Ur
Rehoboth
Nineveh
ELAMITES
ELAM
GETHER
Palmyra
River Euphrates
Babylon
Calneh
Susa or Enoch
SHINAR
Accad
Erech
CANAAN
Zidon
Land of Nod or Suſiana
PERSIA
Raamah
HAVILAH
Sheba
PERSIAN GULF
LIBYA
PHUT
NAPHTUHIM
Midian
EGYPT
LEHABIM
ANAMIM
PATHRUSIM
MIZRAIM
CASLUHIMS
RED SEA
JOBAB
HAVILAH
SABTECHA
ARABIA
OPHIR
JOKTAN
Sephar
DIKLA
SHEBA
UZAL
AFRICA
ETHIOPIANS
Moſha

A Map of CANAAN
or
PALESTINE
as described by
Hadrian Reland
MARIS MEDITERRANEI
PARS
PARS ORIENTALIS
PARS MERIDIONALIS
PARS ARABIÆ
JUDÆA
SAMARIA
GALILÆA
PHŒNICE
ARABIA PETRÆA
TRACHONITIS
AURANITIS
BATANÆA
GAULONITIS
PERÆA
SOLITUDO
MONTANA IDUMÆORUM
LACUS ASPHALTITES
Sidon
Tyrus
Ptolemais
Caesarea
Joppe
Ascalon
Gaza
Raphia
Rhinocolura
Jerusalem
Bethlehem
Hebron
Jericho
Bethsan
Damascus
Bostra
Gadara
Hippos
Capitolias
Abila
Livias
Machaerus
Zoar
Petra, metropolis Arabiæ
Aila vel Elath

A MAP OF CANAAN divided among the XII. Tribes.

A MAP of Ancient ÆGYPT from Celarius

MEDITERRANEAN SEA

Aenesisphyra
Salsus portus
Anis
Graiasgony
Albumlitus
Antiphra
Chersonesus
Pharus
Canopus
Heracleum
Bolbiticum Ostium
Sebennyticum
Pseudostomata
Pharniticum
Mendesium
Tanitic. Ostium
Pelusiacum
Rhinocurura
Gazacina
PALÆSTINÆ PARS
Pompeji Pelusium
Turbonis palus
Tisardum
Parætonium
Phœnicus portus
Plinthine
Alexandria
Nemesium
Sophanis
Callii
Catabathmus
C. Pedonia
Phigeus
Hieras
Bibliaphonium
Climax
Scope
Mareotis
Marea Palus
Naucratis
Sebennytus
Tanis
Mendes
Casius M.
Casiotis
Bubastus
ARABIA
Heropolis
Pyramids
Babylon
Memphis
Heliopolis
PETRÆA
Pednopum
Adyrmachidæ
Monocaminum
Ammoniaci Oraculum
Acanthus
Labyrinthus
Arsinoe
Aphrodiopolis
Heracleopolis
Asiongeber
Clysma
Aelana
Castra Alexandri
Parvus
Mœridis Lacus
H E P T A N O M I S
Nomos Ammomiacus
Oxyrynchus
Cynopolis
Oasis parva
MARMA-
Hermopolis
Antinoupolis
Acoris
Fons Solis
Phylace
Marmaridæ
RICA
Lycopolis
Hypsele
Panopolis
Alabastra
Myos hormus
Venetis Civitas
Oasitæ Nomi
Magri Locus
Crocodilopolis
Ptolemais
Chenoboscia
Cana
This
Philotera urbs
Oasis magna
Abydus
Coptos
Diospolis parva
Apollinis parva
Pampanis
Tentyra
Thebæ quæ et Diospolis
Hermonthis
Tuphium
Latopolis
Chnubis
Apollinis
Elethyia
Ombi
Elephantine
Syene
Cataractes minor
Lycomedis Palus
Phila
Blemmyes
AETHIOPIA
Metacompso

A MAP of ASIA as Inhabited by SHEM

HYPER BOREI

SCYTHIA

SARMATIA ASIATICA

MASSAGETÆ

SACÆ

EXTRA IMAUM

INTRA IMAUM

SERICA

IBERIA

COLCHIS

MARE CASPIUM

SOGDIANA

HYRCANA

BACTRIANA

Caucasus M.

Imaus Mons

Emodi M.

ARMENIA

CASPII HYRCANIA

MEDIA

PARTHIA

Arachosia

SUSIANA

ASIA

ARIA

DRANGIANA

GANGARIDÆ

MAJOR

Gedrosia

CARMANIA

Indus fl.

Ganges fl.

Canthi Sinus

INDIA

INDIA

ARABIA

FELIX

INTRA GANGEM

Sinus Gangeticus

EXTRA GANGEM

Tropick of Cancer

MARE

sive INDICUM

ÆOUM

SINUS MAGNUS

Taprobana I.

Æquinoctial Line

Taprobana

70 60 50 40 30 20 10

E.C. 70 80 90 100 110 120 130 140

EUROPA

SARMATIA EUROPÆA

ASIATICA

Coraxi

TAURI quiet

SCYTHÆ REGII TURCI

DACIA

SCYTHÆ

CIMMERII

Cercetæ

Getæ

PONTUS EUXINUS

COLCHIS

IBERIA

ALBANIA

MARE CASPIUM PARS

THRACIA

Mædi

Patica

PONTUS

PAPHLAGONIA

BITHYNIA

Amazones

CAPPADOCIA

Saceſinæ

Caduſii

MACEDONIA

ÆGEUM MARE

Myſia

PHRYGIA MAJOR

ASIA MINOR

Armenia Minor

ARMENIA MAJOR

MEDIA

LYDIA

PISIDIA

Lyconia

Cataonia

IONIA

CARIA

DORIS

LICIA

CILICIA

Pamphylia

MESOPOTAMIA

IAPHET

ASSYRIA

Cyprus

Creta I.

SYRIA

Coele Syria

MEDITERRANEAN SEA

Phœnice

Jeruſalem

JUDÆA

ARABIA DESERTA

Babylon

BABYLONIA

Chaldæi

Suſa

SUSIANA

ARABIA PETRÆA

LIBYA

Memphis

Sarraceni

HAM

SINUS PERSICUS

Gerrhæi

ARABIA FELIX

Thebais

Arſæ

SINUS ARABICUS

TROGLODYTÆ

ÆTHIOPIA

Sabæi

SYRTIRES

A MAP
ſhewing that part of
ASIA
Inhabited by
HAM and
JAPHET

A MAP OF Ancient EUROPE

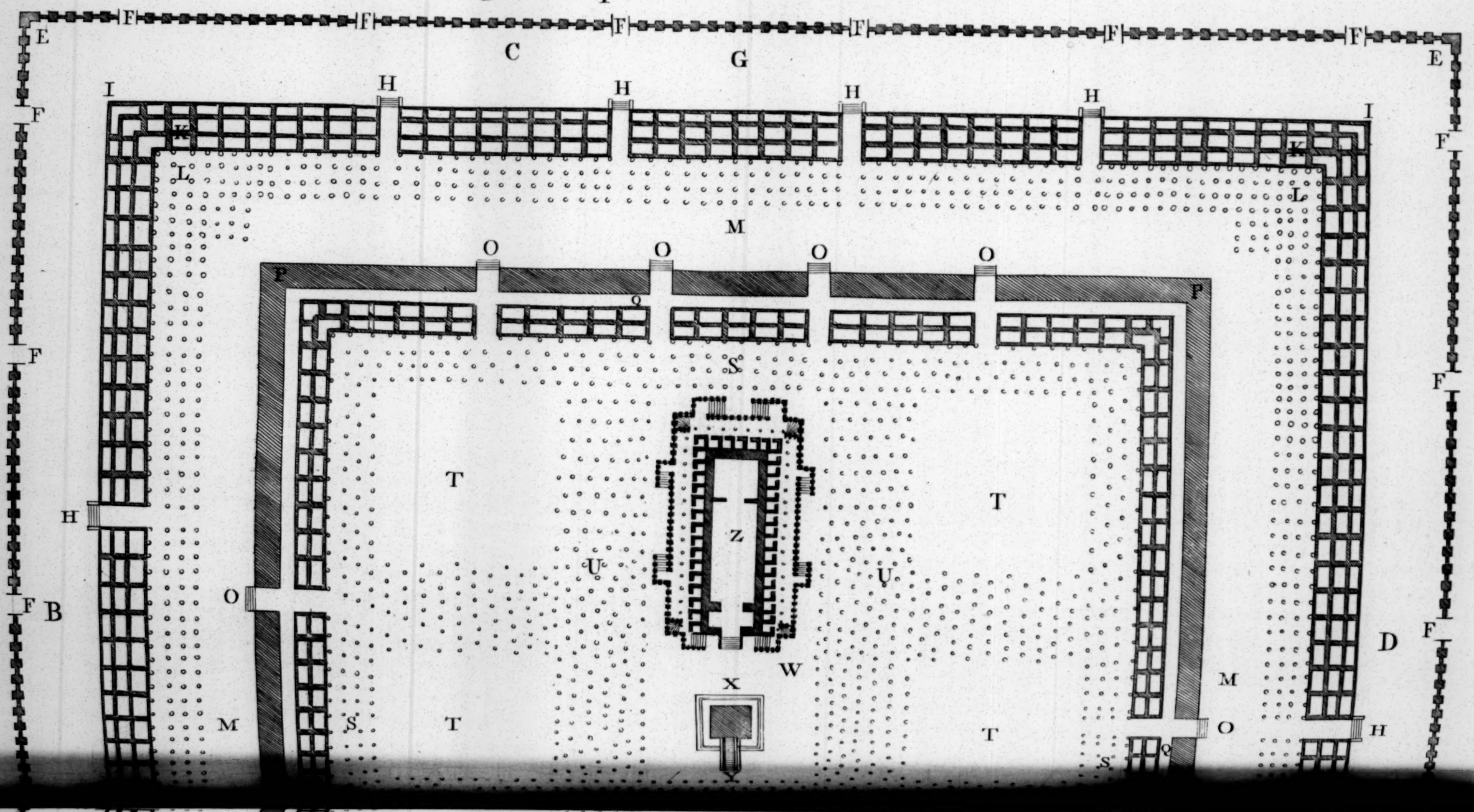
OCEANUS SEPTENTRIONALIS
THULÆ
SCANDINAVIA
HYPERBOREI
MARE BALTICUM seu SCYTHICUM
SARMATIA EUROPEA
SARMATIA ASIATICA
Rha fl.
OCEANUS
INSULÆ BRITANNICÆ
IERNE
ALBION
Londinium
GERMANIA
Carpathus M.
Borysthenes fl.
Tanais fl.
Oceanus Britannicus
CELTOGALATIA
Danubius fl.
DACIA
ALBIANA
Vindelicia
Noricum
Pannonia
ATLANTICUS sive
GALLIA
RHÆTIA
IBERIA
Alpes M.
ITALIA
MŒSIA or MYSIA
PONTUS EUXINUS
COLCHIS
OCCIDENTALIS
Corsica
Roma
THRACIA
GRÆCIA
Troia
HISPANIA sive ANTIQUA
Sardinia
ASIA MINOR
MESOPOTAMIA
Sicilia
Peloponnesus
Cyprus
Creta
Euphrates fl.
Tigris fl.
Fretum Herculeum
MARE INTERNUM sive MEDITERRANEUM
SYRIA
LIBYA sive AFRICA
Insulæ Fortunatæ
Alexandria
ARABIA

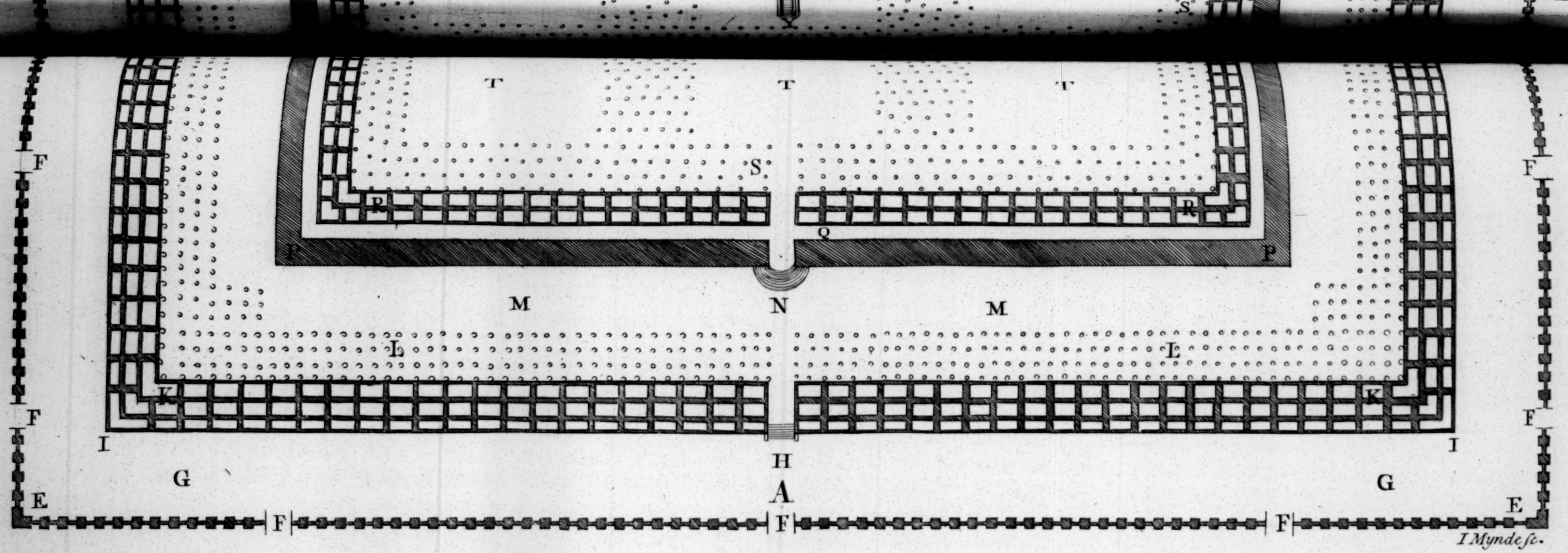
A MAP OF Ancient AFRICA

MARE MEDITERRANEUM
Hispania
Sicilia
Creta
Cyprus
ASIÆ PARS
Tania
MAURITANIA
Cæsariensis
Hesperides
Insulæ
Autololæ
LIBYA MARITIMA
LIBYA INTERIOR
GÆTULI
Rhabi
MELANOGÆTULI
Tropicus Cancri
Mandori
LIBYA ULTERIOR
NIGRITÆ
REGIO
HESPERIA
HESPERICUS SINUS
ÆTHIOPIA
ÆGYPTUS
ARABIA
HIPPA
Linea Æquinoctialis
Cinnamomifera regio
PELAGUS
RUBRUM sive ERYTHRÆUM
TROGLODITICA
Ceras Æthiopis
Mercatus
Tropicus Capricorni
OCEANUS
MERIDIONALIS
ÆTHIOPICUS
ANTHROPOPHAGI
AUSTRALIS

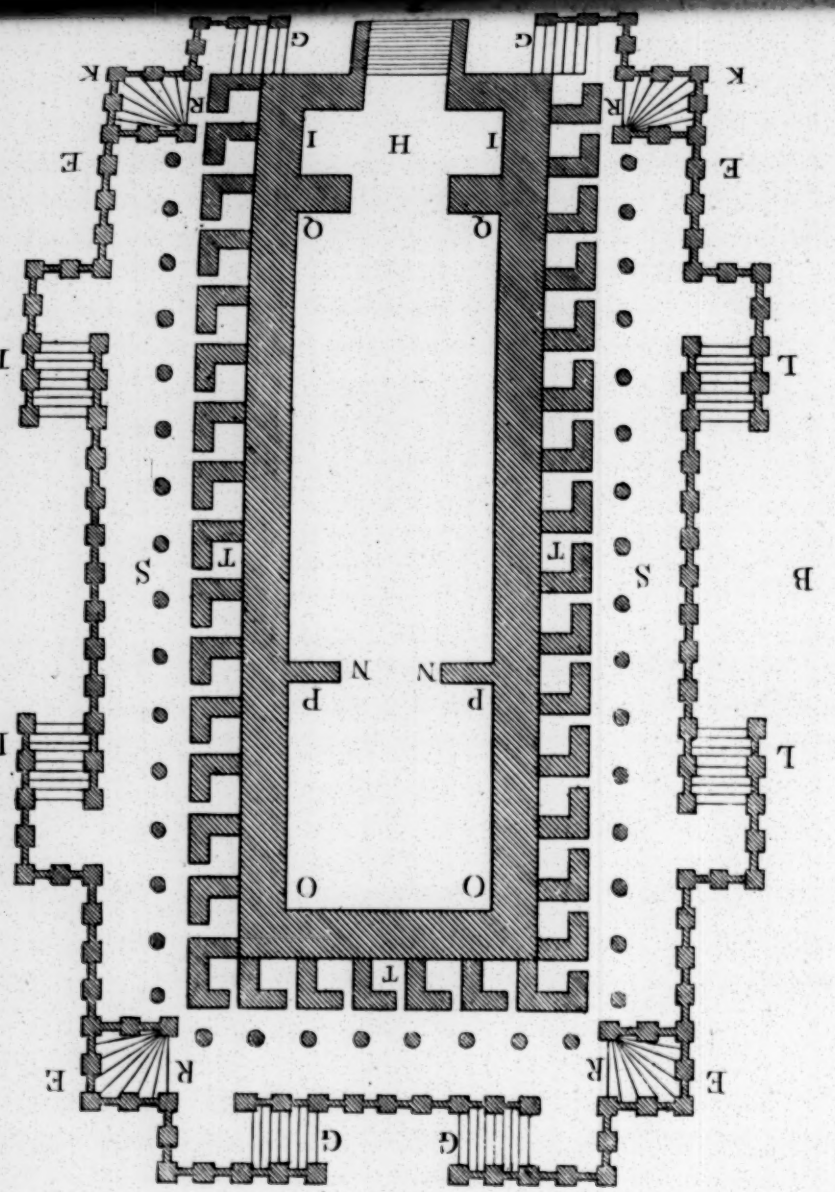
N.° 1 at ỹ end of ỹ book

The ground plot of the TEMPLE.

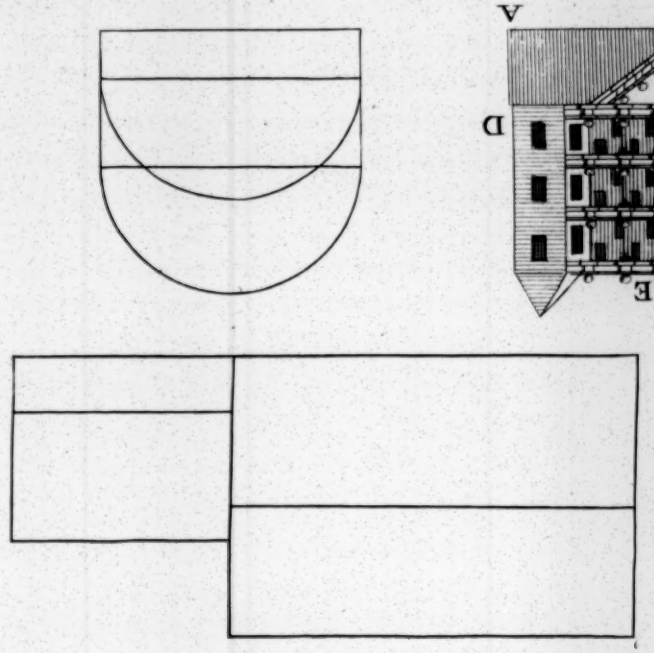


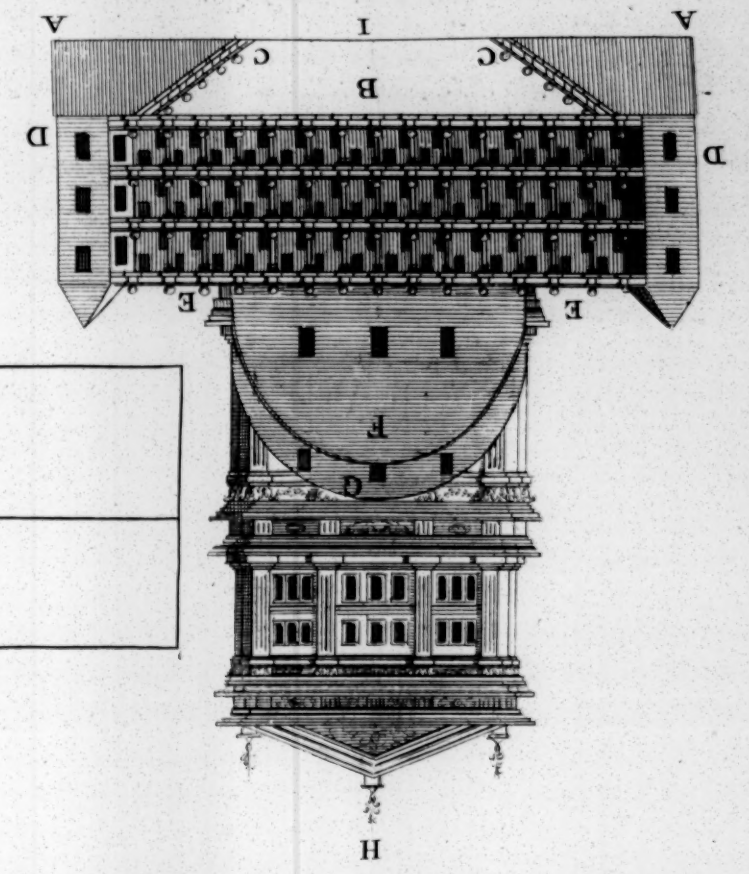


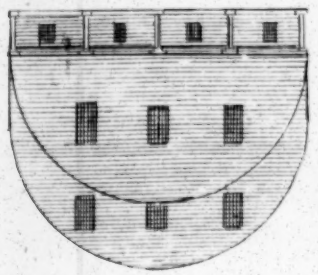
A *The East side.* B, *The South side.* C, *The North side.* D *The West side.* E, *Battlements Supported by Pillars on the Inside with a Window between each Pillar inclosing the Terrace Walk.* F, *The landing Places of the Stairs from each Buttress.* G *The Terrace Walk* H *Stairs from the Terrace Walk to ij next Court being thirty Cubits higher than the other.* I, *A Row of Chambers as high as to the other Court* K *More Chambers being tow Rows from the next Court to the Top of the Building at the Corners whereof were the Stairs.* L, Solomons *Court, Supportes all round with Pillars four in a Row at equal Distances* Iohn *10. 23.* Act. *3. 11. & 5. 12.* M *The Court of the* Gentiles. N *The East Gate or the Gate of Nicanor or the Beautiful Gate of Temple with fifteen Steps to ascend to it* Act. *3. 2. 10.* O. *Stairs from the Court of the* Gentiles *to the Court of the Israelites being thirty Cubits higher than the other.* P, *The Rampart* Lam. *2. 8.* Q *A Row of Stairs as high as to the other Court.* R *More Chambers being two Rows from the next Court to the Top of the Building at the Corners whereof were the Stairs.* S, *Rows of Pillars round the whole Court to Support more Building.* T. *Seven Courts called the Courts of the Israelites some for Men and others for Women.* U *Rows of Pillars Supporting ij Buildings round each Court.* W *The Court of the Priests.* X *The Altar for burnt Offerings.* Y, *The Ascent to ij Altar.* Z, *The Temple Strictly so called of which see more in the next Plate.*

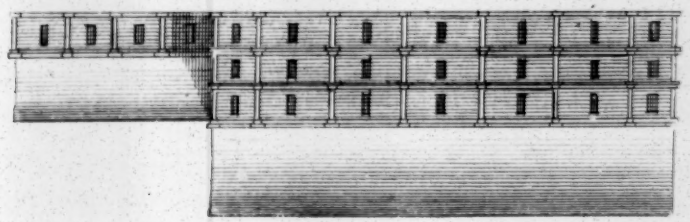


D





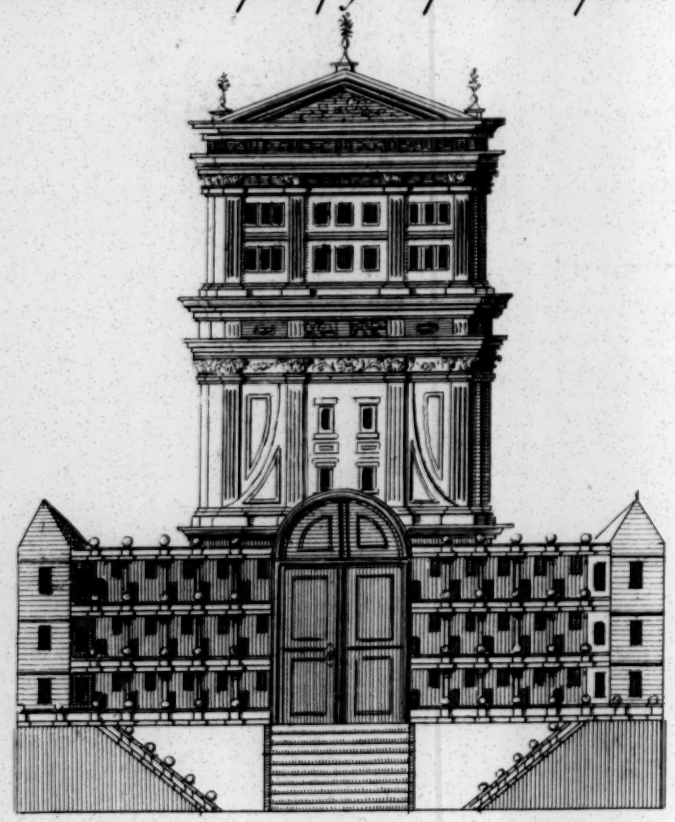


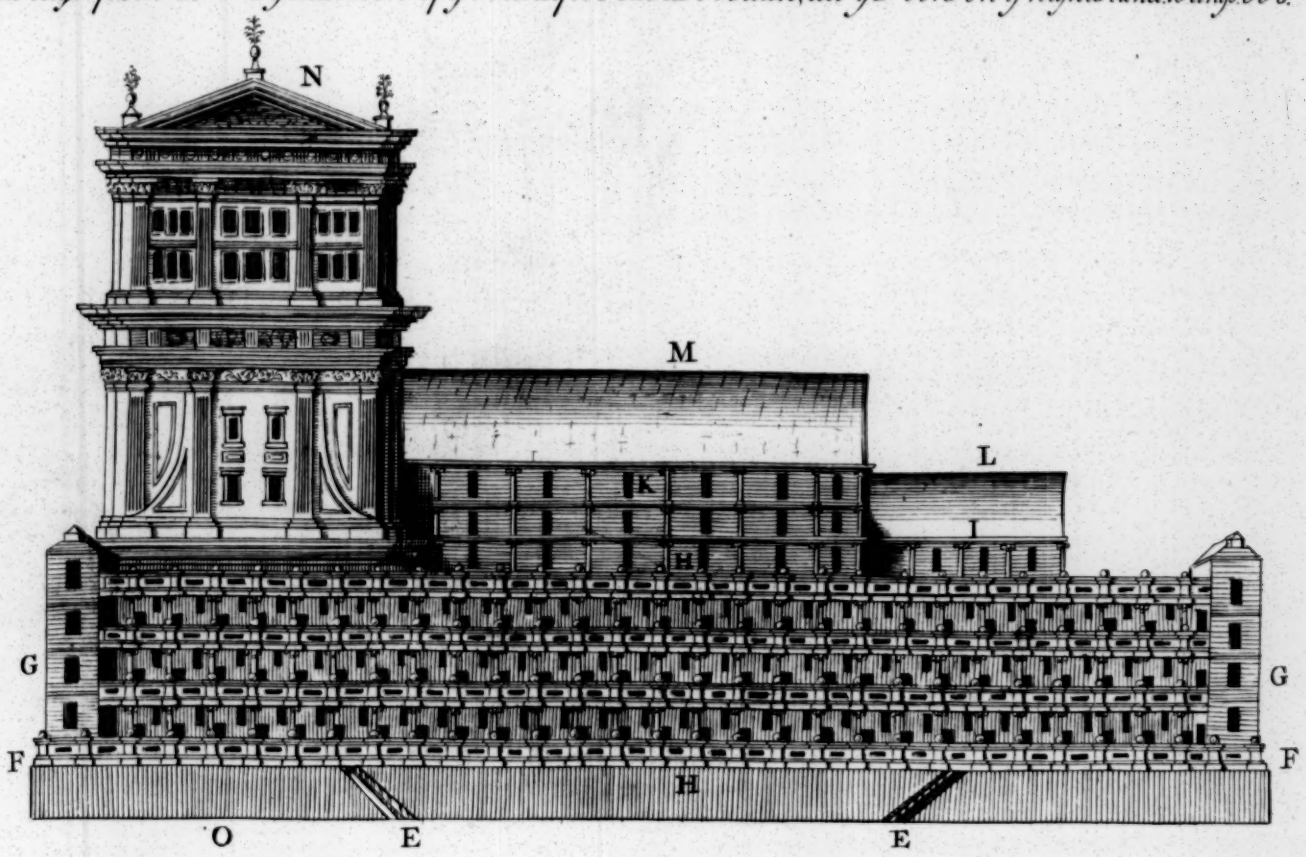


Place this Next to Ground plot N1

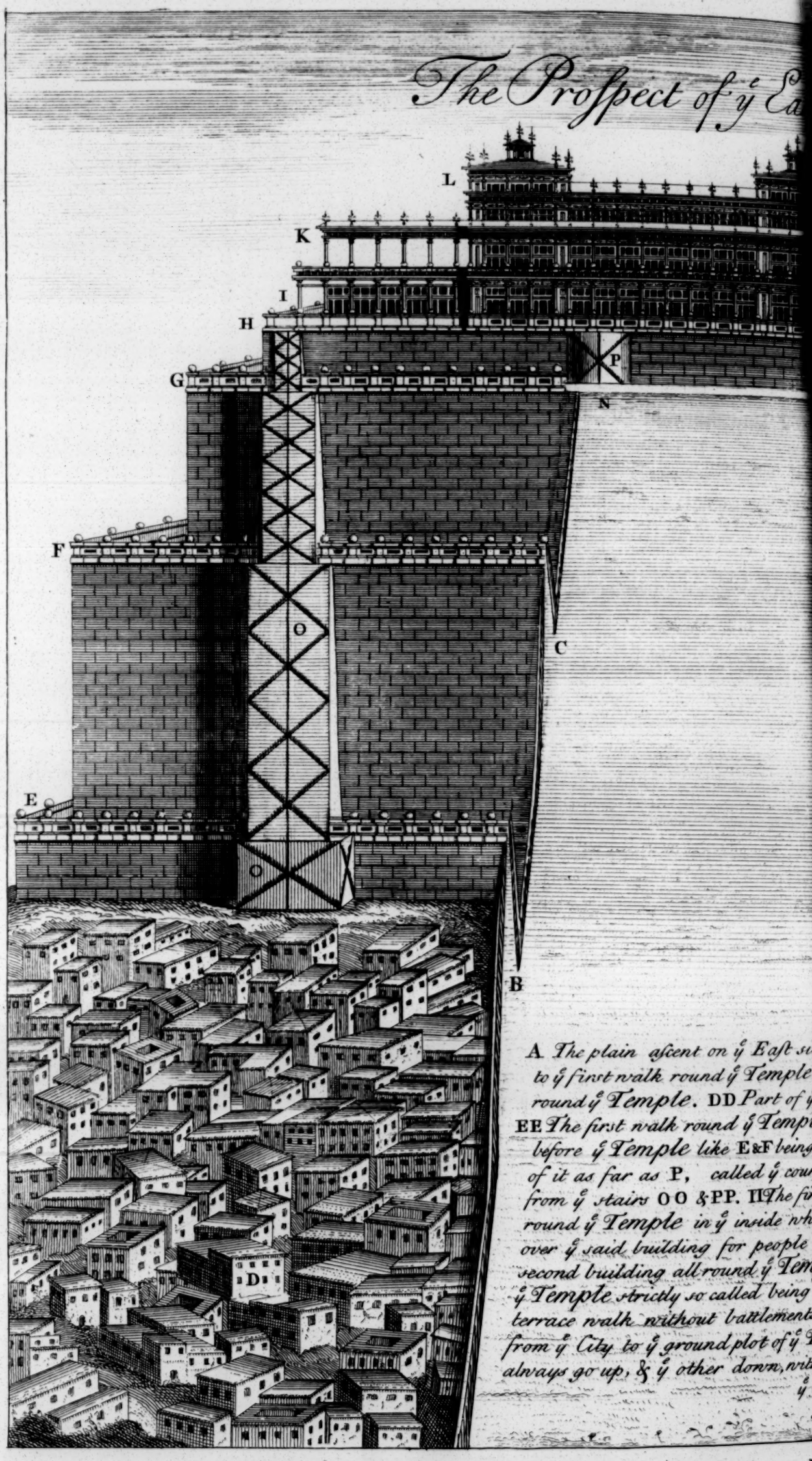
ings in ye form of a semicircle M. The covering of ye Body of ye Temple being of ye same form. N
The Porch before ye Temple being 60 Cubits from ye bottom at O & 3.6.3 but an 120 from ye foundation of ye whole or ye terrace walk 2 Chron 3.4.
The West end of ye Temple. A The length 60 feet. B the ascent from ye Court of ye Priests to ye Temple 6 Cubits high. C Stairs on each side. D Winding stairs at each corner to go up to ye Chambers of ye Priests 1 Kings 6.8 In ye front there are three windows & in ye side toward the Temple three doors. E The Chambers of ye Priests with pillars before them opposite ye walls to support ye battlements leading to each of ye three rows ye doors being all on ye right hand of each chamber. F The back part of ye Holy of Holies. G The back part of ye Temple. H The porch or Tower 60 Cubits high from I.

wards ye East 8 Cubits. Q Stairs to ascend from ye Court of ye Priests to ye level of ye Temple on the outside. H ye Entrance into ye Temple 12 Cubits I ye Breadth of ye Temple. ye Porch & ye Holy of Holies. 20 Cubits. 1 Kings. 6.2.3.2 Chron 3.3.4. KK ye Breadth of ye whole Building. 60 Cubits. Ezra 6.2. LL ye whole length including ye Stairs on each side being 70 Cubits. & is what is meant by Dr Prideaux Anno 534 NN ye Division of ye Temple from ye Holy of Holies. 20 Cubits equal with ye Breadth 1 Kings. 6. 20.2 Chron 3.8 PQ ye length of ye Body of ye Temple. 40 Cubits. including ye Walls which parted ye Holy of Holies from it. 1 Kings 6.17 OQ the whole length. or 60 Cubits. 1 Kings 6.2 Chr. 33 R ye winding Stairs. by which they went up to ye upper Chambers. 1 Kings. 6.8. S Pillars to Support ye Galleries belonging to ye second & third Stories of Chambers. 1 Kings 6.5 to ye 11. T ye Chambers of ye Priests five Cubits broad. & all ye Doors on ye Right Hand. 1 Kings 6.6.8.





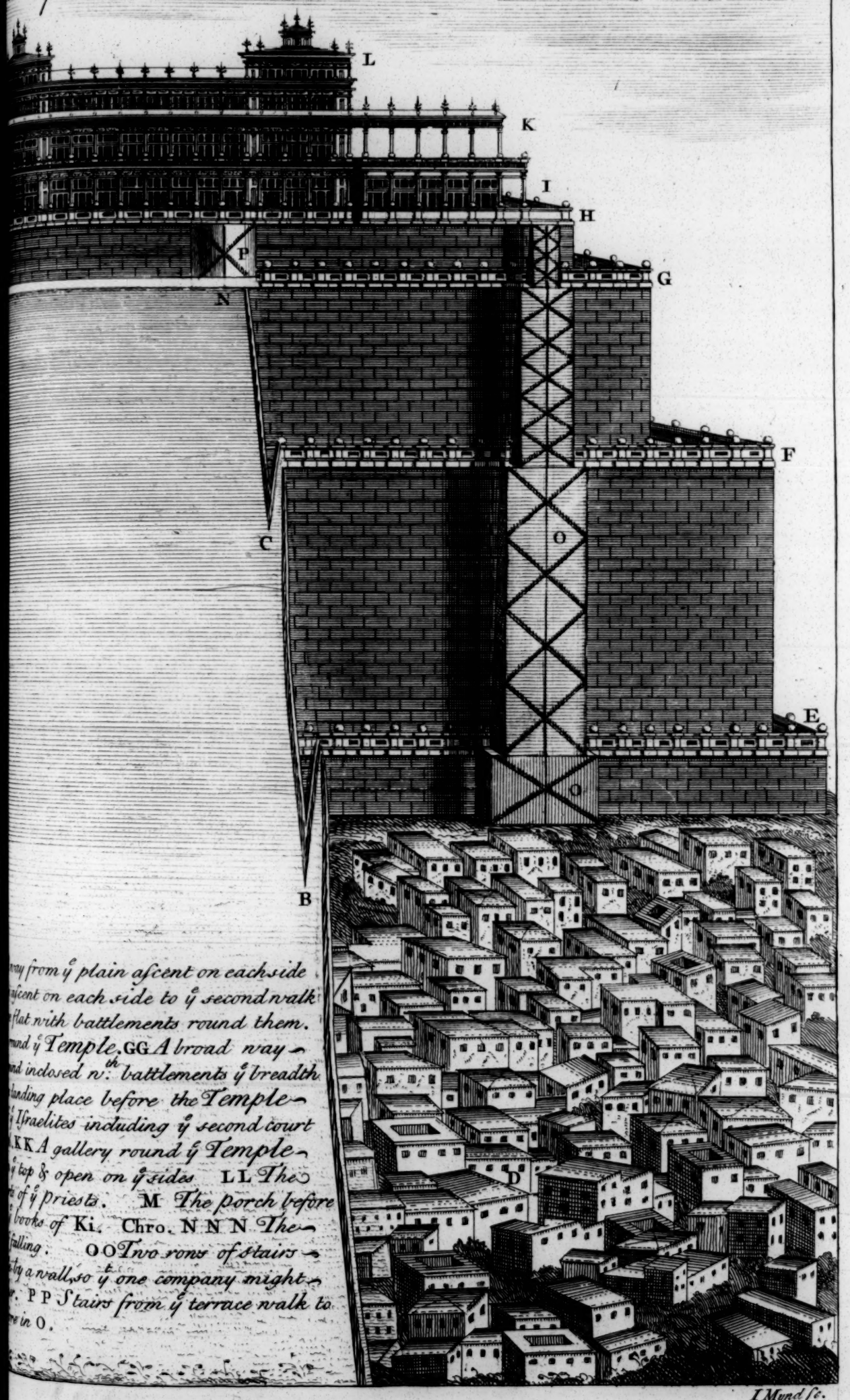
A



A *The plain ascent on ye East side of y*
to ye first walk round ye Temple. CC
round ye Temple. DD *Part of ye Cit*
EE *The first walk round ye Temple.* F
before ye Temple like E & F *being a T*
of it as far as P, *called ye court of*
from ye stairs OO & PP. H *The first*
round ye Temple in ye inside wher
over ye said building for people to
second building all round ye Temple
ye Temple strictly so called being y
terrace walk without battlements
from ye City to ye ground plot of ye Temp
always go up, & ye other down, without
ye body

Plate 2 at ỹ end of ỹ Book

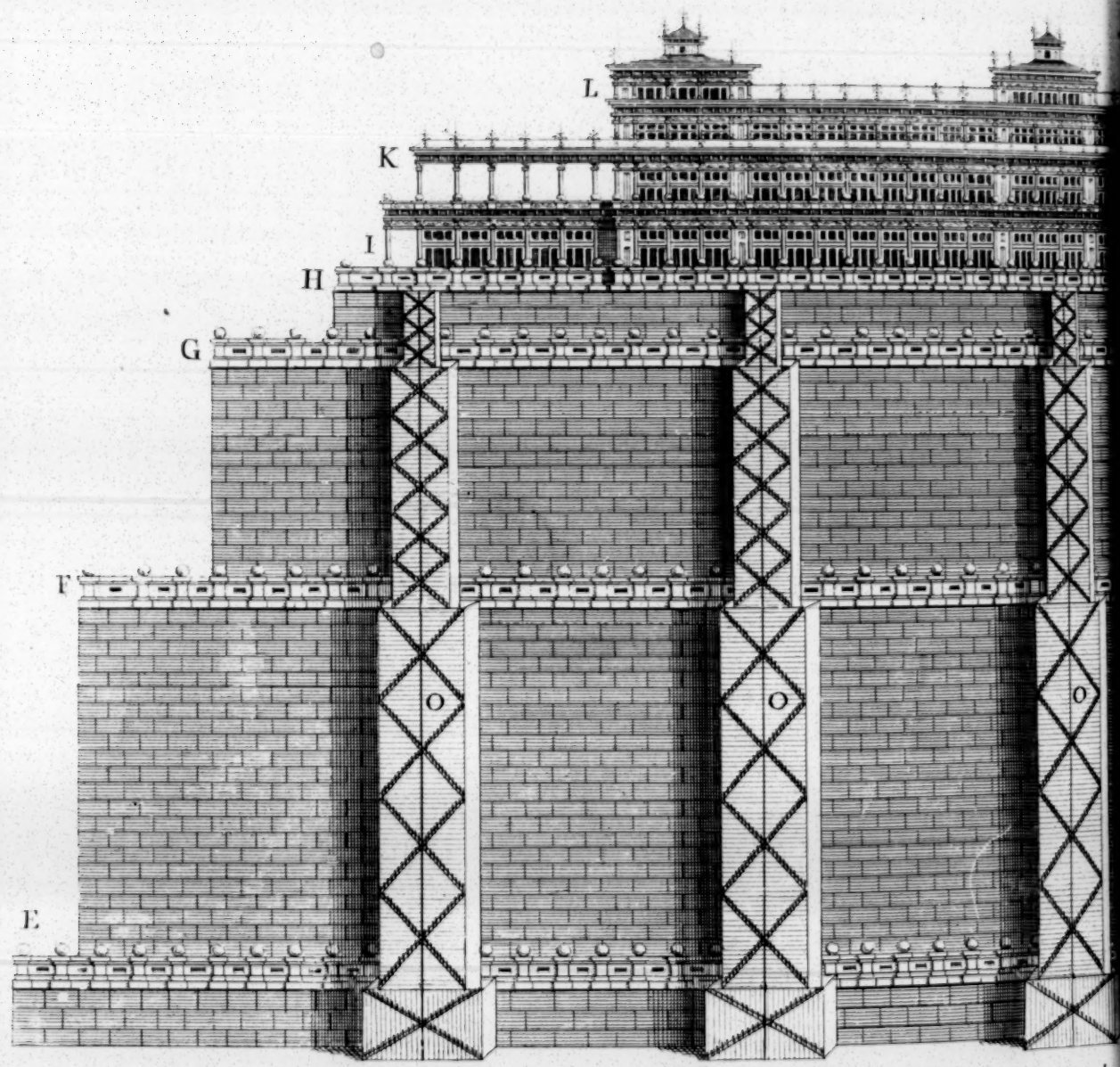
...de of the TEMPLE.



...way from ỹ plain ascent on each side
...scent on each side to ỹ second walk
...flat with battlements round them.
...nd ỹ Temple. GG A broad way
...nd inclosed w.th battlements ỹ breadth
...landing place before the Temple
...ỹ Israelites including ỹ second court
...KK A gallery round ỹ Temple
...ỹ top & open on ỹ sides LL The
...ts of ỹ priests. M The porch before
...l books of Ki. Chro. N N N The
...falling. O O Two rows of stairs
...ty a wall, so ỹ one company might
...r. P P Stairs from ỹ terrace walk to
...re in O.

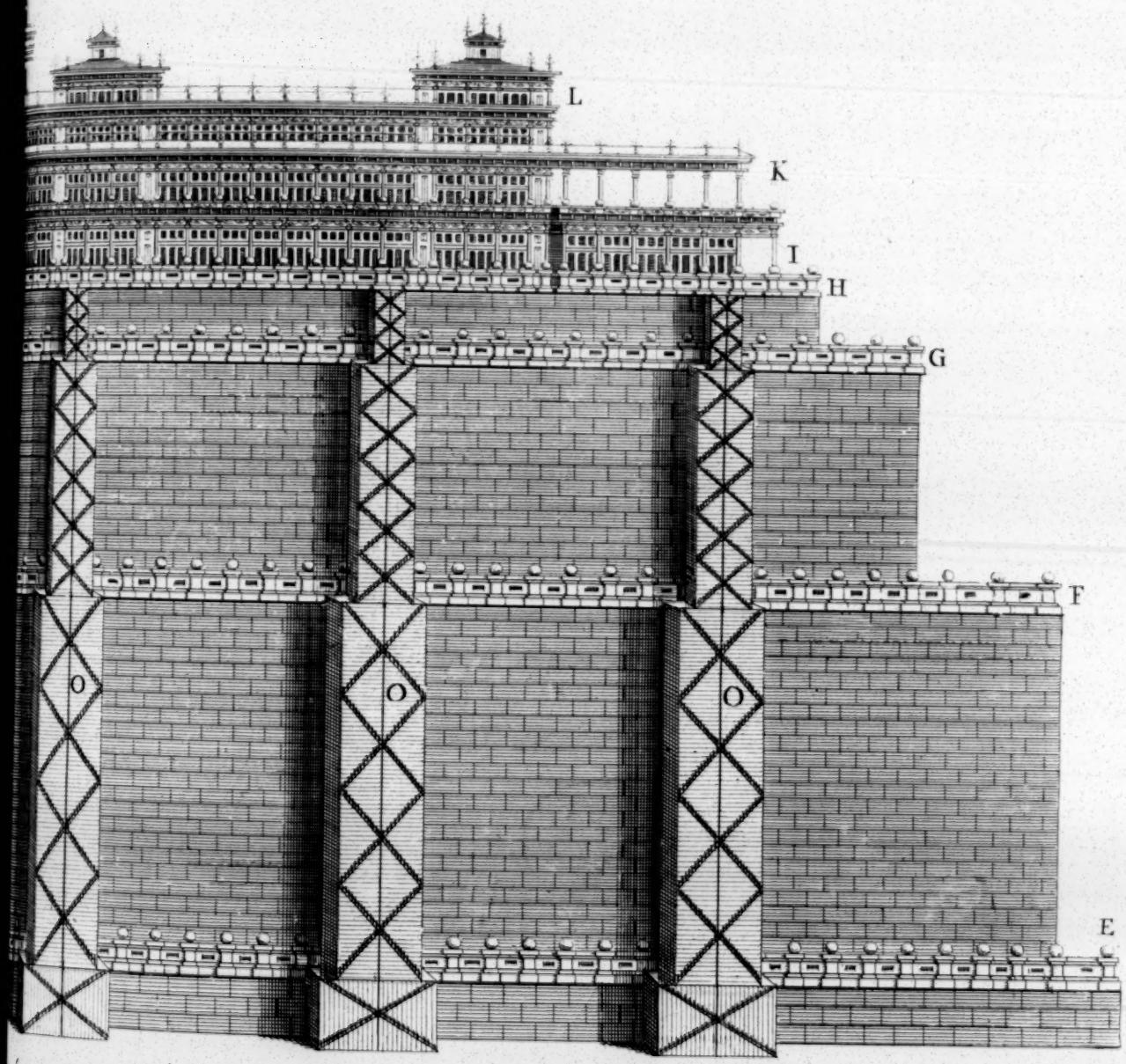
I Mynd sc.

The Prospect of the



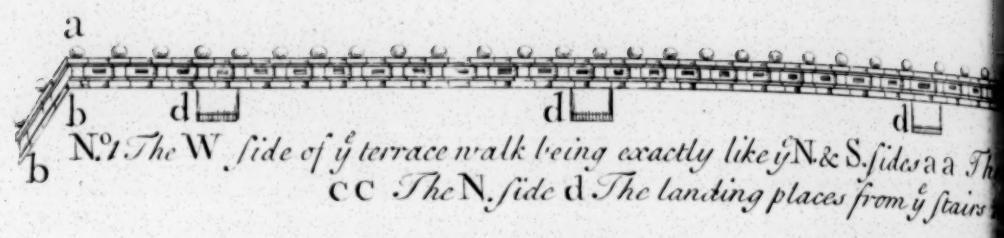
EE *The first walk round ye* Temple. FF *The second walk round ye Templ*
inclosed with battlements, called ye Court of ye Gentiles. HH *The landing p*
ye Israelites, including ye second court round ye Temple, *in ye inside whereof*
people to walk in, cover'd over on ye top & open on ye sides. LL *The second bui*
Temple strictly so called being ye part wch is describ'd in Ki. & Chro. O, *The*
that one company might always go up

ſide of the TEMPLE.

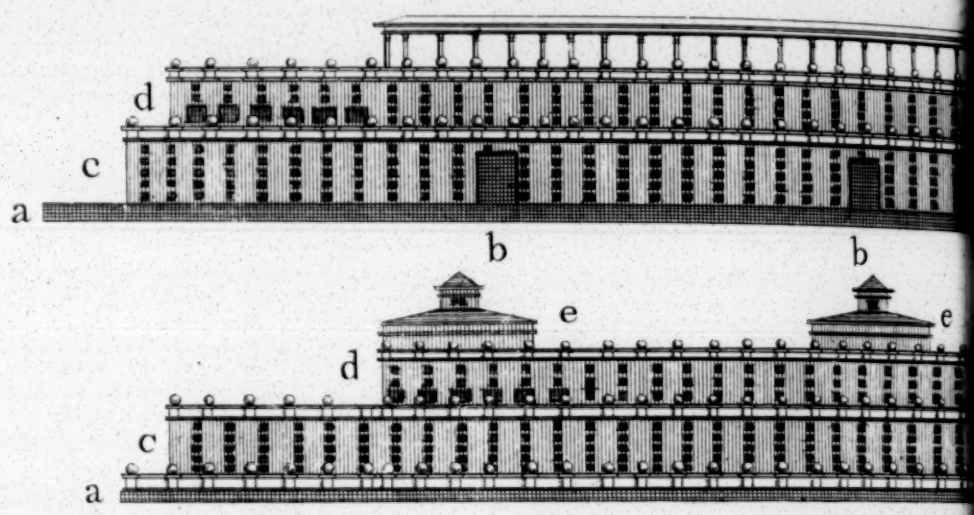


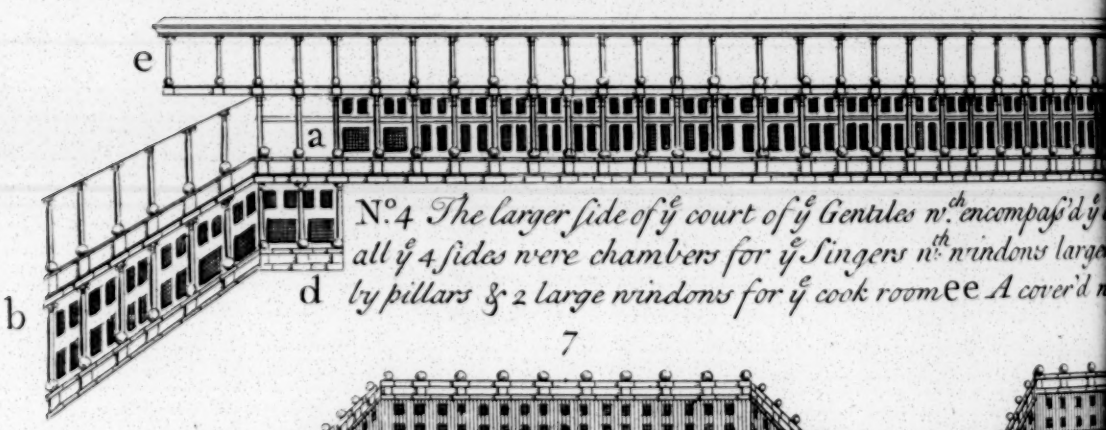
dway before ye *Temple* like **E & F**, being a Terrace walk quite round *Temple*, from ye stairs **O**. **I, I**, The first building or ye court of s Porch **KK** A gallery round ye *Temple*, over ye said building for the nd ye *Temple* wch included ye courts of ye Priests. **M** The porch before ye mount to ye ground plot of ye *Temple*, duvided in ye middle by a wall so own, without interrupting each other.

I. Mynde ſc.



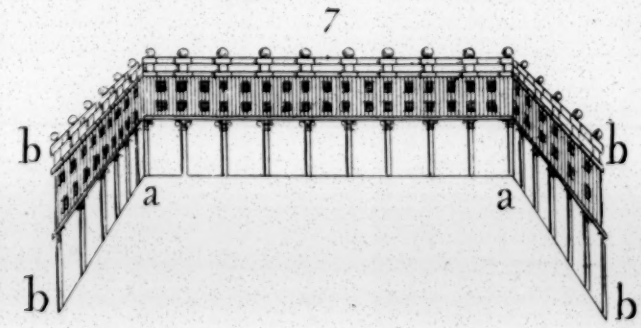
N.o 1 *The W. side of y.e terrace walk being exactly like y.e* N. & S. *sides* a a *The*
c c *The* N. *side* d *The landing places from y.e stairs*

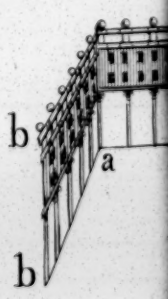




N.o 4 *The larger side of y.e court of y.e Gentiles w.ch encompass'd y.e*
all y.e 4 sides were chambers for y.e Singers w.ch windows larger
ly pillars & 2 large windows for y.e cook room e e *A cover'd w*

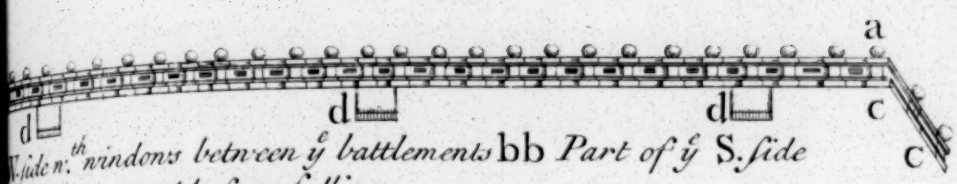
7



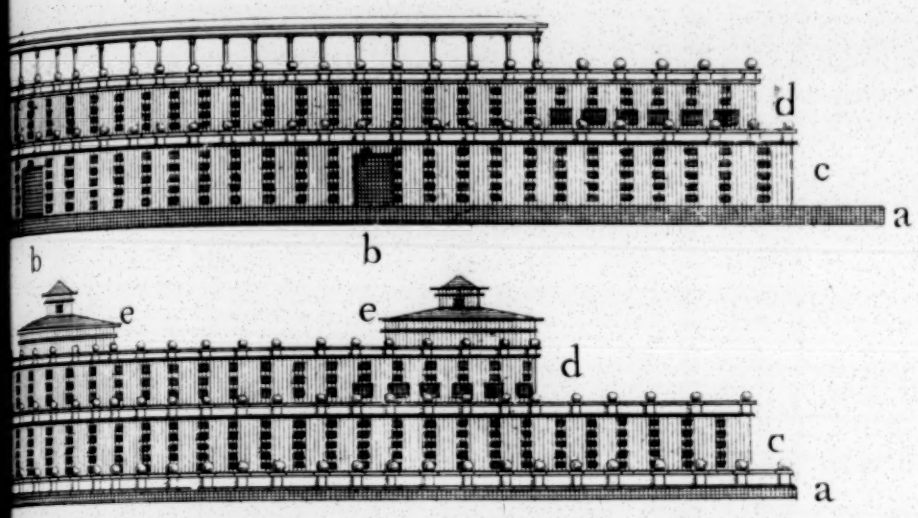


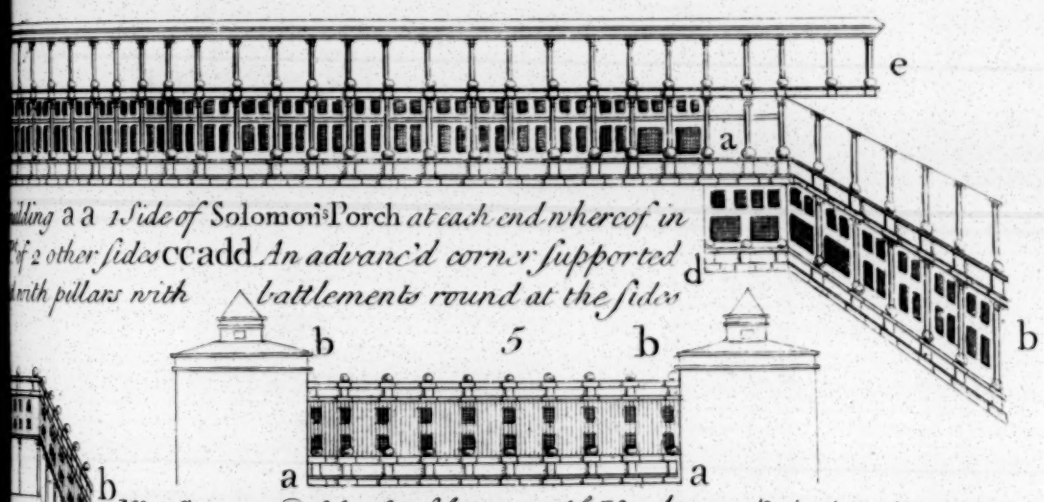
N.o 2 *The dimensions of y.e outer building of y.e court of y.e Gentiles on y.e W. s*
at y.e entrance into y.e terrace walk being like y.e other sides except y.e No.r of d
a *The foundation,* b *Doors* c *The lower building of chambers rising to y.e l*
of y.e next court, d *The upper building from y.e level having battlements round*
& at y.e two ends were rooms for pots & other kitchen utensils, y.e rooms & conseque
y.e windows being bigger y.n y.e rest, supported on y.e inside w.th pillars, e *A gallery*
battlements before & a covering over it supported with pillars.
N.o 6 *One of y.e middle sides in one of these courts.* a *The length supported w.th pil*
over it two rows of windows & battlements. b *Part of two sides adjoying t*

N.o 5 at ỹ end of ỹ block



W. side n.o th windows betwen ỹ battlements bb *Part of ỹ S. side*
and to prevent people from falling.



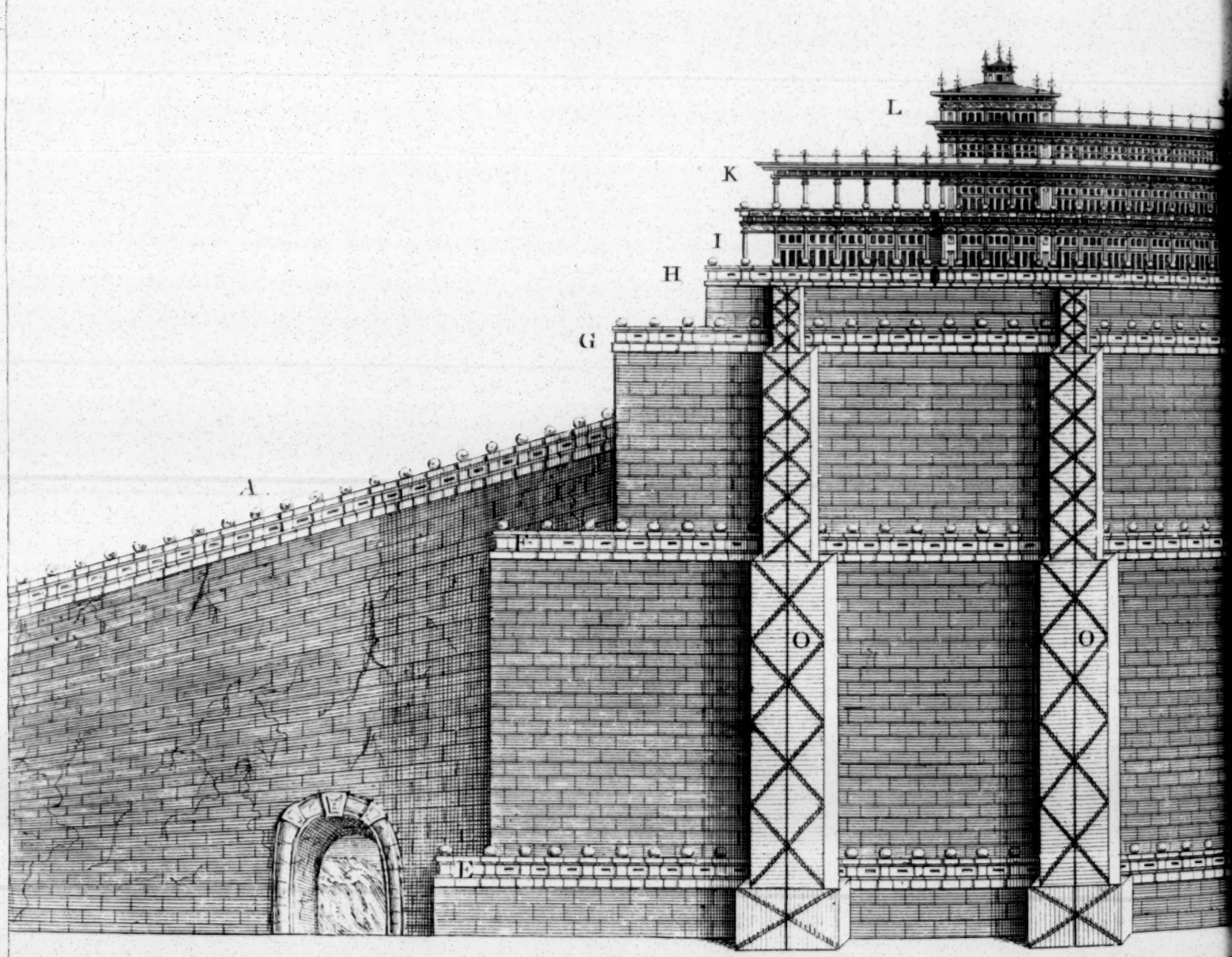


uilding a a *1 side of* Solomon's Porch *at each end whereof in*
of 2 other sides cc add *An advanc'd corner supported*
with pillars with battlements round at the sides

N.o 5 *An outward side of 1 of ỹ courts of ỹ Israelites or Priests as it appears from within* a *The length of ỹ side supported by pillars behind* n.o ch *are Chambers* n.o th *doors & windows over* n.o *are 2 rows of chambers with battlements over it* b *two Towers at ỹ corners*

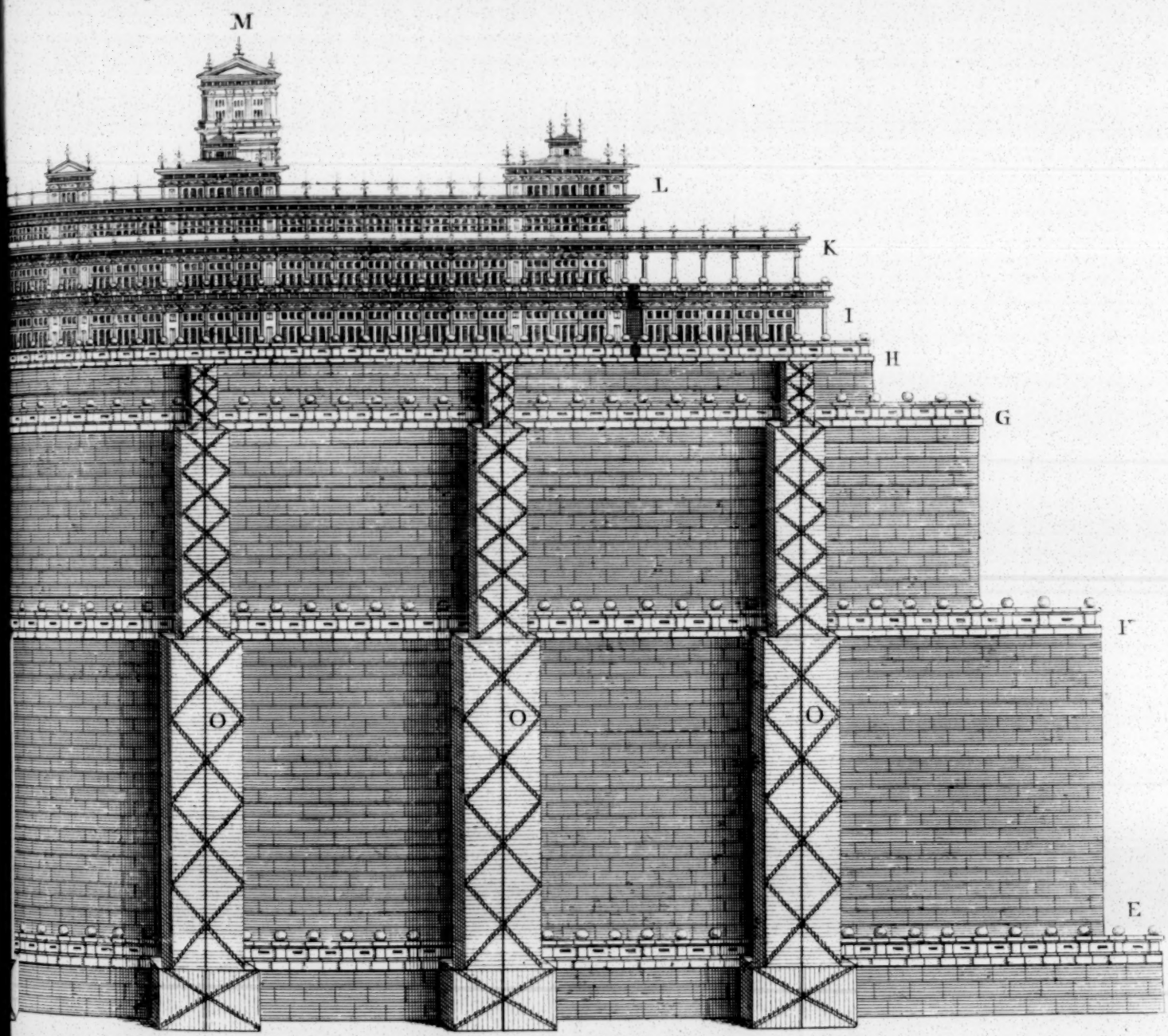
The W. side of ỹ Courts of ỹ Priests & Israelites being exactly like ỹ other sides same large rooms as ỹ Sanhedrim & Treasury &c for other uses in ỹ other side autiful gate of ỹ Temple. Ac. *3. 2. on ỹ* E. *side.* a *The rampart.* b *The door.* c *ur building of ỹ chamber rising to ỹ level of ỹ next court.* d *The upper building court* n.o th *battlements round it.* e *Towers opposite ỹ buildings within & at ỹ corners.* f *a Tower over ỹ gate. At each end of ỹ upper building* d *are 6 large windows the 4 for cook rooms & ỹ 2 next are rooms for ỹ singers vestments &c. ỹ same in ỹ other sid.* *o of ỹ sides in one of ỹ courts adjoying both to an outer & an inner sides ding th supported by pillars* n.o th *windows & battlements as befor* b *part— ther sides.* c *A tower over the corner.*

The Prospect



A *The plain ascent on ye east side of ye Temple* EE *ye Temple, like* E & F, *being a terrace walk quite round from ye stairs* O. I. I, *The first building or ye court of ye Israelites* ... *A gallery round ye Temple, over ye said building for* ... *Temple nr. the included ye courts of ye Priests* M *The por* ... *ye mount to ye ground plot of ye Temple, divided in ye* ...

North side of the TEMPLE.



k round ẏ *Temple*. FF *The second walk round ẏ* Temple. GG *A broad way before* th battlements, *called ẏ court of ỹ* Gentiles. H,H, *The landing place before ẏ* Temple, ẏ *second court round ẏ* Temple, *in ẏ inside whereof was* Solomon's *Porch*. K,K, walk in, *cover'd over at top & open on ẏ sides*. LL *The second building all round the* Temple *strictly so called being ẏ part* n^ch *is descrit'd in* Ki. & Chro. O. *The stairs from* wall *so ẏ one company might always go up, & ẏ other down, without interrupting each other*.

I. Munde fc.

GEORGIUS III. REX
BRISTOL MUSEUM

An INDEX of the Texts of Scripture explain'd in this Work.

GENESIS.

Chapter.	Verse.	Page.
i	3	92, 162, 165
——	2	93
——	3, &c.	162
——	4, 5	93
——	7, 8	119
——	9, 10	110
——	14	1, 23, 24
——	14 to 19	93, 173
——	18	171
——	20, 26	93
——	26	164, 289
ii	1, 2, 3	125, 306
——	8	101, 102
——	11, 12	202
——	15, 16	121, 124
——	17	166
——	21, 22	120
——	23	106, 119
iii	5	165
——	6	94
——	8--19	123
——	15	166
——	17, 18, 19	124
——	21	17
——	22	165
——	24	106
iv	2	175
——	3	167
——	3, 4	168
——	7	17
——	8--16	127
——	9--15	41
——	12, 13, 14	94
——	14	128
——	16	106
——	16, 17	109
——	18	133
——	19, 20	138
——	19 to 22	98
——	20	145
——	23, 24	41
——	25, 26	20
v	24	131, 134
——	32	22
vi	1, 2, 3, 4	136
——	1--7	96
——	15	771
vii	2, 3, 9	75, 154
——	11	153
——	11, 12	111
——	17--20	108
viii	10, 11	151
——	13	185
——	16	215
——	20	75
——	20, 21	170, 273

GENESIS.

Chapter.	Verse.	Page.
ix	3	158
——	4	97
——	18, &c.	72
——	27	291
x	6, 7, 8	105
——	8 to 12	103
——	9, 11	120
——	18	278
——	25	290
——	26	291
——	30	198
xi	2, &c.	104, 187
——	3, 4	164
——	7, 8	289
——	28	311
——	31	ib.
xii	3	177
——	6	278
——	12, 13	178
xiii	7	278
xiv	2	162, 323
——	18	318
xv	7	311
——	13, 14	294
xvi	12	296
xvii	1	230
xviii	2, 33	323
xix	13	ib.
——	19, 20	ib.
——	24	ib.
——	26	324
——	29	182
xx	12	311
xxi	10, 11, 12	294
——	16	328
xxii	14	273
xxiii	17	270
——	18	350
xxiv	2, 3, 9	330
xxvii	40	632
xli	45	354
xlvi	26	354, 357
xlvii	22	358
xlviii	14, 16, 18, 20	303
xlix	9	504
——	21, 22	303, 506

EXODUS.

ii	11, &c.	375
iv	26	376
vii	15	377
viii	25, 26, 27	233
x	22, 23	6
xii	5	167
——	15--18	298

EXODUS.

Chapter.	Verse.	Page.
xii	16	8
——	37	303
——	41, 42, 43	176
xvi	1, 2, 3, &c.	8
xx	5	163
——	8—11	125
——	11	298
xxiii	23	486

LEVITICUS.

ix	9, 10, 11	23
xii	2, 3	322
xvi	5, &c.	17
xxiii	23	486
——	27, 28	17
xxv	9	17

NUMBERS.

i	3	303
xxi	8	468
xxiii	10	470
xxiv	21, 22	320
——	24	291, 339
xxxii	38	267
xxxiii	3	177

DEUTERONOMY.

v	12—15	125
——	15	296, 379
x	15, 16	321, 485
xi	17	620
xviii	18, 19	475
xxvi	14	308
xxxii	3	325
——	17	307
xxxiv	10, 11, 12	475

JOSHUA.

vi	26	487
vii	25	ib.
x	10, &c.	489
——	12, 13, 14	5
xi	3, 10	202
xiii	3, 4	ib.
xxii	22	163
xxiii	10	523
xxiv	2	310

JUDGES.

iv	11	99, 637
v	4	325

Index of Texts of Scripture.

JUDGES.

Chapter.	Verse.	Page.
v	6, 7	509
viii	24	99
——	33	261
x	7, 8	519
xi	30, 31	522
xii	7	182
xiii	1	519
xv	4, 5, 7	523
xx	15, 17	507
——	35, 47	ib.
——	44, 45, 46	ib.

RUTH.

i	1, 4, 19, 20	508
iii	10	ib.

1 SAMUEL.

i	2, 3	164
——	9	520
ii	2	35
iii	21	525
iv	21	526
vi	19	527
x	8	530
xiii	5	529
——	8	530
xxi	1, 2, &c.	537
xxv	3, 6	540

2 SAMUEL.

ii	27	543
v	4, 5	544
—	11, 12, &c.	547
vii	16	548
xiv	26	554
xix	29	557
xxii	1	559
xxiii	9	546
xxiv	9	559

1 KINGS.

iv	19	28
vii	20	62
——	23, 38	605
viii	27	580
—	29, 35, &c.	126
x	22	365
xiii	28, 33	598
xiv	20	ib.
xv	25	ib.
xvi	5, 23	618
——	8, 23, 29	598
xxi	19, 23	623

2 KINGS.

ii	9	626
vi	17	599
viii	25, 26	ib.
ix	27, 28	636
——	29	599
x	13	636
xiii	23	642
xv	17, 30, 33	600, 657
——	27, 30	658
xvi	2, 20	659

2 KINGS.

Chapter.	Verse.	Page.
xvii	1, &c.	600, 601, 630
——	6	204
xviii	1	601
——	8	633
——	9	601
xix	12	101
xx	8—11	6
xxiii	5, 11	263
——	31, &c.	676
xxiv	8	679
——	11, &c.	678
xxv	8	602
——	18, 19	685

1 CHRONICLES.

ii	7	487
v	10	99
——	19	336
xi	13, 14	546
xiii	1, &c.	547

2 CHRONICLES.

iv	5	605
v	13	533
ix	21	565
xiii	20	598
xiv	9	616
xvi	1	598
xviii	1	659
xx	20, 35, 36, 37	631
xxi	1, 5, 6, 9, &c.	559
xxii	2	599
——	7, 8, 9	636
xxvi	6, 7	633
xxvii	1, &c.	559, 657
xxviii	1, 27	659
xxxvi	9	679
——	18	717

EZRA.

i	1, 2, &c.	717
—	5, 21	ib.
ii	1, &c.	ib.
——	5, 8, 28, 30, 33, 42	ib.
iii	1, 2, &c.	718
——	64, &c.	717

NEHEMIAH.

ii	1	712
——	9	724
vi	15	ib.
vii	6, &c.	717
——	5, 66, &c.	ib.
xii	11, 22	726

ESTHER.

i	1, &c.	721
iii	1, &c.	722
ix	2, &c.	723

JOB.

i	1	365
——	3	366
xi	12	296

JOB.

Chapter.	Verse.	Page
xxvi	7	174
——	13	163
xxxii	15, 16	297
xxxiii	4	164
xlii	10, 12, 16	295

PSALMS.

ii	3	168
——	7	290
iii	7	555
xii	6	564
xvii	15	164
xxii	16	167
xxix	3--10	93
xxxiii	6	163
xlii	6, 7	555
lxxii	10	200
lxxviii	66	527
lxxxix	38, &c.	613
xc	1	166
xci	9	266
cii	25, 26, 27	163
civ	4	173
cv	24	267
cvi	28	308
cx	1	290
——	4	318
cxxxii	17	126

PROVERBS.

iii	19, 20	163
viii	22—31	109
xvi	33	723

ECCLESIASTES.

i	1, &c.	609
ii	1--18	ib.
xii	13, 14	ib.

CANTICLES.

i	5	607
ii	8	234
iv	1, 2	ib.
——	8	607
vii	3	234
——	4	607
viii	14	234

ISAIAH.

ii	2, 3, 4	710
vi	1, 2, &c.	658
vii	3, 4, 8	665
——	8	651
viii	6	665
——	8	667
ix	1, 9	644
x	28, 29	667
xiii	19, &c.	668
xiv	4, &c.	667
——	22, 23	668
——	29, &c.	ib.
xv	1	630
xvi	13, 14	ib.
xviii	1	108, 669
xxi	16	669

Index of Texts of Scripture.

ISAIAH.

Chapter.	Verse.	Page.
xxiii	3	773
——	13, &c.	671
xxvii	12	101
xxx	31, &c.	671
xxxi	8, &c.	ib.
xxxii	1	676
xxxiv	8, &c.	671
lx	9, &c.	562

JEREMIAH.

vii	18	263
xxii	18, 19	602
——	24, &c.	678
xxiv	1, &c.	679
xxv	1	601
——	11, &c.	602
xxxii	1	602, 656
xxxv	5, 11	98
xl	4	236
xlii	1, &c.	708
xliv	17, 18, 19, 25	263
xlv	1	686
xlix	8	336
l	5	126
lii	12	676
——	29	602
——	24, 25	685
——	28, 29	601
——	30	602

EZEKIEL.

iv	4, 5	611
vi	5, 6	596
viii	14	267
——	16	263
xxi	25, &c.	681
xxvi	1	683
xxvii	3, 22, 23, 24	104
——	7	238
——	12	273
——	22--25	101
xxix	1	683
——	10	108
xxxiii	21, &c.	708
xxxvii	22, 23	226
xxxviii	6	223
——	13	227
xxxix	10	226
xlii	4	256

DANIEL.

i	1	601, 676
ii	37	254
——	37, 38	276
iv	16, 25	664
——	20, 21	276
v	18, 19	ib.
vi	10	126
vii	3, 4, 17	254, 276
ix	24, &c.	664
——	27	715
——	25	712
xii	7	664

HOSEA.

i	3, 4, 5	646
——	4	655

HOSEA.

Chapter.	Verse.	Page.
i	6, 7	646
ii	17	487
iv	3	646
——	15	615
v	3	656
ix	3	ib.
x	6	639
——	11	646
xi	5	656
xiv	2	162
——	11	646

JOEL.

i	2, 3, &c.	648
——	4	254, 276, 290
ii	10, 11, 20	648

AMOS.

i	2	647
——	3, 4, 14, 15	639
——	6, 7, 9, 11	633
——	10, 12	634
——	12	650
ii	1, 2	629
iii	14	615
——	15	647
iv	4	615
v	5	ib.
——	25, 26	271
——	25, 26, 27	232
vii	10	615
——	14, 15	647
ix	1, 7	236

OBADIAH.

	17, &c.	650

JONAH.

iii	1, &c.	651
——	3	256
iv	11	257

MICAH.

iv	8	352
vii	8, &c.	ib.

NAHUM.

i	1	674
——	11, 13, 14	673
iii	8, 9	ib.

HABAKKUK.

iii	3	325
——	7	99, 637

ZEPHANIAH.

i	1, 4	674
iii	4	ib.

HAGGAI.

i	6, &c.	719

HAGGAI.

Chapter.	Verse.	Page.
ii	1, &c.	719
——	3	718

ZECHARIAH.

i	1, &c.	719
——	4	611
iii	10	108
xiv	5	647

MALACHI.

ii	11, 14, 15	725
iii	1	ib.
——	8, 9, 10	ib.

MATTHEW.

i	10, 11	481
——	11	537
iii	11	402
iv	3	166
——	5	715
——	14, 15, 16	644
xv	3, 6, 9	456
xxiii	34, 35, 36	641
xxvii	9, 10	720
——	51	162
xxviii	19	322

MARK.

ii	25, 26	537
xv	38	162

LUKE.

iii	5	170
——	18	168
——	36	47
iv	9	715

JOHN.

i	1, &c.	163
——	3	164
iii	14, 15	468
vii	37, 38, 39	402
——	52	644
viii	44	17
xiii	2	166
xvi	13, 14, 15	164

ACTS.

iii	24	525
vii	2	105
——	42, 43	271
——	23, &c.	375
xiii	17, &c.	363
——	20	479
xv	16, 17, 18	647
xxvii	9	17

ROMANS.

i	20	1
——	21--25, 28	94
ii	28, 29	485
v	14, &c.	168

Index of Texts of Scripture.

1 CORINTHIANS.

Chapter.	Verse.	Page.
ii	10, 11	165
xi	16	417
xiv	32, 33	ib.
xv	21, 22, 45, &c.	168
——	29	329

2 CORINTHIANS.

iii	13, &c.	457
——	17, 18	164
v	21	167

GALATIANS.

iii	8, 16	177
——	16	166
——	24	475
iv	29	294, 325

EPHESIANS.

iii	15	168

COLOSSIANS.

i	15, 16, 17	163

COLOSSIANS.

ii	16, 17	389

HEBREWS.

i	1, 2, &c.	163, 290
——	10, &c.	163
ii	14, 15	167
iii	4	163
vii	1, 2, 3	319
——	11, 17	ib.
ix	8, 9	162
——	19, 22	ib.
xi	3	171
——	4	168
——	5	131
——	7	22, 140
——	26, 27	475

1 PETER.

i	18, 19	170
ii	20, 21	ib.
iii	20	21
v	8	166

1 JOHN.

Chapter.	Verse.	Page.
iii	8	166

JUDE.

	6	123
	9	472
	14, 15	132

REVELATIONS.

v	5	460
vi	1, 2, 3, 4, 5, 6	ib.
——	15	714
vii	25	664
xi	2, 3	664, 714
xii	10	166
——	14	664, 714
——	16	714
xiii	8	168
xviii	17	376
xxi	6	ib.

An INDEX of the Principal Matters.

N.B. *The Figures denote the Pages, the Letter* a *the first Column, and* b *the second.*

A.

AARON *confers with* Moſes, 377 a. *Goes with him to* Pharaoh, 377 b. *His Rod buds*, 466, 467. *His Death*, 467 b.

Abdon *judges* Iſrael *eight Years*, 523 a.

Abel, *his Character*, 126 b. *His Sacrifice accepted by* GOD, 127 a. *Murder'd by* Cain, 127 b.

Abiathar *diſplac'd from the High Prieſthood*, 562. *Confin'd, and forbid to come to* Jeruſalem, 566 b.

Abidah, Midian's *Son, where his Poſterity lived*, 333, 334.

Abiezer *ſucceeds* Phinehas *the High Prieſt*, 508 a.

Abigail *pacifieth* David *by her wiſe Conduct*. 540 b. *Is married to* David, ibid.

Abijah *Son of* Rehoboam *ſucceeds his Father, and follows his Example*, 614 a. *Fights with* Jeroboam, *and kills five hundred thouſand of his Army* 614 b.

Abimael, *where he ſettled*, 198 a.

Abimelech *ſlays his Brethren*, 513 b. *Made King by the* Shechemites, ibid. *They revolt, and he beſieges* Shechem, 514. *Lays their Town level with the Ground, and burns their Temple*, ibid. *Beſieges* Thebez, *and endeavours to burn the Tower*, 514 b. *A Woman throws a Piece of Milſtone on his Head, and he deſires his Armour-bearer to run him thro'*, ibid.

Abiſhag *cheriſheth* David, 560 b.

Abiſhai *ſmites* Iſhbi-benob *and reſcues* David, 549 b. *Smites the* Syrians, *and the* Edomites, 550 a.

Abner *maketh* Iſhboſheth *King of* Iſrael, 543 a. *Fights with* Joab, 543. *Kills* Aſahel, ibid. *Goes over to* David, 543 b. *Kill'd by* Joab, ibid. *A great Concern among the* Iſraelites *for his Death*, 544 a.

Abraham *the Father of the Faithful, born at* Ur, 273 a, 310. *The tenth from* Noah, 310. *The Time when the Promiſe was given to him*, 176, &c. *The Day upon which it was given was the Antemoſaical Sabbath*. 178 b. *The Time between the Promiſe given to* Abraham, *and the Departure of the* Iſraelites *out of* Egypt, 293. *His Hiſtory, to the Time of his Calling*, 310. *What* Joſephus *ſays of him*, 178, 311, 312. *Goes from* Ur *to* Haran, *and afterwards to* Canaan, 312 b. *Builds an Altar, and offers Sacrifice to God*, 313, 314. *Goes into* Egypt *on account of a Famine*, 314. *Reads Lectures of Aſtronomy and Arithmetick*, 315 a. *Well uſed by the King of* Egypt, ibid. *He and* Lot *ſeparate*, 315. *Diſcomfits the* Aſſyrians, *and reſcues* Lot *and the Kings of* Sodom, 317 b. *Bleſt by* Melchiſedec, 318. *Refuſes the Spoils offered him*, 318 b. *Has an Appearance from God, and the Promiſe of his Protection*, 319 b. *Has another Appearance, and the Promiſe of a numerous Poſterity*, 320. *The Land of* Canaan *is promis'd to his Poſterity*, ibid. *His Name changed, and the Promiſe of* Iſaac, 323. *Intercedes for* Sodom *and* Gomorrah, ibid. *His Wife twice taken from him, but Providence remarkably interpoſes for her Deliverance*, 314, 324. *Goes to* Beerſheba, *and dwells there*, ibid. *The Story of the Jewiſh Writers about* Abraham's *viſiting* Iſhmael *after his Expulſion from his Family*, 325, 326. *Commanded by God to offer his Son* Iſaac, 327 b. *Prevented by a Voice from Heaven*, ibid. *The Promiſe of a Meſſiah made to* Abraham, 328. *What Account the* Jewiſh *and* Arabian *Writers give of* Iſaac's *being to be offer'd*, ibid. Abraham *calls the Place where* Iſaac *was to have been offer'd* Jehovah-jireh, ibid. *Buys a Burying-place from* Ephron *the Hittite*, 329. *Sends his eldeſt Servant into* Meſopotamia *to get a Wife for* Iſaac, 330 b. *Gives him Inſtructions, and obliges him by an Oath to be faithful*, ibid. *His Servant is ſucceſsful, and returns home with* Rebecca, 331 a. *Divides his Subſtance among his Family, and ſends them into diſtant Countries*, 331 b. *His Sons by* Keturah, 332 a. *Dwells at* Gerar, *and afterwards lives at* Beerſheba *a paſtoral Life with* Iſaac *and* Jacob, 337, 338. *His Age and Death*, 338 a, 340 b.

Abſalom *kills his Brother* Amnon, 553 b. *Flees to* Talmai *King of* Geſhur, ibid. *Is allowed to come to* Jeruſalem, ibid. *The great Weight of his Hair conſider'd*, 554. *Is reconciled to his Father* David, 554 b. *Steals the Hearts of the People*, ibid. *Raiſes a Rebellion at* Hebron, ibid. *Takes Poſſeſſion of the King's Palace at* Jeruſalem, 555 b. *Fights with* Joab *in the Wood of* Ephraim. 556 a. *His Head is caught between the Boughs of an Oak, and he is killed in that Poſture*, 556 b.

Accad, *a City in the Land of* Shinar, *fortify'd by* Nimrod, 255 b.

Achan, *the Troubler of* Iſrael, *taken and deſtroy'd*, 487 b.

Achilles *gives a Defeat to the Trojans*, 517. *Kills* Hector, *and after his Body had been drag'd about the Field, ſells it to* Priamus, 517 a. *Slain by* Paris *in the Temple of* Apollo, ibid.

Achiſh *King of the Philiſtines protects* David, 541 a. *Gives him* Ziklag *to dwell in*, ibid.

Adam, *his State at his Creation*, 3. *What Obſervations he might make for the Computation of Time*, 3, 4. *How long in Innocency*, 16. *His wonderful Creation by* GOD, 120. *Gives Names to other living Creatures*, 120 b. *The Woman formed out of his Rib, and brought to him by* GOD, ibid. *Placed in the Garden of* Eden, 121. *The Repreſentative of all his Poſterity*, ibid. *His Fall by eating of the forbidden Fruit*, 122. *He and* Eve *make themſelves Coverings of the Leaves of Fig-trees*, ibid. *The many Aggravations of his Sin*, 122, 123. *Curſed by* GOD, 123, 124. *His Poſterity liable to all Miſeries by his Sin*, 123, 169 a. *A Saviour promis'd him*, 123. *Drove out*

out of Paradiſe, 123. *The Place where our firſt Parents were created*, 124. *What Eaſtern Writers ſay of the great Sorrow for* Adam's *Fall*, 124, 125. *His Prayers which they relate*, 124 a. *What he went about after his Fall*, 125. *Said to be ſkill'd in all Learning*, ibid. *Inſtructs his Family, and worſhips* GOD, 125 b. *His Death, and what Writers ſay of his Will and Sepulchre*, 133, 134. *A Type of Chriſt*, 168.

Adbeel, Iſhmael's *Son, his Poſterity ſuppoſed to have led a paſtoral Life*, 335 a.

Adoni-bezek *conquered, and his Thumbs and Toes cut off*, 504 a. *Acknowledges it a juſt Judgment of* GOD *for his great Cruelty*, ibid.

Adonijah *uſurpeth the Kingdom*, 560, 561. *Imprudently deſires* Abiſhag *to Wife*, 566 b. *Kill'd by* Benajah, ibid.

Ægialeus *founds a Monarchy in* Greece, 251 b.

Ægydrus *ſucceeds in the Kingdom of* Sicyonia, 326 a.

Æmathia, *the antient Name of* Macedonia, 238 a. *How Æ came into that Word*, ibid.

Æneas, *his Part in the Trojan War*, 517 b. *After many Dangers arrives in* Italy, 517 a. 660 a. *Kills* Turnus, *and marries* Lavinia, ibid.

Æra *of the Birth of Chriſt, firſt uſed in the ſixth Century*, 736 a.

Æra *of* Nabonaſſar, *when it began*, 664. *The ſureſt Guide of antient Chronology*, 664 b. *Problems about his* Æra *and the* Julian *Period*, 59, 60.

Æra's *uſed by different Nations, eaſily reduced to each other*, 654.

Æſchylus *the firſt Tragick Writer*, 503 b. *When thoſe Writings firſt began*, ibid.

Æſculapius, *his great Skill in Phyſick*, 264. *Worſhipped as the God of it*, ibid.

Africa, *its antient Hiſtory*, 229.

Agamemnon, *General of the* Grecian *Expedition againſt* Troy, 515 b.

Agag, *King of the* Amalekites, *worſted and kill'd*, 531 a.

Agreus *and* Halicus *Inventors of Fiſhing and Hunting*, 136. *Their Sons invented the forging of Iron*, 97 b. 136 a.

Agros *and* Agrotes *of* Cain's *Race, and great Idolaters*, 137 a.

Ahab *King of* Iſrael *ſucceeds his Father* Omri, 619 b. *A great Idolater*, ibid. *Marries* Jezebel *Daughter of* Ethbeel *King of the* Zidonians, ibid. *Built a Temple to* Baal *in* Samaria, ibid. *Routs the* Syrians, 622 b. *Makes a League with* Benhadad, ibid. *Reproved by the Prophet*, ibid. *Covets* Naboth's *Vineyard*, 623 a. *Judgments denounc'd againſt him and* Jezebel, ibid. *Seduced by falſe Prophets, and ſlain at* Ramoth-gilead, 623 b. *The Dogs lick up his Blood*, ibid.

Ahaz *King of* Judah *aſſured by* Iſaiah, *that the* Syrians *and* Iſraelites *ſhall not prevail againſt him*, 665. *Greatly diſtreſſed by* Shalmaneſer, 667. *His Death*, 668.

Ahaziah, Ahab's *Son, a wicked and idolatrous King*, 623 b. *Sends Meſſengers to* Baalzebub, *but* Elijah *meets them, and foretels* Ahaziah's *Death*, 624 a.

Ahaziah *King of* Judah, *his wicked Reign*, 635 a. *By the Counſel of his Mother*, Ahab's *Daughter enters into a ſtrict Alliance with the King of* Iſrael, ibid. *Slain by* Jehu, 636 a.

Ahijah, *Grandſon of* Eli, *High-Prieſt after* Samuel, 529.

Ahijah *propheſies to* Jeroboam *of his being King of* Iſrael, 609 b. *And of* Abijah's *Death*, 612 a. *Denounceth God's Judgments againſt* Jeroboam, ibid.

Ahimaaz *made High-Prieſt*, 609 a. *Being a ſwift Runner over-runs* Cuſhi, ibid. *Faithful to the Intereſt of* David, ibid.

Ahimelech *accus'd by* Doeg *for entertaining* David, 538 b. *He and the Prieſts are ſlain by* Saul's *Orders*, ibid.

Ahitophel, *his wicked Counſel to* Abſalom, 555 b. *Hangeth himſelf*, 556 a.

Ai, *the* Iſraelites *take it by Stratagem*, 487 b. *The City burnt and Men deſtroy'd*, ibid. *The King of* Ai *taken alive, and hanged*, ibid.

Alexander *the Great reverently ſalutes the High-Prieſt*, 453, 454. *Calls to mind the Figure of* Jaddua *in a Viſion he had in* Macedonia, 454 a. *Enters* Jeruſalem *in a friendly manner*, ibid. *Conducted by the Prieſts to the Temple, where he ſacrifices*, ibid. *Sees the Prophecies of* Daniel *about the Overthrow of the* Perſian *Empire, and is perſuaded he was the Perſon meant*, ibid.

Almodad, *where he ſettled*, 198 a.

Altadus *ſucceeds* Balæus *Emperor of* Aſſyria, 358 b.

Amaſa *is made chief Commander of* David's *Army*, 556 b. *Treacherouſly killed by* Joab, 557 b.

Amalekites *miraculouſly overcome by the holding up of* Moſes's *Hands*, 451 a. *Diſcomfited by* Saul, 531 a. *Spoil and burn* Ziklag, 541 b. *Routed by* David, ibid. *Brought under Subjection*, 550 b.

Amaziah *King of* Judah *ſucceeds his Father*, 642 a. *Beginneth to reign well*, 642. *Hires an Army of* Iſraelites, *and they being diſmiſs'd kill and plunder*, 643. *Subdues the* Edomites, 643 b. *Worſhips their Gods, and is reproved by the Prophet*, ibid. *Sends a threatning Meſſage to the King of* Iſrael, 643 b. *Taken Priſoner, and brought to* Jeruſalem, *where the King of* Iſrael *takes Gold and Silver out of the Temple, lays a Tax on the Land, and carries off Hoſtages*, 644 a. *Flies to* Lachiſh, *and is murdered there*, 644 b.

Amenophis, *when he reigned in* Lower-Egypt, 64. *Drowned in the* Red-Sea, ibid.

America, *how it was firſt peopled*, 203, 204.

Ammon, *Father of the* Ammonites, *born*, 324 b. *The Situation of their Country*, ibid. *Grow populous, and poſſeſs the Country*, 353 a. *Invade* Judah *in* Jotham's *Reign, and are worſted*, 662.

Ammonites *diſtreſs* Iſrael, 521. *Their Anſwer to* Jephthah *about the ground of their invading* Iſrael, ibid. *Routed by* Joab, 551. *Aſſiſt* Hazael *againſt* Iſrael, 639 b. *Their Cruelty in ripping up Women*, ibid. *Carried Captives by* Nebuchadnezzar, 680 a.

Amnon *deflours* Tamar, 553 b. *Slain by* Abſalom, ibid.

Amos, *a Shepherd of* Tekoa, *the Time and Subjects of his Prophecy*, 647. *The Earthquake propheſied of by him*, ibid.

Amram, *Father of* Moſes, Joſephus's *Account of him*, 372 a.

Amulius *ſeizes his Brother* Numitor's *Kingdom*, 660 b. *Endeavours to cut off his Poſterity*, ibid. *Killed and thrown from the Top of his Palace*, 661 a.

Amynas *and* Magus *invented the Building of Ships*, 137 b.

Anakims, *their gigantick Stature*, 465. *Deſtroy'd by* Joſhua, 498 a.

Anamim, *who are deſcended from him*, 227, 228 a.

Angels, *their various Orders*, 173 b.

Antæus *King of* Tangier, *where he lived*, 229. *Has ſeveral Engagements with* Hercules, 230 a. 339 b. *His Perſon deſcribed*, ibid. *Said to be cruſh'd to Death by* Hercules, ibid.

Index of the Principal Matters.

Antediluvians, *their great Stature and Age*, 771. *Their Stature bears not a Proportion to their Age*, 772.

Antients *expreſs'd their Thoughts by Hieroglyphicks, Letters and Symbols*, 73 b.

Antiochus Epiphanes, *the cruelleſt Enemy of the* Jews, 160 a.

Antipater, *kill'd by his Father* Herod's *Order*, 740 a.

Apachnas, *King of* Lower-Egypt, *a ſtout Warrior*, 257 b. *One of the* Egyptians *Idols*, 270 b. *His Death*, 275.

Apappus Maximus, *an* Egyptian *King, his long Reign*, 67 b.

Apocryphal *Books not written by Divine Inſpiration*, 726 a.

Apophis, *King of* Lower-Egypt, *carries on the War with Vigour*, 275. *His Death*, 277 b.

Arabians, *formerly eminent Geographers*, 5 b.

Aram, *where he ſettled*, 199 a, 220 b. *The Countries to which his Name is prefix'd, ſuppos'd to be deſcended from him*, ibid.

Ararat, *the Mountains where the Ark reſted*, 110 b, 146 a. *Where theſe Mountains are ſituated*, 181, &c.

Arbaces *enters into an Aſſociation with* Beleſis *to deſtroy the* Aſſyrian *Empire*, 662 b. *Makes a terrible Slaughter in* Sardanapalus's *Army*, 663. *Takes* Niniveh, *and the ſole Authority is committed to him*, 663, 664.

Argives, *when their Kingdom was founded by* Inachus, 64 a, 333 a.

Aries, *why reckon'd the firſt Sign*, 54.

Ark *of* GOD, *taken by the Philiſtines*, 526. *Carried to* Aſhdod, *where* Dagon *falls before it*, 526 b. *And to* Gath *and* Ekron, *where the Philiſtines are ſmitten with Diſeaſes for Detaining it*, 527 a. *Brought in a new Cart to* Bethſhemeſh, *where many are cut off for Looking into it*, 527. *Carried to* Kirjath-jearim, 528.

Ark *of* Noah, *where built*, 31, 110, 140, 772. *Its Courſe upon the Waters*, 32, 110, 113. *The Mountains it reſted on*, 39 a. *The Weight of the Ark*, 39 b. *How many ſaved in it*, 140 b. *Its Form and Dimenſions*, 141, 142, 143. *Made of* Gopher *or* Cypreſs *Wood*, 111, 143. *The Nature of the Bitumen, with which it was pitch'd*, 143. *Made firm with Iron Bolts*, 144 a. *A Deſcription of its Window*, 144. *How it was defended from Storms*, 144, 145. *The Stories and other Conveniencies in the Ark*, 146, 147. *An Eſtimate of the Weight of the Ark, and of the Quantity of Water it might draw*, 147, 148. *How the living Creatures were plac'd in the three Stories of the Ark*, 155, 156. *Room for their Food in the Ark*, 156, &c. *The Ark a Type of the Church of God*, 170. *The Moſaical Account of the Ark's Dimenſions, like an inſpir'd Writer*, 174, 175. *It reſted Eaſt of* Babylon, 181, &c. 772. *The other Opinions conſider'd*, 182, &c.

Armamitres *made Emperor of the* Aſſyrian *Monarchy*, 341 a.

Armenia, *not the Place where the Ark reſted*, 185, 186.

Aroura, *how many Cubits it contain'd*, 439 a.

Arphaxad, *his Settlement and Poſterity*, 197 b, 215.

Artemides, *or* Titanides, *the ſeven Daughters of* Aſtarte, 263.

Artemis, Diana's *Name among the* Greeks, 263 a. *Sacrifices made to her in the Streets*, ibid. *The* Athenians *made her a ſumptuous Supper every new Moon*, ibid.

Arts, *when invented in* Egypt, 64.

Artaxerxes, *or* Ahaſuerus, *puts away his Queen* Vaſhti, 721 b. *Makes* Eſther *his Queen*, 721 a, 722 b. *A Conſpiracy againſt his Life diſcovered by* Mordecai, ibid. *Gives Offerings, and makes a favourable Decree for* Ezra's *Going up to* Jeruſalem, 722.

Aſa *King of* Judah, *his good Character*, 616 a. *Diſcomfits* Zerah, 616. *Encouraged by* Azariah *the Prophet to go on in making a Reformation*, 616 b. *Removes his Mother* Maacah *from the Court for* Idolatry, 616 b. *Demoliſhes* Baaſha's *Works at* Ramah, 617 a. *Sends Preſents to the King of* Syria, *and deſires his Aſſiſtance*, ibid. *Reproved by* Hanani *the Prophet*, 617 b. *His Illneſs and Death*, 618 b.

Aſahel *ſlain by* Abner, 543.

Aſcanius *recalls* Lavinia, *and gives her the City* Lavinium, 660 a. *Builds* Alba-Longa, ibid.

Aſher, *his Father's Prophecy of him*, 360 b.

Aſhkenaz, *where he ſettled*, 194 b, 223, 237. *The Jews called* Germany *by that Name*, 194 b.

Aſhur, *where he ſettled*, 197 b, 219 b.

Aſſyria, *the Prophet* Daniel's *Account of that Empire*, 276. *The Time of its Riſe and Continuance*, 277 b, 662 b, 773. *Why this is ſo little mention'd in Scripture after the Defeat, which* Abraham *gave to the* Aſſyrians, 318 a. *A Part of this Monarchy given to* Beleſis, *but united again under* Eſarhaddon, 664 a, 667 b. *This Empire at an End*, 664 a. *From whence the Country was called* Aſſyria, 773 a.

Aſtarte, Ham's *Wife, how painted by the* Phenicians, 234. *Governs in* Canaan, 246. *What meant by the Bull's Head ſhe put on*, 246, 247. *Was the ſame with* Venus, 262 a. *Worſhipped by the Heathens*, 262.

Aſtronomy, *in* Adam's *Time*, 3. *Great Improvements made in this Study*, 171. *A Calculation by Aſtronomy of the Time of* Iſrael's *Coming out of* Egypt, 299.

Athaliah *deſtroys the Royal Seed*, 638 a. *A wicked Woman*, ibid. *Dethroned and ſlain*, 640 a.

Athens, *by whom it was firſt peopled*, 244 a.

Athos, *the extraordinary Height of that Mountain*, 152.

Athothes, *an* Egyptian *King, his great Age*, 67.

Atlas, *who he was, and where he reign'd*, 229, 230. *Invented, or rather improved Aſtronomy*, ibid.

Auguſtus Ceſar *iſſues out a Decree for Taxing the* Roman *Empire*, 735.

Azariah. *See* Uzziah.

B.

BAal-peor, *the Original of that Word*, 266 b. *Worſhip paid to that Idol*, 267 a.

Baalzebub, *by whom that Idol was worſhipped*, 261 b. *The Original of the Name*, 624 a. Baaſha *overcomes* Nadab *at* Gibbethon, 615. *His Idolatry*, 615 b. *Fortifies* Ramah, 617 a.

Babylon, *its Situation*, 5 b. *Idolatry began early there*, 64 b. *The Ark reſted Eaſt of* Babylon, 181, &c. *This Part of the World firſt inhabited after the Deluge*, 186. *Its wonderful Tower deſcribed*, 188, 216, &c. *The Builders diſperſed by the Confuſion of Languages*, 192. *The Objection, that there could not be a ſufficient Number of Men to build it, anſwered*, 205, &c. *And the other, of not being Men to people ſo many Kingdoms*, 209, &c. *What ſaid to be their Deſigns in Building the Tower*, 217, &c. *Its prodigious Walls in After-Ages deſcribed*, 255 a. *The whole Empire*

of Babylon *called by the Name of the* Chaldean, *and why*, 330 b. *Taken by* Cyrus, 711.
Bacchus, *the ſame with* Nimrod, 265, 266.
Bæon *carries on a vigorous War*, 253 a. *Deify'd in* Lower-Egypt, 270 b.
Bagdad *not the ſame with* Babylon, 4, 5.
Bakki *ſucceeds* Abiſhua *the High-Prieſt*, 511 a.
Balaam *goes with the Princes of* Moab *to* Balak, 469. *His Aſs ſpeaks to him*, 469 b. *Propheſies of Chriſt*, ibid. *Adviſes* Balak *to ſend the* Moabitiſh *Women among the* Iſraelites, 470. *Slain by the* Iſraelites, 470 b.
Balæus, *Emperor of the* Babyloniſh *Captivity, his long Reign*, 349 a.
Balak *ſends Meſſages to* Balaam *to curſe the* Iſraelites, 469.
Baptiſm *typified by the Preſervation of* Noah *and his Family*, 170 b.
Baruch *writes* Jeremiah's *Prophecy*, 675 b.
Barzillai *invited to live with* David *at* Jeruſalem, 557 a. *Excuſes himſelf on account of his great Age, and ſends his Son* Chimham, ibid.
Bathſheba *mourns for her Husband*, 552 b. *Is married to* David, ibid. *Bears to him a Son, called* Solomon, 553.
Beaſts, *what way lodged in the Ark*, 155, 156.
Beerſheba, Abraham *dwells here, and builds an Altar for worſhipping God*, 324.
Beleſis *ſtirs up* Arbaces *to deſtroy the* Aſſyrian *Empire*, 662 b. *His Character, and the Method he takes to compaſs this Deſign*, 662, 663. *Made Emperor of* Babylon, 664 a. *Rectifies the* Chaldean *Year, and ſettles his famous* Æra, ibid.
Belſhazzar *troubled with Seeing a Hand-writing on the Wall*, 711 a. *Slain the Night of the Viſion*, ibid. *His Kingdom taken by* Darius *and* Cyrus, ibid.
Benhadad *King of* Syria *aſſiſts* Aſa, *and goes againſt the Cities of* Iſrael, 617 a. *Made King of* Damaſcus, 622 a. *From whom deſcended*, ibid. *Beſieges* Samaria, ibid. *Twice routed by* Ahab, ibid. *Obtains a Peace from* Ahab, ibid. *His Army ſtruck blind, and inclos'd in* Samaria, 627 b. *Reſtored to Sight at* Eliſha's *Prayer*, ibid. *Beſieges* Samaria, 628 a. *His Death foretold by* Eliſha, 634 b. *Murdered by* Hazael, ibid.
Beroſus, *what he ſays of the Flood*, 151 b.
Berytus, *the Progreſs of Idolatry there*, 242, 243.
Bethel, Abraham *offers Sacrifices there*, 314 a.
Bethlehem, *the Children ſlain there by* Herod's *Orders*, 737 b, 741 a. *The Place where Chriſt was born*, 735 b. *The wiſe Men directed by a Star come to worſhip Chriſt*, 741 a.
Benjamin *born*, 352. *His Father's Prophecy of him*, 361 a.
Benjamites *take part with the Men of* Gibeah, *and at firſt give a Defeat to the* Iſraelites, 506 a. *Are deſtroy'd*, ibid. *Recruited by Seizing the Virgins of* Jabeſh-gilead, *and thoſe which danced at* Shiloh, 506 b.
Birds, *the various ſorts in the Ark*, 155 b.
Boaz *marries* Ruth, 508.
Boils, *a Plague in* Egypt, 378 a.
Bukki *ſucceeds* Abiezer *the High-Prieſt*, 509 a.
Buſiris *ſucceeds* Seſoſtris *King of* Egypt, 445. *Revives the barbarous Cuſtom of ſacrificing Men*, ibid. *Becomes blind*, 446.
Buz, Nahor's *Son, from him came the* Buzites, 330 a.
Byblus, *the People there much given to Idolatry*, 137 a.

C.

CAbiri, *idolatrous Prieſts, make great Progreſs in* Egypt, 242, 243. *Careful to advance Learning*, 243 a. *Have great Authority among the People*, 243 b.
Cadmus, *when he brought Letters into* Greece, 493, &c.
Cain, *a Curſe pronounc'd upon him*, 41. *His Poſterity wicked*, 43. *Pays Adoration to the Sun*, 99 b, 110, 129 b. *His bad Character*, 126, 129 a. *His Sacrifice not accepted*, 127 a. *Murders* Abel, 127 b. *His Puniſhment*, 127, 128. *What was the Mark which God put upon him*, 128 a. *Settles in the Land of* Nod, 129. *Builds a City, and calls it* Enoch, 130 a.
Cainan, *his Birth and Character*, 130. *His Death and Injunctions to his Son* Mahalaleel, 137 a. *Suppos'd to be the ſame with* Mercury, 264 b.
Calchas, *his Predictions about the* Trojan *War*, 516.
Caleb, *his Portion in* Canaan, 499 a.
Calneh, *a City in the Land of* Shinar, *fortified by* Nimrod, 255 b.
Cambyſes, *in Scripture called* Ahaſuerus, *ſucceeds* Cyrus *King of* Perſia, 718 b. *The Building of the Temple goes on heavily in his Reign*, ibid.
Canaan, *where he ſeated himſelf*, 201 b. *The* Hittite *and other Nations marked out for Deſtruction, deſcended from him*, 201 a. *Curſed by* Noah, 216 a.
Canaan, *what that Land comprehended*, 203. *Divided after* Ham's *Death into eleven Kingdoms*, 252 a. *Divided by Lot among the Tribes*, 498, 499. *A Famine in the Land*, 508 a.
Canaanites, *an Account of them*, 201, 202, 235, 236. *Go to* Egypt, *and ſettle there*, 236, 237. *Remove from* Egypt, *and go to* Canaan, 313, 337. *Chuſe a King, and make Preparations againſt* Abraham, 313 b. *Routed by the* Iſraelites, 489, &c. *Enter into a League againſt them*, 493.
Canticles, *when this Book was wrote by* Solomon, 607 b.
Canneh, *by ſome the ſame with* Seleucia, 104 b.
Captivity, *in* Babylon, *how many Years from the Dedication of the Temple*, 595, &c. *The Time between* Jeroboam's *golden Calves and the Captivity ſettled*, 595, &c. *The full Captivity of the Jews by the King of* Babylon, 682 b.
Carthage, *when and by whom this City was built*, 195 b, 493.
Caſluhim, *where he ſettled*, 228, 235. *The* Philiſtines *deſcended from him*, 201, 202, 235, &c.
Caſſiterides, *the ſame with the Iſlands of* Scilly, 196 a.
Chaldeans, *their Verſion not ſo late as the* Samaritan, 50. *The Account which the* Chaldeans *give of the Flood*, 53. *Some Account of their Dynaſties*, 53 b. *The* Chaldean *Account of the Flood, how reconciled with Scripture*, 54. *Much addicted to Superſtition*, 310. *Famous for Aſtrology*, 330 b.
Chebron *ſucceeds* Tethmoſis *King of* Lower-Egypt, 342.
Chedorlaomer, *and other Kings, make War againſt* Sodom, 316. *Being victorious, take* Lot *and others Priſoners*, 317. *Are purſued and quite overcome by* Abraham, ibid.
Cherethites, *an Account of them*, 245, 246.
Cherubims, *probably viſible to* Adam *in Worſhipping God*, 125 b.

Index of the Principal Matters.

Cheſed, *Father of the* Chaldeans, *in Scripture called* Chaſdim, 330 b.

China, *the Account of its vaſt Antiquity fabulous*, 676. *The Method obſerved by the Hiſtorians there*, 68 a. *Aſtronomical Obſervations by the* Chineſe, 68, &c. *The Regard ſhewn by them to the Jeſuits for their Knowledge in Aſtronomy*, 69. *Reaſons proving the* Chineſe *Chronology falſe*, 71. *This Country ſoon inhabited after the Flood*, 72, 73, 220. *The Antediluvian Language and Writing preſerved here*, 73. *The* Chineſe *had Notions from* Noah, 76. *The Longevity of their Kings agreeable to the Account in Scripture of thoſe Times*, 77. *How their Chronology came to be ſo long*, 78. *Their Account of Eclipſes falſe*, 82, &c. *How their Chronology is rectified*, 83. *The Situation of* China, 220 a. *Their Account of* Noah *and* Ham, 249. *A remarkable Conjunction of five Planets obſerved by them*, 257 b. *Their Account of* Noah, *and his Succeſſor* Xinnum, 272. *The Kingdom divided into two Parts*, 329 b. *What Parts firſt inhabited*, 330. *A Method invented to keep a Chronological Account of the* Chineſe *Hiſtory*, ibid.

CHRIST, *his Year of Nativity, or* Annus Chriſti 00, 2. *The early Sacrifices Types of Chriſt*, 167, 168. *Purchaſed a Righteouſneſs for us*, 169 a. *Crucify'd in a Sabbatical Year*, 397 b. *A Calculation about his Birth, ſhewing he was born on the Feaſt of Tabernacles*, 403, &c. *The true Day of his Birth not obſerved*, 416. *The Ground of its being fixed to the 25th of* December, 416, 417 a. *Why the Day is not altered to the true one*, 417. *A Computation of the Year of his Nativity*, 655 a. *The Time of his Birth remarkable on ſeveral Accounts*, 734, &c. *The wiſe Men come from the Eaſt to worſhip him*, 735. *Born at* Bethlehem *in the Year of Jubilee, and on the firſt Day of the Week*, 418, &c. 735 b, 737. *Of the Family of* David, 735 b. *The vulgar Computation about three Years too late*, 736. *Circumciſed and preſented in the Temple*, 737 b. *Carried by* Joſeph *into* Egypt, ibid. *Returns to* Nazareth, 738 a. *Diſputes with the Doctors in the Temple*, ibid. *Baptized by* John the Baptiſt *in the River* Jordan, ibid. *Enters on his Miniſtry*, ibid. *Crucified on the fourteenth Day of the Month* Niſan, 736, 741, 742, 745.

Chronology, *Diſlocations in the ſame conſidered*, 175, 390, 391. *The Diſlocations about* Jethro, *and the Paſſover accounted for*, 476. *The Chronology, from the Ingreſs into* Canaan *to* Solomon's *Temple, conſidered*, 477, &c. *Difficulties in Chronology about the Kings of* Judah *and* Iſrael *conſidered*, 598, &c. *Other Diſlocations conſidered, and the Reaſon of them*, 704, 707, 709, 733.

Circumciſion *inſtituted*, 321. *What it was, and what ſignified by it*, ibid. *What Reſemblance it has of Baptiſm*, 321, 322. *The Wiſdom of its Appointment manifeſt*, 322 b. *Revived at the Ingreſs of the* Iſraelites *into* Canaan, 486.

Circe *and* Medea *Enchantreſſes in* Colchis, 437 a.

Colchis, *the People ſtudious of magick Arts*, ibid.

Cornwall, *firſt ſettled by the* Phenicians, 195, 196. *Two Arguments proving that this Part of the Iſland was firſt planted*, 196.

Comet, *whether there was one at the Time of the Flood*, 11, 12.

Computation *of antient Days of the Year or Week, how made*, 12. *How antient Years and Months were computed*, 23.

Creation, *how long before the Birth of Chriſt*, 9 b. *The Hiſtory of the World's Creation*, 118, &c. *What was created on each of the ſix Days*, 118, 119.

Cres, *King of* Crete, *builds* Gnoſſos, *and in it a Temple to* Cybele, 276 b.

Cteſias *writes a Hiſtory of the* Aſſyrians, 319 b. *A Character of him, and of his Writings*, 319, 320.

Cubit, *how much it contains*, 39, 159. *A Meaſure uſed in the Antediluvian World*, 771.

Cumberland, *Biſhop, gives great Light in the Hiſtory of the Wars of* Egypt, 245.

Cuſh, *where he ſettled*, 199 b, 226. *Invades* Perſia, *and calls it by his own Name*, 772. *Builds* Erec *and* Accad *on the Banks of the* Tigris, 253 a. *His Death*, 254 a.

Cuſhites, *two Nations of that Name*, 632 b.

Cybele, *a Temple built to her in* Crete, 277 a.

Cypariſſon, *the Place where the Ark was built*, 31, 110, 140. *Its Situation*, ibid.

Cypreſs, *a durable Wood*, 112. *Probably the ſame with* Gopher-wood, *with which the Ark was built*, 111, 112.

Cyrus *and* Darius *take Babylon*, 711 a. Cyrus *marries* Darius's *Daughter*, ibid. *They divide the Empire into an hundred and twenty Provinces*, 711. Cyrus *publiſheth a Decree for reſtoring the Captive* Jews *to their own Country, with Liberty to rebuild* Jeruſalem *and the Temple*, 717 a.

D.

DAgon *falls down before the Ark*, 256 b. *The Form of that Idol, and Worſhip paid to it*, ibid.

Dan, *his Father's Prophecy of him*, 360 b.

Danaus *rebels againſt his Brother* Seſoſtris, 437. *Meets him returning into* Egypt, *and invites him to a Feaſt*, ibid. *Lays a Plot for* Seſoſtris's *Life*, ibid. *Flies to* Greece, *and erects a Kingdom there*, 438.

Daniel *and his Companions brought before the King of* Babylon, *and received into Favour*, 677 a. Daniel *reveals the King's Dream, and is made chief Ruler*, 677. *Interprets his other Dream of the great Tree*, 710 b. *His Viſions of the Monarchies*, 710, 718. *Caſt into the Lion's Den, and miraculouſly preſerved*, 711 b. *Prays for the Reſtoration of* Jeruſalem, *and propheſies of Deliverance from Captivity, and Redemption by the Meſſiah*, 711 b. *His famous Prophecy of the ſeventy Weeks conſidered*, 712, &c.

Danites *aſſiſted by the Tribe of* Joſeph, 505 a. *Idolatry began firſt in this Tribe*, 505 b.

Darius *and* Cyrus *take* Babylon, 711 a. *Divide the Empire into an hundred and twenty Provinces*, 711.

Darius, *King of* Perſia, *ſucceeds* Artaxerxes, 719 a. *Receives a Letter from ſome Enemies of the* Jews, *deſiring him to ſearch, whether they had any Order from* Cyrus *for building the Temple*, 719 b. *Finds the Decree of* Cyrus, *and directs their going on with all Expedition*, ibid.

Darkneſs, *a Plague in* Egypt, 378 b.

David *born*, 531 a. *Anointed privately by* Samuel, 531 b. *Offers to fight with* Goliath *the Giant*, 535 a. *Takes off his Head, and brings it to the Army of* Iſrael, 535. *Envy'd by* Saul, 536. *Flies to* Nob, *and obtains hallowed Bread from* Ahimelech, 537. *Flies afterwards to* Gath, 537 b. *Feigneth himſelf mad*, ibid. *Eſcapes to the Cave of* Adullam, 538 a. *Smites the Philiſtines at* Keilah, 538 b. *Goes to the Wilderneſs of* Engedi, 539 b. *Having cut off* Saul's *Skirt, ſpareth his*

Index of the Principal Matters.

his Life, 539 b. *Is pacified by* Abigail, *and bleſſes God that he was reſtrained from his Purpoſe againſt* Nabal, 540 b. *Stays* Abiſhai *from killing* Saul, *but deſires him to carry away his Spear and Cruiſe of Water*, 541 a. *Protected by* Achiſh, *who gives him* Ziklag *to dwell in*, 541 a. *Diſmiſs'd by* Achiſh, *goes to reſcue the Wives and Children of his Men, who were taken Captives*, 541 b. *Orders the* Amalekite, *who killed* Saul, *to be ſlain*, 542 b. *Laments* Saul *and* Jonathan, ibid. *Made King of* Judah, 542 b. *And afterwards of* Iſrael, 544 a. *Asks Counſel of God, and ſmites the* Philiſtines *twice in the Valley of* Rephaim, 545 a. *Brings the Ark from* Kirjath-jearim, 545. *Leaves it in the Houſe of* Obed-edom, 545 b. *Brings it to* Jeruſalem, *where daily Worſhip is perform'd*, 545, 546. *The Number and Exploits of his mighty Men*, 546, 547. *Being at Peace in his Cedar-houſe, he propoſes to build a magnificent Houſe for the Ark of God*, 548. *A Son is promis'd him, who ſhould build the Temple*, ibid. *Subdues the* Philiſtines, Moabites *and* Ammonites, 548, 549. *Smites* Hadadezer, *and the* Syrians, 549. *Having conquered his Enemies, he extends his Kingdom to the Bounds promis'd to* Abraham, 550, 551. *Sends Meſſengers to comfort* Hanun, *who are ignominiouſly treated*, 551. *Commits Adultery with* Bathſheba, 552 a. *His Repentance upon hearing* Nathan's *Parable*, 553. *Leaves* Jeruſalem *upon* Abſalom's *Rebellion*, 555 a. *Extremely concerned at* Abſalom's *Death*, 556 b. *Returns to* Jeruſalem, 557 a. *Afflicted with a three Years Famine*, 558. *Numbreth the People*, 559. *Three Plagues propos'd to him by the Prophet* Gad, 559 b. *The Peſtilence ceaſes*, 560 a. *Commanded to rear an Altar in the Threſhing-Floor of* Araunah *the* Jebuſite, 560. *Gives Inſtructions to* Solomon, 561 a, 562 b. *Settles the Levites, and the Civil Officers*, 561, 562. *Orders* Joab *to be put to Death*, 562 b. *His Death*, ibid. *Left many Materials for building the Temple*, 563, &c.

Debir *and* Hebron *revolt, but are recovered*, 504.

Deborah *judges* Iſrael, 510 a. *She and* Barak *deliver* Iſrael *from* Jabin *and* Siſera, 510.

Dedan, Raamah's *Son, where he ſettled*, 226 b.

Dedan, Jokſhan's *Son, where he ſettled*, 332, 333.

Demaroon, *Son of* Ham, *Governor of* Lydia, 245 b. *Sails into* Italy, *and leaves a Colony called the* Aborigines, 245 b. *Leaves a Colony in* Sicily, *and returns into* Canaan, ibid.

Devil, *envies Man's Happineſs*, 121. *Enters into a Serpent*, ibid. *Tempts* Eve, *and perſuaded her to eat of the Forbidden Fruit*, 122.

Diabies, *the fourth King of* Upper-Egypt, *his Death*, 276 b.

Dido, *when ſhe lived*, 493 b.

Diklah, *where he lived*, 198 a.

Dinah *born*, 347. *Raviſhed by* Shechem, 351.

Dionyſius, *Author of the Chriſtian Æra*, 736 a.

Dioſcuri, *or* Corybantes, *who they were*, 241 a.

Dodanim, *where he ſettled*, 197 a, 225 a, 239 b. *Peopled* Rhodes, *and a Part of* Greece, 239 b.

Doeg *kills the Prieſts, and the People of* Nob, 538 b.

Dorians, *from whom deſcended*, 239 b.

Dothan, *its Situation near* Samaria, 627 b.

Dove, *ſent out of the Ark, returns with an Olive-leaf*, 213 a.

Dumah, Iſhmael's *Son, where he ſettled*, 335 b.

Dynaſties *of* Egypt, *ſome Account of them*, 35, 65.

E.

EBedmelech *interceeds for* Jeremiah *in the Dungeon, and obtains his Enlargement*, 684 a. *Diſcharged from Priſon by* Nebuzaradan *at* Jeremiah's *Interceſſion*, 685 a.

Eber, *when born*, 215 b. *His Age and Death*, 341 a.

Eccleſiaſtes, *when this Book was wrote by* Solomon, 609 a.

Eden, *where ſituated*, 4.

Edomites *become Servants to* David, 550 a. *Revolt in* Jehoram's *Reign*, 632 b.

Eglon *King of* Moab *oppreſſes the* Iſraelites, 508, 509.

Egypt *peopled by* Ham, *and his Son* Mizraim, 60. *When Arts were invented there*, 64. *The Progreſs of Idolatry in* Egypt, 64 b, 231, &c. *Longevity of the Kings of* Egypt *agreeable to Scripture*, 66, 67. *A remarkable War in* Egypt, 244. *Worſhip paid to Bulls, Cats and other Animals in* Upper-Egypt, 266. *In what Time the ten Plagues of* Egypt *were*, 297. *When* Egypt *was firſt inhabited*, 171.

Egyptians, *affect with other Nations an Antiquity above the* Moſaical *Chronology*, 47 a. *Their Account of Time, how reconciled with Scripture*, 55, &c. *A Problem about finding the* Egyptian *Year*, 59. *The Year rectified and ſettled by* Thoth, 253 b, 306, &c. *The Solemnities of* Mizraim *and* Iſis *greatly regarded by the* Egyptians, 268, 269. *An Account of the* Egyptian *Year*, 306, &c. *What Time they began their Year*, 309. *Their Method of Embalming or Making Mummies*, 361. *Drowned in the* Red Sea, 379. *Judgments denounced againſt them*, 684 b.

Ehud *kills* Eglon, *and routs the* Moabites, 509 a.

Elah *King of* Iſrael *killed by* Omri, 618 a.

Elam, *what Countries he poſſeſſed*, 197 b, 219 b.

Eldaah, Midian's *Son, where he ſettled*, 334 a.

Eleazar *the High-Prieſt, his Death*, 503.

Eli *born*, 512 a. *Dwells at* Shiloh, *where the Ark was*, 524 b. *Too gentle to his wicked Sons*, 525 a. *His Submiſſion upon hearing the Prophecy againſt his Houſe*, ibid. *His Sons ſlain*, 526 a. *His Death and Character*, 526.

Eliezer, Moſes's *Son, born*, 376 a.

Elihu, *and* Job's *other Friends, Men of Piety and Knowledge*, 368. *The Principles they argued upon*, 368, 369.

Elijah, *the Prophet grieved at the general Apoſtacy in his Day*, 620 a. *Tells* Ahab *of the great Drought that would be in* Iſrael, 620 b. *Sent to* Cherith, *where the Ravens feed him*, ibid. *Is ſent to the Widow of* Zaræphath, *and lives with her*, 621 a. *Raiſes her Son to Life*, ibid. *Meets* Obadiah, *and obtains Acceſs to* Ahab, ibid. *Convinces the People that* Baal *was an Idol, and they ſmite all* Baal's *Prieſts at* Kiſhon, 621 b. *Prays for and obtains Rain*, ibid. *Threatned by* Jezebel, ibid. *Comes to a Cave, and is aſſured that God had a Number of true Worſhippers*, ibid. *Ordered to declare* Hazael *King of* Syria, Jehu *King of* Iſrael, *and* Eliſha *his own Succeſſor*, ibid. *Caſts his Mantle upon* Eliſha, ibid. *Denounces Judgments againſt* Ahab *and* Jezebel, 622 a. *Brings Fire from Heaven on* Ahaziah's *Meſſengers*, 624 a. *Divides* Jordan, 626. *Grants* Eliſha's *Requeſt*, ibid. *Taken up to Heaven*, ibid.

Eliſha *ſees* Elijah *taken up to Heaven*, 626 a. *Takes his Mantle, and divides* Jordan, ibid. *Heals the Waters*, 626 b. *The Children mocking him are ſtroyed by two She-bears*, ibid. *Multiplies the Widow's Oil*, ibid. *Is entertained by the* Shunamite, *and promiſes her a Son*, ibid. *Miraculouſly cures the noxious Taſte of the Pottage*, 626, 627. *Cures* Naaman *of his Leproſy*, 627 a. *Refuſes* Naaman's *Preſent*, ibid. *Diſcloſes the King of* Syria's *Counſel*,

Counſel, and ſmites the Army with Blindneſs, 627 b. *Raiſes to Life the* Shunamite's *Son,* 628, 629. *Foretels* Hazael's *being King of* Syria, *and his great Cruelty,* 634 b. *His Sickneſs and Death,* 642, 643. *A dead Body touched* Eliſha's *Corps, and is reſtored to Life,* 643 a.
Eliſha, Javan's *Son, where he ſettled,* 224, 238 b.
Elon *judges* Iſrael *ten Years,* 523 a.
Emims, *who they were,* 353.
Enoch, *his ſingular Piety,* 131 a, 132 b. *The Original of his Name,* 131 b. *His Works found in* Arabia Felix, *and quoted by ſeveral Authors,* 131, 132 b. *The Opinion of ſome Authors about him,* 132 b. *His Tranſlation,* 134. *The World's Degeneracy after his Tranſlation,* 135. *A Type of Chriſt,* 169.
Enoſh, *his Birth and Character,* 130 a. *His Conduct at Death,* 137 a.
Ephah, *and* Epher, Midian's *Sons, where their Poſterity lived,* 333 b.
Ephraim *and* Manaſſeh *born,* 355 b. *Bleſſed by* Jacob, 359 a, 361 a. *The Increaſe of* Ephraim's *Family accounted for,* 303, &c.
Ephraimites *quarreling with* Jephthah *are diſcomfited,* 522 b.
Epochas, *from the Departure of the* Iſraelites *out of* Egypt, *to the Birth and Crucifixion of Chriſt,* 392, 393.
Eratoſthenes, *his Account of the* Egyptian *Kings,* 58, 60.
Erech, *a City in the Land of* Shinar, *fortified by* Nimrod, 255 b.
Eſau *marries* Judith *Daughter of* Beeri *the* Hittite, 342 b. *His Father and Mother greatly afflicted thereby,* ibid. *Why called a profane Man, and a Fornicator,* 342, 343. *Marries alſo* Mahalath, *Daughter of* Iſhmael, 344 b. *Settles at Mount* Seir, *and the Country was from him called* Idumæa, 349. *Meets* Jacob, 350.
Eſarhaddon, *King of* Aſſyria, *carries the Remainder of* Iſrael *into Captivity,* 665 b.
Eſther *made Queen of* Perſia, 721 b. *The Time when the Book of* Eſther *was written,* ibid.
Ethiopia, *what meant by the Country of that Name which* Semiramis *conquered,* 274, 275.
Evangeliſts, *the Time when each of them wrote his Goſpel,* 738. *Remarks upon their Goſpels,* 738, 739.
Eve, *formed by God out of* Adam's *Rib,* 120. *Tempted and overcome by the Devil,* 122.
Euphrates, *its Situation.* 102.
Ezekiel, *called to be a Prophet during the* Jews *Captivity,* 681 a. *Denounces Judgments on the* Egyptians, 683. *A Chronological Diſlocation in his Prophecies conſidered,* 683 b. *Time and Subjects of his Prophecy,* 709, 710.
Ezra *obtains a favourable Decree from* Artaxerxes, *and goes up to* Jeruſalem, 722 a. *Rectifies the Abuſe of Marrying ſtrange Wives,* 722 b. *Takes care that the Law is read, and places the ſacred Books in a proper Order,* 723 a.

F.

FAmine *in the Land of* Iſrael, 558.
Fighting, *which is the moſt antient way,* 245 b. *What Method uſed at and about the Time of the Siege of* Troy, 518, 519.
Firſt-born *of* Egypt *ſlain,* 378 b.
Flies, *a Plague in* Egypt, 378 a.
Flood *of* Noah, *an Account of it,* 11, &c. *The Years and Duration of the Flood,* 31. *Proved to be Univerſal,* 39, &c. *The true Time of it ſtated,* 44, 176. *Objections againſt the Flood anſwered,* 148. *The alledg'd Impoſſibility of the great Quantity of Water anſwered,* 148, 152, &c. *Heathen Writers agree with* Moſes *in their Account of the Flood,* 150. *A Tradition of the Flood in the Hiſtories of moſt Nations,* 151, 152. *The other Objection, that there was not Room for the living Creatures, and their Food, anſwered,* 154, &c. *The Hiſtory of the Flood,* 211, &c. *How the World was planted after the Flood,* 772.
Fohi, *firſt King of* China, 67 b, 75 b.
Fountains of the great Deep broken up, *the Meaning of that Expreſſion,* 153 b.
Frogs, *a Plague in* Egypt, 378 a.

G.

GAD, *his Father* Jacob's *Prophecy of him,* 360 b.
Gad, *the Prophet, propoſes to* David *the Choice of three Plagues,* 559.
Gael, *diſcomfited by* Abimelech *at* Shechem, 514.
Gedaliah *appointed Governor of* Judea *by* Nebuchadnezzar, 684 b. *Killed by* Iſhmael, 685 b.
Germans, *from whom deſcended,* 194, 195 a.
Gerſhom, Moſes's *Son, born,* 376 a.
Gether, *where he ſettled,* 199 a.
Gezer, *this City firſt rebuilt by* Solomon, 606, 607.
Gibeah, *the* Levite's *Wife abuſed here to Death,* 506 a. *The City burnt by the* Iſraelites, 506.
Gibeon, *a great Victory obtained here by* Joſhua *by the Sun's ſtanding ſtill,* 489, &c.
Gibeonites *obtain by Craft a League with the* Iſraelites, 419. *Hang ſeven of* Saul's *Sons, deliver'd to them on Account of the Famine,* 558 a.
Gideon, *called by God to deliver the* Iſraelites, 511 a. *Intirely routs the* Midianites *by a Stratagem,* 511. *Reſcues* Iſrael, *and governs them with great Honour for forty Years,* 512. *Makes an Ephod, as a Monument of his Victory,* ibid.
Girgaſhites, *where they lived,* 221 b.
Gnoſſos, *in* Crete, *when built,* 277 a.
GOD, *his Exiſtence evident,* 1. *Creates the World in ſix Days,* 118, &c. *Places our firſt Parents in the Garden,* 121. *Commands* Noah *to build the Ark,* 140. *Appears to* Noah *and his Sons,* 214 a. *Forbids Murder,* ibid. *Promiſes, that there ſhould be no more an univerſal Flood,* 214 b. *Appears to* Moſes *in a fiery Buſh, and commands him to* Egypt, 376 b. *Threatens to deſtroy the* Iſraelites *for their Idolatry,* 456. *Appears to* Solomon, 566 b, 606 a.
Gold, *a prodigious Quantity in Oblations for Building the Temple,* 564.
Golden-*Calf, worſhipped by the* Iſraelites, 456, 457.
Gomer, *what Part of the World aſſign'd to him and his Sons,* 194 b, 222, 223, 237. *The* Germans *and other Nations deſcended from him,* 192, 193.
Gopher-Wood, *the Nature of this Wood with which* Noah's *Ark was built,* 111, 112.
Goſhen, *a Country in* Canaan *of that Name,* 236 b. *Afterwards a Country of that Name in* Egypt, ibid.
Goſormais *ſucceeds* Stoechus *King of* Upper-Egypt, 326 a.
Greaves, *his Account of a Cubit,* 158, 159, 171.
Grecian *Account of the Tower of* Babylon, 53 a.

Greeks, *divide their Hiſtory into three Parts*, 515 a. *Endure great Hardſhips at their Return from* Troy, 517, 518.

H.

HAbakkuk, *The Time and Subject of his Prophecy*, 674.
Hadad *ſucceeds* Huſham *King of the* Horites, 343, *Smites* Midian *in the Field of* Moab, 343 b.
Hadad *the* Edomite *flees to* Midian, *and afterwards goes to* Egypt, 550 b. *Is married to* Pharaoh's *Siſter*, ibid. *Recovers his Country, and refuſes to pay Tribute to* Solomon, 608 b.
Hadadezer, *and the* Syrians, *routed by* David, 549. *Is diſcomfited by* Joab, *and promiſes to aſſiſt the* Ammonites *no more*, 551, 552.
Hadar, Iſhmael's *Son, where his Poſterity lived*, 336 a.
Hadoram, *where he ſettled*, 198 a.
Hagar, *given by* Sarah *to* Abraham, 321 a.
Haggai, *the Time and Subject of his Prophecy*, 719 a. *Stirs up the Jews to build the Temple*, ibid.
Hail *and Thunder a Plague in* Egypt, 378 a.
Ham *was* Jupiter *in the Heathen World*, 74. *But called* Saturn *by the* Egyptians, 72, 262 a. *Drives* Noah *from his Habitation*, 75. *Where he and his Poſterity ſettled after the Flood*, 216, &c. 220. *Called by* Pagan *Writers* Baal, Bel *or* Belus, 218 b. 246 b, 261. *Builds two Cities*, 234 b. *Comes into* Greece, *and makes Settlements there*, 243, 244. *Sends his Son* Mizraim *to govern* Upper-Egypt, 245 a. *Goes to* Babylon, *and founds the* Aſſyrian *Monarchy*, 246 b. *Expels* Noah *from his own Country*, 247 b. *His Death*, 250 b, 252 a. *The Method he took to bring Idolatry into the World*, 258, 259. *Worſhipp'd under the Name of* Jupiter Hammon, 260 b. *The Prophecy of* Noah *about* Ham's *Poſterity fulfilled*, 290. *Made uſe of the antient Meaſures in* Egypt, 771.
Haman *forms a Plot to deſtroy the* Jews, 722 b. *Is diſappointed, and himſelf is hanged*, 723 a.
Hananiah *having broke the Yoke on* Jeremiah's *Neck, is ſtruck dead*, 680 a.
Hannah, *her Prayers at firſt miſtaken by* Eli, 520 b. *Has a Son promiſed to her, whom ſhe called* Samuel, ibid.
Hanock, Midian's *Son, where his Poſterity lived*, 333 b.
Hanun, Nahaſh's *Son, ignominiouſly treats* David's *Meſſengers*, 551.
Havilah, Joktan's *Son, ſettles in* Arabia Felix, 198 a, 200 a, 226 b.
Havilah, Cuſh's *Son, where he ſettled*, 200 a, 226 b.
Hazael *King of* Syria *ſucceeds* Ben-hadad, 634 b. *Invades* Iſrael, *and fights with the Kings of* Iſrael *and* Judah *at* Ramoth-Gilead, 635. *Takes from the* Iſraelites *the Land beyond* Jordan, 639 a. *Aſſiſted by the* Ammonites *againſt* Iſrael, 639 b. *Oppreſſes* Iſrael, *and carries ſome into Captivity*, 640 b. *Paſſes* Jordan, *deſtroys the Princes of the People, and beſieges* Jeruſalem, 641, 642. *His Death*, 642 b.
Hazarmaveth, Joktan's *Son, where he ſettled*, 198 a.
Hazor *taken and burnt*, 498 a.
Heavens *and Earth, no Alteration of them ſince the Creation*, 11. *The Power and Wiſdom of God wonderfully ſeen in the Heavens*, 171.
Hebrew *Text, authentick*, 44, 49, 52. *Its Authority vindicated in the* Prolegomena *to the* Polyglot Bible, 50. Hebrew *Chronology eſtabliſhed*, 52, &c.
Hector *breaks thro' the Fortifications of the* Greeks, 516 b. *Takes the* Armour *of* Achilles, 517 a. *Killed by* Achilles, *and his Body drag'd about the Field is ranſom'd by King* Priamus, 517 a.
Helleſpont, *the Original of that Name*, 238 b.
Heman, *his great Affliction for the Revolt and Idolatry of the ten Tribes*, 646.
Hercules *ſucceeds* Janias *King of* Lower-Egypt, 326 a. *Carries on a vigorous War againſt* Upper-Egypt, ibid. *Retreats to* Canaan, *which ends the War*, 326, 339. *Called* Melcartus *by the* Phenicians, ibid. *Made God of the Heavens, and worſhipped in the Night*, 326. *Famous for finding out the Purple Dye*, 326 b. *Uſes in his Kingdom Solar Years*, 327 a. *Goes into* Greece, *and conſults the Oracle of* Jupiter Dodonæus, 339 a. *Overcomes* Antæus, *and erects Pillars as Trophies*, 230 a. *Had ſeveral Engagements with* Antæus *King of* Tangier, 339 b.
Hermion, *third King of* Germany, *the Years he reign'd*, 341 a.
Herod *orders the Children about* Bethlehem *to be put to Death*, 738 a. *The Time of his Death*, 739 b. *Diverted from deſtroying his Son* Antipater *by a Fit of Sickneſs*, 739 b. *Seized with noiſome Diſtempers*, ibid. *The Golden Eagle he ſet up in the Portal of the Temple is pulled down*, 740 a. *Orders the two Leaders to be burnt, and the Heads of others to be cut off, which Cruelty is followed by an Eclipſe of the Moon*, 740. *Orders his Son* Antipater *to be killed*, ibid. *Declares his Son* Archelaus *his Succeſſor*, 740, 741. *His Death*, ibid.
Herodotus, *his Account of the wonderful Walls of* Babylon, 255 a. *Reaſons why his Account of the* Aſſyrian *Monarchy is not to be followed*, 773, 774.
Hezekiah *King of* Judah *reforms the Kingdom*, 667. *Reſtores Religion, and cleanſes the Temple*, ibid. *Makes Peace with* Sennacherib, 669 a.
Hieroglyphicks, *in uſe among the* Egyptians, 73 b.
High-Prieſt, *his Veſtments*, 453. *Meets* Alexander *the Great in his Robes*, 453, 454.
Hiram *King of* Tyre *ſends a Preſent of Cedar-Trees to* David, 544 b, 547 b. *Sends a Meſſenger to* Solomon *to condole* David's *Death, and to congratulate his Succeſſion*, 567 a.
Hittites, *where they dwelt*, 222 a.
Hoamti, *Emperor of* China, *when he began his Reign*, 329 b. *Lunar Years uſed in his Reign*, ibid. *A Month added in his Time to make them equal to the Solar*, ibid.
Hophni *and* Phinehas *reproved too gently by their Father* Eli, 525 a. *Slain by the* Philiſtines, 526 a.
Horeb, *God appears here to* Moſes, 376 b.
Hoſea, *the Time he began to propheſy*, 645, 646. *The Subjects of his four firſt Chapters*, 646. *The Time when he wrote his eight laſt Chapters, and the Subjects of them*, 668.
Hoſhea *King of* Iſrael *ſubdued by the King of* Aſſyria, 666 b. *Enters into a Confederacy with* So *King of* Egypt, 668 b. *Withdraws his Subjection from* Shalmaneſer, ibid.
Hull, *where his Poſterity ſettled*, 199 a.
Huſhai, *his Counſel to* Abſalom *prefer'd to* Ahitophel's, 556 a.
Huſham *ſucceeds* Joab *King of the* Horites, 337 a. *His Death*, 343 a.

I.

Index of the Principal Matters.

I.

JAbal, *the Inventor of making Tents*, 138.
Jabeſh-Gilead *beſieged by* Nahaſh, 529. *Reduced to the laſt Extremity, but relieved by* Saul, ibid.
Jabin *oppreſſes the* Iſraelites, 510 a. *His Army worſted*, 510 b.
Jacob *and* Eſau *born*, 337 a. Jacob *ſerves* Laban *for his Daughters*, 294. *Married to* Laban's *Daughter, after he had ſerved ſeven Days as an Earneſt of his ſerving ſeven Years*, 294, 295, 346 b. *Gets the Birth-right from* Eſau, 341 a. *Going to* Padan-aram, *ſees a Viſion, and is bleſſed by God*, 344, 345. *Makes a Vow*, 346. *Makes an Agreement with* Laban, *whereby he gets moſt of his Cattle*, 348 a. *Leaves* Laban, *but is overtaken by him, and they make a Covenant*, 348 b. *Wreſtles with an Angel*, 350 a. *His Name called* Iſrael, *and the Place* Penuel, ibid. *Comes to* Shalem, *and erects an Altar there*, 350 b. *Conſents to give* Dinah *in Marriage to* Shechem, *on the Condition of Circumciſion*, 351 b. *Purges his Houſe of Idols*, ibid. *Goes by the Command of God to* Bethel, *and builds an Altar there*, 351, 352 a. *The Promiſe of* Canaan *made to him*, ibid. *Comes to his Father at* Hebron, 352 b. *Forces the* Amorites *to quit the Ground he bought of* Hamor, 352 b. *His Sons, all but* Benjamin, *ſent into* Egypt *to buy Corn, and what Adventures happen thereupon*, 355, 356. *Goes into* Egypt *with his whole Family*, 356, 357. *An Objection about their Number anſwered*, 357, 358. *Bleſſes his own Sons with* Ephraim *and* Manaſſeh, 359. *His Death*, 361.
Jaddua *meets* Alexander *the Great in his High-Prieſt's Robes*, 453 b. *Conducts him to the Temple, and ſhews him the Prophecies of* Daniel *relating to the Deſtruction of the* Perſian *Empire*, 454 a.
Jair *judges* Iſrael, 519 a. *His thirty Sons govern thirty Cities*, ibid. *In the End of his Government* Iſrael *is very much given to Idolatry*, 519.
Janias *fifth King of* Lower-Egypt, *his long Reign*, 277 b.
Jannes *and* Jambres *Magicians in* Egypt, 437 a.
Janus, *his Temple ſhut at the Birth of Chriſt*, 735.
Japhet, Shem *and* Ham, *their Ages*, 22. *Where* Japhet's *Sons ſettled*, 196, 197, 216, &c. *Extends his Poſterity to* Natolia, 235 a. *Have Wars ſometimes with the Poſterity of* Ham, 235 a. *The Prophecy of* Noah *about* Japhet *fulfilled*, 291, 292.
Japoneſe *maintain a Correſpondence with the* Chineſe, *yet they do not underſtand each other's Language*, 74 a.
Jared, *his Birth and Character*, 131 a.
Javan, *where he and his Sons ſettled*, 196 b, 224 b, 238.
Ibzan *judges* Iſrael *after* Jephthah, 523 a.
Idolatry *prevailed early in the World*, 646. *Became very common in Families*, 100 a. *Begun and promoted by* Ham *after the Flood*, 258, 259. *Makes great Progreſs in the World*, 259, &c. *Firſt ſprang out of* Babylon *and* Egypt, 271 b. *Some guilty of Idolatry by worſhipping Cocks, Lions, Eagles*, &c. ibid. *Others by worſhipping Garlick, Leeks and Onions*, ibid.
Idumæa, *a Country in* Arabia Deſerta, 349 a. *The Original of this Name*, 326, 327, 349.
Jebuſites, *where they lived*, 222 a.
Jechoniah *ſucceeds his Father* Jehoiakim *King of* Judah, 677. *Soon dethroned, and carried Captive*, 677, 678.
Jehoahaz *King of* Iſrael *ſucceeds his Father* Jehu, 640 b. *The deplorable State of* Iſrael *under his wicked Reign*, ibid.
Jehoiada *ſucceeds* Amaziah *as High-Prieſt*, 630 b. *Dethrones* Athaliah, *and anoints* Joaſh, 640 a. *His Death and Burial*, 640, 641.
Jehoiakim *ſerves the King of* Babylon, *and afterwards rebels againſt him*, 677 b. *Killed and buried like an Aſs*, ibid.
Jehonadab *bleſſes* Jehu, *and goes with him to* Samaria, 637 a. *Revives the antient Cuſtoms of the* Rechabites, 637.
Jehoram *King of* Judah *ſucceeds his Father* Jehoſhaphat, 624 b. *The Time when he received the Letter from* Elijah, *and when he killed his Brethren*, 624, 625, 626. *A wicked King, and many Troubles in his Reign*, 632 b. *Smote with a Diſeaſe in his Bowels*, 634 b. *His infamous Death and Burial*, 635.
Jehoram *King of* Iſrael *ſucceeds his Father* Ahab, 624 a. *Vows* Eliſha's *Death*, 628 a. *Goes with* Jehoſhaphat *againſt the* Moabites, 629. *In great Want of Water, but miraculouſly ſupplied*, 629 b. *Shot thro' the Heart with an Arrow by* Jehu, 635 b. *Caſt into* Naboth's *Field, according to the Word of the Lord*, 636.
Jehoſhaphat *King of* Judah *ſucceeds his Father* Aſa, 619 a. *His good Character*, ibid. *Diſciplines and numbers his Men*, ibid. *Receives great Preſents from the* Arabians, ibid. *Marries his Son* Jehoram *to* Athaliah, Ahab's *Daughter*, 619 b. *Viſits* Ahab, *and engages to aſſiſt him at* Ramoth-Gilead, 623. *Miſtaken for* Ahab, *and with difficulty ſaved*, 623 b. *Makes Peace with the* Syrians, ibid. *Viſits his Kingdom, and places Judges in every City*, 630 b. *Proclaims a Faſt, and goes againſt the* Moabites, Ammonites *and* Edomites, 631. *His Enemies having deſtroy'd one another, he ſeizes on the Plunder*, ibid. *Enters into a League with* Ahaziah, *and builds Ships to go to* Tarſhiſh, 631 b. *His Reign and Death*, 632 b.
Jehovah, *the great and incommunicable Name of God*, 376 b. *Greatly reverenced by the Jews*, 377.
Jehu *anointed King of* Iſrael *by* Eliſha, 635 b. *Declared King by the People*, ibid. *Directed to put all things in Execution concerning* Ahab's *Houſe*, ibid. *Goes to* Jezreel, ibid. *Shoots* Jehoram *thro' the Heart with an Arrow*, ibid. *Slays* Ahaziah *King of* Judah, 636 a, 637 a. *Cauſed* Jezebel, *and all the Poſterity of* Ahab, *to be killed*, 636. *Slays the Remainder of them with his own Hand*, 636 b. *Bleſt by* Jehonadab, ibid. *Deſtroys the Prieſts of* Baal, *but continues* Jeroboam's *Golden Calves*, 638 b. *His Death*, 640 b.
Jehu *the Son of* Hanani *propheſies againſt* Baaſha, 615 b.
Jephthah, *his Covenant with the* Gileadites, 521 b. *Sends to the* Ammonites *to know the Ground of their Invaſion*, ibid. *His Vow*, 522 a. *His Daughter meets him*, ibid. *Some think, that he did not ſacrifice her*, 522. *Diſcomfits the* Ephraimites, 522 b. *His Age and Death*, ibid.
Jerah, Joktan's *Son, ſettled near the* Red-Sea, 198 a.
Jeremiah, *the Time he began his Prophecy*, 673, &c. *Foretels the ſeventy Years Captivity*, 675 a. *His Viſion of good and bad Figs*, 679. *Commanded to put Yokes and Bands about his Neck*, ibid. *Propheſies of the* Jews *Return out of* Babylon, 680 b. *Impriſon'd by* Zedekiah's *Order*, 682. *Set at Liberty, but afterwards put in a Dungeon*, 684 a. *Compoſes his Book of Lamentations on the Deſolation of* Jeruſalem, 684, 685. *Enlarged by* Nebuzaradan.

buzaradan, 685 a. *Carried into* Egypt *by* Johanan, 686 a.

Jericho, *its Walls fall down*, 486, 487. *The Builder thereof curſed*, 487 a. *Rebuilt by* Hiel, 620 a. *The Denunciation of* Joſhua *about the rebuilding of this City verified*, ibid.

Jeroboam, *his Hiſtory before the Revolt of the Ten Tribes*, 609. *Entertain'd by* Shiſhak *King of* Egypt, 609. *Made King of* Iſrael, 610. *Enlarges and beautifies* Shechem *his Royal Seat*, 610 b. *His Idolatry in Setting up his Calves of Gold in* Dan *and* Bethel, 611 a. *Turns the* Levites *out of their Offices, for Refuſing to offer Sacrifice to his Calves*, ibid. *Keeps the Feaſt of Tabernacles in the eighth Month*, 611 b. *Attempts perſonally to offer Sacrifice*, ibid. *His Hand withers at his Ordering the Prophet to be ſeized*, ibid. *And reſtored at the Prophet's Prayer*, ibid. *Defeated by* Abijah, 614. *Struck with a languiſhing Diſeaſe*, 615 a. *His Death*, 615 b. *His Calves carried away by the King of* Aſſyria, 639 a.

Jeroboam *the ſecond ſucceeds his Father* Joaſh *King of* Iſrael, 644 a. *Recovers* Hamath *and* Damaſcus *from the* Syrians, 650. *His Death and Burial*, ibid. *A great Interregnum after his Death*, 650 b.

Jeruſalem, *taken by* Judah *and* Simeon, 504. *When the Temple here began to be built by* Solomon, 567. *Founded on Mount* Moriah, 567 b. *Its Dimenſions, and the great Number of Workmen employed for above ſeven Years*, ibid. *A Deſcription of the Altar, and other Parts of this prodigious Temple*, 568, &c. *Twelve thouſand* Levites *attended on the Service of the Temple*, 573 b. *Twelve thouſand Chambers in it for the* Levites, 574 b. *The Manner of Singing in the Temple*, 574, &c. *The Temple finiſhed*, 579 b. *Its Dedication at the Feaſt of Tabernacles*, 579, 580. *The two Pillars, the Sea, and the Lavers of the Temple deſcribed*, 603. Jeruſalem *taken and plunder'd by* Shiſhak, 612, 613. *A great Breach made upon its Wall*, 644. *Beſieged by* Nebuchadnezzar *in* Jehoiakim's *Reign*, 677. *Beſieged and taken, and the Temple burnt in* Zedekiah's *Reign*, 682, 683, 684. *The Time from the Deſtruction of* Jeruſalem *to the Birth of Chriſt*, 708. *The ſecond Temple founded*, 718 a. *How carried on, and at laſt finiſhed*, 718, 719, 720.

Jethro, *Prieſt of* Midian, *his Deſcent*, 376 a. *Entertains* Moſes, *and gives him his Daughter to Wife*, ibid. *Comes to ſee* Moſes, 462. *His Deſcent, and the Original of his Name*, 462, 463. *Adviſes* Moſes *to appoint Judges under him*, 463.

Jetur *and* Napheſh, *Sons of* Iſhmael, *where they ſettled*, 336.

Jews *carried into Captivity*, 677, 678, 684. *Their Return after ſeventy Years foretold*, 680 b. *Break the Covenant of Reformation*, 683 a. *Some of them go into* Egypt, *and fall into groſs Idolatry*, 686, 709. *In complete Captivity*, 710. *Return from their Captivity, and begin to build the Temple*, 718 a. *The elder People weep at Laying the Foundation of the Temple*, ibid. *Conſult with* Zechariah *about the Obſervation of* Faſts, 720 a. *Finiſh the ſecond Temple*, ibid. *The Manner of the* Jews *Reading the Law and the Prophets*, 160, &c. 165 b. *What Reſemblance between their Reading, and that of the Church of* England, 162. *Whether any* Jews *went from* Tartary *to* America, 204. *The Method the* Jews *at preſent uſe in Singing*, 575.

Jezebel *threatens* Elijah *on Account of the Death of* Baal's *Prieſts*, 621 b. *Cauſes* Naboth *to be ſtoned*, 623 a. *Eaten by Dogs*, 636 a.

Ilia, *a Prieſteſs of* Veſta, *the Mother of* Romulus *and* Remus, 660 a. *Ordered by* Amulius *to be buried alive, and the Children to be drowned in the River*, ibid.

Inachus *founds the Kingdom of the* Argives, 331 a.

Infant-Baptiſm *proved from Circumciſion, under the Old Teſtament*, 322. *Other Arguments for it*, ibid.

Joab *engages with* Abner, 543. *Kills* Abner, 543 b. *Attacks the* Edomites *and* Philiſtines, 550 a. *Deſtroys the Males of the* Edomites, 551. *Routs the* Ammonites, ibid. *Beſieges* Rabbah, *which is taken by* David, 552. *Perſuades the Woman of* Tekoah *to make a Speech to* David *to incline him to ſend for* Abſalom, 553 b. *Routs* Abſalom's *Army, and kills him*, 556. *Flees to the Altar, but is ſlain by* Solomon's *Order*, 566 b.

Joaſh *King of* Judah *ſaved from the Cruelty of* Athaliah, 638 a. *Anointed King by* Jehoiada, 640 a. *Makes a Covenant with the People to reſtore the true Worſhip of God*, ibid. *Falls into Idolatry, after* Jehoiadah's *Death*, 640 a. *Many Judgments inflicted upon him*, 642 a. *Afflicted by many Diſtempers, and murder'd by his Servants*, ibid.

Joaſh *King of* Iſrael *ſucceeds his Father* Jehoahaz, 640 b. *Called a Saviour raiſed up for* Iſrael, ibid. *Viſits* Eliſha *before his Death, and the Prophet foretels him three Victories*, 642, 643. *Provoked by* Amaziah, *takes him Priſoner, taxes* Jeruſalem, *and carries off Hoſtages*, 644 a. *His Death and Character*, ibid.

Job, *the Time when he was under his Troubles*, 295, 296. *The Time of their Duration*, 296 b, 368. *His Book ſeems to be penn'd by* Elihu, *and to be originally written in* Arabick, 297 a, 367, 368. *The Country where he lived probably* Arabia, 365, 366. *The Time of his Afflictions above a hundred Years before* Iſrael's *Deliverance out of* Egypt, 366, 367. *His Patience under his Afflictions*, ibid. *His Afflictions removed, and God doubled to him what he had before*, 369.

Jobab, Joktan's *Son, where he ſettled*, 198 a.

Jobab *ſucceeds* Bela *firſt King of the* Horites, 327 a.

Jockſhan, Abraham's *Son by* Keturah, 332 a. *The Original of his Name*, ibid. *Removes into* Arabia Felix, ibid.

Joel, *the Time when he began to propheſy*, 646. *The Subjects of his Prophecy*, 646, 647. *The Palmerworm, and other Judgments, denounced by him againſt* Iſrael *and* Judah, 648, 649.

Johanan *recovers the Captives from* Iſhmael, 685 b. *Goes with the Remainder of the* Jews *into* Egypt, ibid.

John *the Baptiſt, his Birth*, 737 b.

Joktan, *where he firſt ſettled*, 197, 198, 219 b. *Paſſes the* Perſian *Gulf, and founds a Kingdom in* Arabia Felix, 253.

Jonah, *the Time and Subject of his Prophecy*, 650, 651. *Caſt into the Sea, and preſerved in the Whale's Belly*, 651 b.

Jonadab, *the Son of* Rechab, *renews the Cuſtom of the* Kenites *dwelling in Tents*, 99 b. *Forbids them to drink Wine*, ibid.

Jonathan, *Son of* Saul, *wonderfully ſmites the Gariſon of the* Philiſtines, 530. *Loves* David, 536 a. *Diſcovers to* David *his Father's Reſolution to kill him*, 536 b. *His Death*, 542 a.

Jonathan, *Son of* Shammah, *kills the Giant with the ſix Fingers and ſix Toes*, 550 b.

Index of the Principal Matters.

Jordan, *divided at* Joſhua's *Paſſing over with the* Iſraelites, 485.

Joſeph *born*, 347 b. *Sold by his Brethren to the* Iſhmaelites, 353 b. *Sold by them to* Potiphar, ibid. *Reſiſts his Miſtreſs's Temptation*, 354 a. *Put in Priſon*, ibid. *Interprets the* Butler's *and* Baker's *Dreams*, ibid. *Expounds* Pharaoh's *Dreams*, 354 b. *Made Governor of* Egypt, *and marries the Prieſt of* On's *Daughter*, 355. *Provides againſt a Famine*, ibid. *Pretends to take his Brethren for Spies, and they are put in Priſon*, 355, 356. *Sends them for their younger Brother*, ibid. *Makes himſelf known to them*, ibid. *Sends for his Father* Jacob, ibid. *His Method in Serving the* Egyptians *with Corn*, 358. *Foretels their being brought out of* Egypt, 362 b. *His Death*, 362.

Joſephus, *his Notion of the Serpent that deceived* Eve, 123 b, 124. *His Account of* Noah, *and his Building the Ark*, 141 b.

Joſhua, *the Original of the Name*, 465 a. *Appointed to be* Moſes's *Succeſſor*, 470 b, 471 b. *Sends Spies to* Jericho, 484. *Keeps the Paſſover*, 486 a. *Takes* Ai, 487. *Enters into a League with the* Gibeonites *by a Miſtake*, 488. *Relieves the* Gibeonites, *and routs the Enemy*, 488 b. *Routs the Northern* Canaanites, 497, 498. *Calls an Aſſembly at* Shiloh, *and minds them of the great things, which God had done for them*, 498. *Diſmiſſes the two Tribes and a half, that came from beyond* Jordan, 499 b. *A Romantick Story of the Eaſtern Writers about him*, 500, 501. *Exhorts the People before his Death to ſerve God, and renews a Covenant between them and God*, 502.

Joſhua, *the Book of that Name contains the Hiſtory of forty Years*, 589 a. A *Diſlocation conſidered*, 589. *The true Chronological Reading of this Book*, 589, 590.

Joſiah, *his good Reign*, 678 a. *Slain at* Hadadrimmon, *and the Mourning ſo great, that it became a Proverb*, ibid.

Jotham *begins to reign in* Judah *during his Father* Uzziah's *Leproſy*, 658. *A good King*, 658, 659. *Repairs the Temple*, 659, 661 b. *Subdues the* Ammonites, *who invaded* Judah, 662. *The Kings of* Syria *and* Iſrael *enter into a Confederacy againſt him*, 662 b.

Iſaac *promis'd*, 323. *His Birth*, 294, 324 a. *His Age when he was to be offered as a Sacrifice*, 327 b. *His Reſignation*, ibid. *His Father prevented from Sacrificing him by a Voice from Heaven*, 328. *A Type of Chriſt in ſeveral Reſpects*, ibid. *Marries* Rebekah, 331 a. *Goes from* Canaan *to* Gerar *becauſe of a Famine*, 341 b. *Removes to* Beerſheba, *where God appears to him*, 342. *Bleſſes* Jacob, 344. *His Age and Death*, 354 b.

Iſaiah, *the Time of his Prophecy*, 651, 652. *Said to be ſawn aſunder*, 652 b. *Prophecies in ſeveral Chapters of Comfort by the Coming of Chriſt*, 665, 666. *Denounces Judgments againſt* Babylon *and* Moab, 668. *The Time and Subjects of his Prophecy*, 665, &c.

Iſhbak, Abraham's *Son by* Keturah, *where he ſettled*, 334 a.

Iſhboſheth *made King of* Iſrael *by* Abner, 543 b. *His Head cut off by two of his Captains, and brought to* David, *who cauſeth them to be ſlain, and* Iſhboſheth's *Head to be buried*, 544 a.

Iſhmael, *when born*, 321. *The Prophecy about him*, ibid. *Circumcis'd when eighteen Years of Age*, 322. *Reputed the Father of the* Arabians *and the* Saracens, ibid. *He and his Mother* Hagar *are put out of* Abraham's *Family*, 294, 325. *Where his Poſterity dwelt*, 331 b, 334 b. *Where he died*, 332 a. *The Original of his Name*, 335 b.

Iſhmael *treacherouſly killeth* Gedaliah *and others*, 685 b. *Goes over to the* Ammonites, ibid.

Iſhmaelites, *or* Hagarens, *uſed to dwell in Tents*, 99 a. *Had their Habitation with the* Midianites, ibid.

Iſraelites, *how their Months and Years were computed at the Time of their Deliverance out of* Egypt, 297, 298. *How many when they came out of* Egypt, 303 a. *An Objection about their Number anſwered*, 303, &c. *The Time when their Bondage in* Egypt *began*, 363, 364. *Greatly oppreſs'd there*, 370, 371. *Driven out of* Egypt, 378 b. *Encamp near the* Red Sea, 379 a. *Paſs ſafely over it*, 379 b. *An Objection againſt their miraculous Paſſage anſwered*, 379, 380, 381. *A Journal from their Departure out of* Egypt *to their Entrance into* Canaan, 420, &c. *How long they continu'd at* Sinai *and* Kadeſhbarnea, 430. *Diſcomfited at* Hormah, 446. *March to* Shur, *and then to* Marah, 447. *March to* Elim, 448. *Encamp at the* Red-Sea, 449 a. *Come to the Wilderneſs of* Sin, ibid. *March to* Aluſh, *and thence to* Rephidim, 450. *Prevail againſt the* Amalekites *by the Holding up of* Moſes's *Hands*, 451 a. *Encamp at* Mount Sinai, 451. *The ten Commandments delivered to them from that Mount*, 451 b. *Cauſe* Aaron *to make a Golden Calf*, 456, 457. *The chief Idolaters ſlain*, 457 a. *Their Number in the Wilderneſs*, 461. *A Plague ſent among them at* Kibroth-hattaavah, 463, 464. *March to* Hazeroth, 464 b. *Their Station at* Kadeſh-barnea *and other Places*, 467. *A Plague among them for their Whoredom and Idolatry*, 470 a. *Paſs over* Jordan, *and ſet up twelve Stones as a Memorial of their miraculous Paſſage*, 485. *Are circumciſed, and obſerve the Paſſover*, 486. *Return to* Gilgal *after a ſignal Victory*, 493. *Divide* Canaan *by Lot*, 499. *Degenerate after* Joſhua's *Time*, 504 b. *Deſtroy the* Benjamites, 506. *Serve* Cuſhan *King of* Meſopotamia *eight Years*, 507 b. *Greatly oppreſs'd by the* Midianites, 511 a. *Humble themſelves before the Lord*, 521 a. *Overcome by the* Philiſtines, 526 a. *Solemnly repent at* Mizpeh, 528 b. *Diſcomfit the* Philiſtines, ibid. *Diſſatisfied with the ill Government of* Samuel's *Sons, ask a King*, 528 b. *Their Revolt and Idolatry under* Jeroboam, 610, 611. *Three Kings in* Iſrael *at the ſame Time*, 624 a. *The great Deſtruction of the Royal Family for Idolatry*, 638 a. *The Country ravaged by* Hazael, 640 b. *The ten Tribes carried into Captivity*, 665.

Iſſachar, *his Father's Prophecy of him*, 360 a.

Italy, *by whom peopled*, 273. *Whence it had its Name*, 274 a. *Why called* Latium, ibid.

Jubal, *the Inventor and Improver of Muſick*, 138.

Jubilee, *the Ends of this Feaſt*, 400. *The Year of* Jubilee *the third Year after the* Iſraelites *enter'd* Canaan, 418, &c. *It came once in fifty Years*, 420.

Judah *born*, 357 a. *Marries a* Canaanite, 350 b. *Has three Sons*, Er, Onan *and* Shelah, 351 a. *His Father's Prophecy of him*, 359, 360. *Tribes of* Judah *and* Simeon *rout the* Canaanites, 504. *Conquer* Jeruſalem, *and the Country round it*, 504 b.

Judea, *invaded by the* Aſſyrian *Army*, 669 b. *In complete Captivity*, 684, 710 a.

Judges *of* Iſrael *contemporary with* Eli, 520 a.

Judges, *the Reaſon of placing in this Book the Idolatry of* Dan, *and Slaughter of the* Benjamites, *in the latter Part of it*, 590, &c.

Jupiter, *a Deſcription of his Statue made by* Phidias, 653.

Jupiter, *how many Times this Planet is bigger than the Earth*, 171.

K.

KAdmonites, *where ſituated*, 320 b.
Kedar, Iſhmael's *Son, where his Poſterity ſettled*, 335. *They led a Paſtoral Life, and dwelt in Tents*, 335 b.
Kedemah, *where his Poſterity ſettled*, 336 b.
Keilah *beſieged by the* Philiſtines, 538 b. *Reſcued by* David, ibid.
Kemuel, *his Son inhabited a Part of* Syria, 330 a.
Kenites *uſed to dwell in Tents*, 99 b. *That Cuſtom diſuſed, but renewed by* Jonadab, ibid. *Forbid to drink any Wine*, ibid.
Kenizzites, *where ſituated*, 320 b.
Kittim, *or* Chittim, *where he ſettled*, 197 a, 224 b. *What meant by that Name in Scripture*, ibid. *The Original of that Name*, ibid.
Kohath, Moſes's *Grandfather born*, 354 a.
Korah, *his Rebellion and Puniſhment*, 466 b.

L.

LAmech, *the Signification of that Name*, 133 a. *The Account of his Killing* Cain, 133. *Firſt brought in Polygamy*, ibid. *What ſome Writers aſſign as his Inducement thereto*, 137, 138. *Said to be ſorry for his Sin of Polygamy*, 138 b.
Lamech, Methuſelah's *Son, ſome Account of him*, 131 a, 136 b. *His Death and Injunctions to his Son* Noah, 142.
Lavinia, *afraid of* Aſcanius, *flees to the Woods*, 660 a. *Delivered of a Son* Silvius, ibid. *Honourably uſed by* Aſcanius, ibid.
Leah, *put upon* Jacob *for* Rachel, 346 b. *Bore many Sons to* Jacob, 347.
Lehabim, *where his Poſterity lived*, 228.
Lepers *bring the News of the Flight of the* Syrians *from the Siege of* Samaria, 628 b.
Letters *brought into* Greece, 494, 495. *The Letters of the* Samaritan, Hebrew, Greek *and* Coptick *Alphabets*, 496. *The Names of the Letters of an Oriental Derivation*, 497 a.
Levi, *his Father's Prophecy of him*, 359. *His Death*, 362, 363.
Levites, *their Number in the Wilderneſs*, 461. *Eight and forty Cities given them*, 461, 471.
Libya, *whence* Africa *had that Name*, 228 b.
Lice, *a Plague in* Egypt, 378 a.
Locuſts, *a Plague in* Egypt, 378.
Lot *and* Abraham *ſeparate*, 315. *Taken Priſoner, but reſcued by* Abraham, 317. *Intercedes for* Zoar, *and takes Shelter there at the Deſtruction of* Sodom *and* Gomorrah, 323 b. *His Wife turned into a Pillar of Salt*, 324 a. *Guilty of Inceſt with his two Daughters*, 324 b.
Lucian, *his Account of the Temple of* Hierapolis, *and of the Golden Dove there*, 259, 260.
Lud, *where he ſettled*, 198 b, 219.
Ludim, *where his Poſterity ſettled*, 201 b, 227 b.

M.

MAachathites, *from whom deſcended*, 330 b.
Madai, *where he ſettled*, 196 b, 224 a, 238 a.
Magog, *the firſt Founder of the* Scythians, 196 b, 223, 224.
Mahalaleel, *his Birth and Character*, 131. *His Injunctions at his Death to his Son* Jared, 137 b.
Mahomet, *his forged Stories about* Noah, 141. *His great Abſurdities*, 172. *His extravagant Fancy of a Cock*, 172 b. *Many Inventions of his own Brain in his* Alcoran, 388 a.
Malachi, *the Time and Subject of his Prophecy*, 725 b.
Man, *God's wonderful Creation of him*, 119, 120. *The many Opinions, which the Heathens had of Man's chief Good*, 174 a.
Manaſſeh, *the Time he reigned over* Judah, 673 b.
Manna *ſent to the* Iſraelites, 449 a. *A particular Command about gathering it*, 450 a. *A Pot of Manna placed within the Ark, and preſerved to the* Babyloniſh *Captivity*, ibid.
Manetho, *his Account of the Kings of* Lower-Egypt, 64, 65. *His large Account of the* Egyptian *Kings fabulous*, 66 a.
Mannus *the ſecond King of* Germany, *his long Reign*, 276 b. *The Promiſe given to* Abraham *in his Reign*, ibid.
Marah, *the* Iſraelites *murmur at the Waters there*, 447.
Mares *ſucceeds* Goſormies *King of* Upper-Egypt, 336 b.
Maſh, *or* Meſhech, *where he ſettled*, 199 b, 225 a.
Medan, Abraham's *Son by* Keturah, *where his Poſterity ſettled*, 333 a.
Melchizedeck, *who he was*, 318. *Meets* Abraham, *and bleſſes him, returning from his Victory over the* Aſſyrians, ibid. *Was a Type of Chriſt*, 318, 319.
Menahem *defeats* Shallum, *and ſeizes the Kingdom*, 655 a. *Takes* Tirzah *and* Tiphſah, *and puts Men, Women and Children to the Sword*, ibid. *Buys at a dear Rate a Peace from* Pul *Emperor of* Aſſyria, 656. *His Death*, ibid.
Menelaus *marries* Helena, 515. *She is debauched by* Paris *and carried off, and* Menelaus *complains to the* Grecian *Princes, who go to War againſt the* Trojans, 515 b.
Menes, *or* Miſraim, *when he began his Reign in* Egypt, 66 a.
Mephibоſheth *is entertain'd at* David's *Table*, 551 a.
Meſhech, *where he ſettled*, 197 a.
Methuſelah, *ſaid by ſome to be alive in the Time of the Flood*, 47 b. *His Birth, and the Signification of his Name*, 132 a. *His long Life*, 132, 133.
Micah, *his Gods taken away by the* Danites, 505 b.
Micah *the Prophet, the Time and Subjects of his Prophecy*, 662 a, 671, 672.
Micaiah *propheſies of* Ahab's *Death*, 623 b.
Midian, *where his Poſterity ſettled*, 333 a. *Their Trade into* Egypt, 333 b.
Midianites *and* Balaam *ſlain by the* Iſraelites, 470 b. *Routed entirely by* Gideon, 511 b.
Midwives *of* Egypt *do not regard* Pharaoh's *Command for deſtroying the Males of the* Iſraelites, 371 b.
Miriam, *her Sedition*, 464. *Smitten with a Leproſy*, 464 b.
Miſphragmuthoſis *ſucceeds* Mephres *King of* Lower-Egypt, 358 b.
Miſhneh, *or ſecond Law, contains all the Jewiſh Traditions*, 456. *Expounded in the* Babyloniſh *or* Jeruſalem Talmuds, 456 b.
Mizraim, *his Settlement in* Egypt, 201 a, 227. *Firſt King of* Upper-Egypt, 245 a. *Called* Oſiris *and by ſeveral other Names*, 266, &c. *Repreſented by the Ox* Apis *or* Menis, ibid. *One of his chief Titles was* Baal-peor, 266. *Worſhipped under the Repreſentations of an Ox and a Hawk*, 266, 268. *The Solemnities with which the* Egyptians *performed his Worſhip*, 266, &c.
Moab, *Father of the* Moabites, *born*, 324 b.

Index of the Principal Matters.

Moabites, *the Situation of their Country*, 324 b. *Routed by* Jehoſhaphat *and* Jehoram, 629, 630. *Their Capital City beſieged*, 630 a. *Their King offers the eldeſt Son of the King of* Edom *for a Burnt-Offering*, ibid. *The* Moabites, Ammonites *and* Edomites *deſtroy one another by Miſtake*, 631. *The* Moabites *invade* Iſrael, *and are overcome*, 643 a. *Deſtroy'd by* Shalmaneſer, *and brought under Subjection*, 668 b.

Moloch, *whence the Practice of offering Sons and Daughters to that Idol came*, 259 a. *The Original of his Name*, ibid. *His Temple without* Jeruſalem, *and the cruel Sacrifices paid him*, 259.

Months, *Lunar, in antient Times*, 24. *Afterwards thirty Days to a Month*, 25 a. *A thirteenth Lunar Month added to ſome Years*, 28 a.

Moon, *her firſt Appearance how obſerved*, 24. *The Aſtronomical Method of computing its firſt Appearance*, 30. *Called the Queen of Heaven by her Worſhippers*, 263 b.

Mordecai *diſcovers a Conſpiracy againſt the King of* Perſia's *Life*, 721 b. *Advanced to great Honour by the King of* Perſia, 723 a.

Moſes, *his five Books antiently divided into Sections*, 160. *His Hiſtory, and the Particulars mentioned in it are like a Divine Writer*, 288. *His particular Recording the Ages and Names of the Patriarchs neceſſary*, 288, 289. *His Account of the Tower of* Babel *more full than any other*, 289. *His Books of Divine Authority*, 475.

Moſes *born*, 352 a. *Kept cloſe for three Months*, 372 b. *Set adrift upon the River in a Basket*, ibid. *By a ſpecial Providence preſerved by* Pharaoh's *Daughter*, ibid. *His Wit pregnant when very young*, 373. *Skilled in all the* Egyptian *Learning*, ibid. *Why called* Moſes, ibid. *Remarkable for his Beauty*, 373 b. *Is preſented to* Pharaoh, ibid. *The Chronology of his Birth*, 374 a. *His War with the* Ethiopians, 374, 375. *A Conſpiracy againſt* Moſes, 375 b. *Eſcapes to* Midian, ibid. *Commanded by God to go and deliver the* Iſraelites, 376 b. *Appears before* Pharaoh, 377 a. *His Age at that Time*, 294 a. *His Rod turned into a Serpent*, 377 b. *Turns the River into Blood*, ibid. *Stretches out his Hand over the* Red-Sea, *and the Waters part*, 379 b. *His Writings divinely inſpired*, 388, &c. *Abode in the Mount forty Days and forty Nights*, 452 b, 457. *Breaks the Tables*, 457. *Commanded to renew the Tables*, ibid. *Not allowed to enter into* Canaan *for his raſh Smiting of the Rock*, 467 b. *Leaves* Joſhua *for his Succeſſor*, 471 b. *Goes to the Top of* Piſgah *to ſee* Canaan, ibid. *His Dying Speech*, 471. *Bleſſes the twelve Tribes*, ibid. *His Death, and the Lamentation for it*, 472. *His Sepulchre unknown*, ibid.

Murrain *of Cattle, a Plague in* Egypt, 378 a.

Muſa, *its Situation in the* Red-Sea, 198 a. *Noted for Myrrh, Frankincenſe and ſuch Commodities*, ibid.

Muſick *uſed among the* Jews *and* Greeks, 531, &c. *How* Saul *was cured by Muſick*, 534, 535.

N.

NAaman *the* Syrian *is cured of his Leproſy*, 627 a. *Offereth* Eliſha *a Preſent, and acknowledges the God of* Iſrael, ibid. *Refuſes to worſhip* Rimmon, *and is diſmiſſed from being General of the* Syrian *Army*, 627 b.

Nabal, *Hiſtory of him, particularly of his churliſh Behaviour to* David, 540.

Nabonaſſar, *his Year conſiſted of 365 Days*, 25. *When his Æra began*, 654, 664. *A ſure Guide of antient Chronology*, 664 b.

Naboth, *his Vineyard coveted by* Ahab, 622 a. *Stoned to Death by* Jezebel's *wicked Contrivance*, ibid.

Nadab *and* Abihu *ſtruck dead for Offering ſtrange Fire before the Lord*, 459.

Nadab *King of* Iſrael *overcome by* Baaſha, 615. *His Character and Death*, ibid.

Nahaſh *King of the* Ammonites *makes War againſt* Iſrael, 529. *Beſieges them of* Jabeſh-Gilead, *and offers a reproachful Condition of Peace*, ibid. *Diſcomfited by* Saul, ibid. *His Death*, 551.

Nahum, *the Time and Subject of his Prophecy*, 673.

Naphtali, *his Father* Jacob's *Prophecy of him*, 360 b.

Naphtuhim, *where his Poſterity ſettled*, 228 a.

Nathan *tells a Parable to* David, 553 a. *Foretels Afflictions to him and his Houſe*, ibid.

Nebajoth, Iſhmael's *Son, where his Poſterity ſettled*, 334 b. *They were called* Nabatæi, 335 a.

Nebuchadnezzar *vanquiſhes the King of* Egypt, 675. *Beſieges* Jeruſalem, *and carries the King and People Captive*, 677, 678. *Beſieges it again in* Zedekiah's *Time, and raiſes the Siege to give Battle to the King of* Egypt, 683 a. *Returns to the Siege of* Jeruſalem, *and reduces it*, 684. *Returns to* Babylon, *and makes a golden Image in* Dura, 709. *Conquers* Egypt, 710. *His Dream of the great Tree interpreted by* Daniel, *and fulfilled*, 710 b. *His Death*, ibid.

Nehemiah, *his Sadneſs perceived by* Artaxerxes, 712 b, 723 a. *Obtains Liberty to go to repair the Walls of* Jeruſalem, 713 a. *Regulates Abuſes, and ſettles the Genealogies of the* Jews, *and other Matters mentioned in his Book*, 723 b. *Returns* Babylon, 725. *Comes again into* Judea, ibid. *The Day of the Year when the Commiſſion was granted to him*, 723, 724. *Regulates ſeveral things, particularly the Obſervation of the Sabbath*, 725 b.

Nephich *ſaid by the* Samaritans *to be ſet over the two Tribes and half*, 499, 500.

Nile, *how high that River riſes*, 362. *Miraculouſly turned into Blood*, 377 b.

Nimrod, *one of the Builders of the Tower of* Babel, 190 b. *The Original of his Name*, 200. *Succeeds his Father* Cuſh, 254. *Called* Ninus *by Heathen Writers*, ibid. *Reputed the Founder of the* Aſſyrian *Empire*, 254, 773. *Was a mighty Hunter*, 254 b. *Seizes the City of* Babylon, 255 a. *Begins to build its prodigious Walls*, ibid. *Makes new Conqueſts*, 256 a. *Builds the City* Niniveh, *and its great Walls*, ibid. *Makes Conqueſts on the South-Weſt of* Babylon, 257 b. *Worſhip paid to him*, 265. *The ſame with* Bacchus, 265, 266. *Dies, and leaves behind him his Son* Ninias, *and his Wife* Semiramis, 274 a.

Ninias *ſucceeds* Semiramis *in the* Aſſyrian *Empire*, 277 b. *His effeminate Reign*, ibid.

Nineveh, *the Original of the Name*, 102. *Built by* Nimrod *or* Ninus, 256. *Its Situation*, ibid. *Its prodigious Walls in form of a Parallelogram*, 256 b. *Beſieged by* Arbaces, 663. *A Breach made in the Wall by the Overflowing of* Tigris, ibid. *Beſieged and deſtroyed*, 673.

Noah, *how his Memory was preſerved by the* Chaldeans, 53 a. *His Hiſtory, and that of his Sons*, 72, 73. *Was* Saturn *in the Heathen World*, 74. *Drove out by* Ham *and retires to* China, 75 a. *Was* Fohi *the firſt King of* China, 75 b, 249. *Commanded by God to build an Ark*, 140. *What Names Writers give to his Wife*, 140 b. *An Eaſtern*

Index of the Principal Matters.

Eaſtern Story concerning Noah, 142 b. *His Hiſtory while in the Ark*, 213 b. *Allowed to eat of living Creatures*, 214. *Guilty of Drunkenneſs*, 216 a. *Worſhipped by the Heathens under the Name of* Deucalion, 259 b. *His Wife worſhipped under the Name of* Cybele, 260 a. *His Death*, 248 a, 272 a. *What the* Arabick *Hiſtorian ſays of his Death*, 272. *Where he and his Poſterity ſettled after the Flood*, 772.

Numitor *deprived of his Kingdom by his Brother* Amulius, 660 b. *His Son* Ægeſthus *ſlain, and his Daughter* Ilia *made a Prieſteſs of* Apollo, ibid.

O.

OAK, *a Tree moſt ſacred by the Druids*, 314 a.

Oaths, *the Method of adminiſtring them in* Abraham's *Time*, 330, 331. *The Meaning of the Ceremony of* Putting the Hand under the Thigh, ibid. *May be lawfully taken before a Magiſtrate*, 390.

Obadiah, *when he lived and propheſied*, 649. *The Subject of his Prophecy*, 649, 650.

Obal, *where he ſettled*, 198 a.

Og *King of* Baſhan *routed by the* Iſraelites, 469 a.

Ogyges *plants a Colony in* Greece, 343 a.

Olympick *Games, an Account of them*, 652, 653, 654.

Olympus, *the Height of that Mountain*, 152 b.

Omri *conſpires againſt* Elah *and kills him*, 618. *Beſieges* Zimri *at* Tirzah, ibid. *His Party prevails againſt* Tibni, *and he is made King of* Iſrael, 618. *Buys a Hill, and builds* Samaria *on it*, 618 b. *His Wickedneſs and Idolatry*, ibid. *His Death*, ibid.

Ophir, *where he ſettled*, 198 a.

Ophir, *great Quantities of Gold brought from thence for the Temple*, 565.

Oracles, *two famous ones founded*, 252 a.

Oreb *and* Zeeb, *their Heads cut off, and ſent to* Gibeon, 511 b.

Othniel *routs* Cuſhan, *and delivers the* Iſraelites, 507 b. *His Death*, 508 a.

Ovid, *his Account of the Flood like the* Moſaical, 150.

P.

PAganiſm, *began at firſt with the Worſhip of the Sun*, 94 a.

Palm-trees, *their Excellency*, 103. *Grow in* Babylon *of their own Accord*, ibid.

Paradiſe, *its Situation*, 101, &c. 124. *Our firſt Parents created near it*, 124.

Paran, *the Place where* Iſhmael *firſt ſettled*, 334 b. 335 b.

Paris *debauches and carries off* Helena, 515.

Paſſover *inſtituted*, 378 b, 400 b. *A great Type of Chriſt*, 389, 741.

Pathruſim, *where he ſettled*, 228.

Pekah *kills* Pekahiah, *and ſeizes the Kingdom of* Iſrael 657 a. *Enters into a Confederacy with* Syria *againſt* Judah, 662 b, 665 a. *Slain by* Hoſhea, *and a Difficulty anſwered about the Time, when it was done*, 657, 658, 665 a.

Pekahiah *King of* Iſrael *ſucceeds* Menahem, 656 b. *A wicked King*, 657 a. *Slain by* Pekah, *who reigns in his ſtead*, ibid.

Pelagus, *the Original of that Word*, 240 a.

Peleg, *where he ſettled*, 197, 198. *Goes into* Meſopotamia, *and builds* Pholga, 773 a. *The Time when he died*, 258 a.

Peluſium, *by whom built*, 201 a. *The Original of that Name*, 235, 236. *Called alſo* Caphtor, 236. *The great Paſſage into* Europe *and* Aſia, ibid.

Pemphos *the fifth King of* Upper-Egypt, *his Reign and Death*, 276 b.

Penteceſt, *or* Weeks, *the End of that Feaſt*, 401 a. *When firſt inſtituted*, 451, 452.

Perizzites, *an Account of them*, 201, 202. *The Manner of their living in* Canaan, 315 a.

Perſian *Account of the Flood, how reconciled with Scripture*, 54, 55.

Perſians, *their Opportunities to improve their Aſtronomical Obſervations*, 55 a.

Pharaoh, *a Name given to the Kings of* Egypt, *and its Signification*, 66 b. *When the Kings of* Egypt *were called by that Name*, 66 b, 274 a.

Pharaoh *falls in Love with* Sarah, 314. *His Butler's Dream*, 354. *His Baker's Dream*, ibid. *His own Dreams*, 354 b. *Makes* Joſeph *Governor over all* Egypt, ibid. *Increaſes the* Iſraelites *Task*, 377 a. *Diſregards* Moſes, *and ſets up his Magicians againſt him*, 377. *Harden'd and plagued grievouſly*, 379, &c. *Purſues the* Iſraelites, *and is drowned*, 379.

Pharaoh-Hophrah *King of* Egypt *minds his own Intereſt more than the Raiſing of the Siege of* Jeruſalem, 682 b.

Phenician *or* Canaanitiſh *Shepherds go and ſettle in* Lower-Egypt, 236, 237. *Were called* Typho, 237. *Make War with* Upper-Egypt, 244 b. *Come into the Land of* Canaan, 313.

Phenicians *ſend Colonies into* Europe, *and diſtant Places of* Aſia, 326 a. *The Original of their Name*, 326.

Philiſtines, *from whom deſcended*, 201 a, 236 a. *Invent Fighting with Bows and Arrows*, 245 b. *Divide themſelves into five Lordſhips*, 252 b. *Oppreſs the* Iſraelites, 509. *They and the* Ammonites *greatly oppreſs the* Iſraelites, 519. *Burn* Samſon's *Wife and her Father*, 523 b. *Diſcomfit the* Iſraelites, *and take the Ark*, 526 a. *Carry the Ark to* Aſhdod, ibid. *Smitten with Diſeaſes for Detaining the Ark*, 527 a. *Send the Ark home with Preſents*, ibid. *Raiſe a great Army, and diſtreſs the* Iſraelites, 529, 530. *Come in Time of Harveſt, and deſtroy their Corn*, 538. *Rout the* Iſraelites, 541, 542. *Cut off* Saul's *Head, and triumph over his dead Body*, 542 a. *Subdued by* David, 548, 549. *Revolt in* Jehoram's *Reign*, 633 a.

Phinehas's *Wife falls in Travail upon Hearing that the Ark was taken*, 526 b. *Calls her Son* Ichabod, ibid.

Phut, *his Settlement*, 201, 228 b. *Worſhipped under the Name of* Apollo, 262 b.

Phylacteries, *the Manner how they were uſed*, 466.

Plague *in the Land of* Iſrael, 560.

Plants, *when worſhipped*, 93 b.

Plato, *his Opinion of the Flood*, 151 b.

Pleiades, *the Notion, which the Antients had of thoſe Stars*, 55 a.

Pontus, *one of* Japhet's *Sons, drowned*, 243 b. *The Sea called* Pontus *from his Name*, ibid.

Precepts, *the ſeven given to* Noah's *Sons*, 214 b.

Problems *about the* Julian *Year, and* Nabonaſſar's *Æra*, 59, 60.

Prometheus, *among the Heathens the ſame with* Magog *the Son of* Japetus, 220 b. *The* Moſaick *and Heatheniſh Account reſemble one another*, 271, 272.

Proſelytes *employed in Hewing Stones for the Temple*, 562 b.

Proverbs, *when this Book was wrote by* Solomon, 608 a.

Pul, *Emperor of* Aſſyria, *invades the Kingdom of* Iſrael, 655 a. *Receives Spoil and Money, and makes Peace with* Menahem, 656. *His Death*, 656 b.

Q.

QUails *ſent to the* Iſraelites, 449 a. *What thoſe Quails were*, ibid.

R.

RAamah *ſettles near the* Perſian *Gulf*, 200 a. 226 b.
Rabbah, *the chief City of the* Ammonites, *beſieged and taken*, 552. *Deſtroyed by* Nebuchadnezzar, 680 a.
Rachel *bears to* Jacob *a Son called* Joſeph, 347 b. *Carries away her Father's Images*, 348 b. *Dies in Labour*, 352 a. *Buried at* Bethlehem-Ephratah, ibid.
Rahab *entertains the Spies ſent to view* Canaan, 484. *Makes a Covenant with them*, ibid. *Is ſaved with her Relations*, 487 a.
Rainbow, *a Token of God's Covenant with* Noah, 215 a.
Rameſes, *the Place from whence the Children of* Iſrael *marched out of* Egypt, 299 b. *Its Latitude*, ibid.
Rebeccah *married to* Iſaac, 331 a. *Is barren twenty Years*, 336 b. *Went to Mount* Moriah *with* Iſaac, *and prayed for the Fulfilment of the Promiſe*, 337 a. *Brings forth Twins, called* Eſau *and* Jacob, ibid.
Rechabites, *from whom deſcended*, 99 a, 463 b, 637. *Live in Tents, and drink no Wine*, 637.
Red-Sea, *the* Iſraelites *paſs over it, and the* Egyptians *are drowned*, 379 b.
Rehoboam *ſucceeds his Father* Solomon, 609 b. *Goes to* Shechem, 609, 610. *Diſregards the Advice of the old Men, which occaſions the Revolt of the ten Tribes to* Jeroboam, 610 a. *Goes to* Jeruſalem, *and ſecures the Tribes of* Judah *and* Benjamin, 610. *Raiſes an Army, but is adviſed by the Prophet to deſiſt*, 610 b. *Keeps up the publick Worſhip at* Jeruſalem, *which encourages many of the* Iſraelites *to come and dwell there*, ibid. *The Idolatry and Impiety of his Reign*, 612 a. *Yields* Jeruſalem *to* Shiſhak *without ſtriking a Stroke*, 612 b. *His Children by his Wives and Concubines*, 614 a. *His Death*, ibid.
Rehoboth, Reſen *and* Calah, *three Cities built by* Nimrod, 527 a.
Rephidim, *the* Iſraelites *murmur here for want of Water*, 450 b.
Reu, Peleg's *Son, his Age and Death*, 276 b. *Particulars remarkable in his Days*, 276, 277.
Reuben *lies with* Bilhah, 252. *By his Sin forfeits many Bleſſings*, ibid. *His Father's Prophecy of him*, 359 b.
Reubenites, Gadites, *and half Tribe of* Manaſſeh, *have an Inheritance on this Side* Jordan, 470 b. *Build an Altar by* Jordan, 500. *The* Reubenites *enlarge their Conqueſts*, 530 b.
Rezin *King of* Syria *enters into a Confederacy with* Pekah *againſt the Kingdom of* Judah, 662 b, 664 a. *Slain by the King of* Aſſyria, 664 a.
Rezon *ſeizes on* Damaſcus, *and makes himſelf King of that Country*, 549 b, 608, 609.
Rhodes, *the Original of the Name of that Iſland*, 239 a.
Riphath, *where he ſettled*, 194 b, 223.
Rizpah, *her Mourning for* Saul's *Sons*, 558 b.
Roman *Account of the Flood*, 52.
Rome, *the Time when it was built*, 658 b. *Flouriſhes, and becomes afterwards the Seat of the* Roman *Empire*, 661 b.
Romulus *and* Remus *born of* Ilia, 660. *Caſt into the* Tiber *by* Amulius's *Command, but miraculouſly preſerved by* Lupa, ibid. *Lived Shepherds Lives, and afterwards employed themſelves in Hunting*, ibid. *Owned by* Numitor *to be his Grandchildren*, 661 a. *Agree to determine their Seniority by the Flight of Birds*, ibid. Remus *is killed*, ibid.
Romulus *founds a City, and calls it* Roma, 661. *Falls upon two Expedients to people it*, 661 b.
Ruth, *a* Moabiteſs, *embraces the true Worſhip of God*, 508 a. *Accompanies* Naomi, ibid. *Is married to* Boaz, *from whom Chriſt is deſcended*, 508 b.
Ruth, *the Book of this Name ſhews that the Meſſiah ſhould be of the Tribe of* Judah, 591 a. *The Chronological Order of that Book*, 591.

S.

SAbbath, *the Patriarchal and Moſaical not on the ſame Day of the Week*, 6, &c. *A Sabbath appointed in* Paradiſe, 120, 306. *The Day of the Week altered at the Deliverance of* Iſrael *out of* Egypt, 298, 378, 379. *A Type of Chriſt's Reſt in the Grave*, 389 a.
Sabbatical *Year, an Account of it*, 395, &c. *When it began*, 396, &c. *Wherein its Obſervation conſiſted*, 397.
Sabæans, *where they lived, and from whom deſcended*, 232. *Probably the People who robb'd* Job, ibid.
Sabta *ſettled in* Arabia Felix, 200 a, 226 b.
Sabtecha *ſettled in the Northern Parts of* Arabia, 200, 227 a.
Sacrifices, *what they typified*, 452.
Salah, Noah's *great Grandſon, born*, 215 b. *His Age and Death*, 326 a.
Salatis *made King of* Lower Egypt, 251 b. *His Succeſs againſt* Upper-Egypt, 251, 252. *His Reign and Death*, 253 a. *Deify'd in* Lower-Egypt, 270 b.
Samael, *the Name given by Eaſtern Writers to the Prince of the Devils, and Deceiver of our firſt Parents*, 124.
Samaria, *beſieged by the King of* Syria, 628 a. *The great Famine here is followed by a wonderful Plenty*, 628 b. *The unbelieving Lord is trodden to Death in the Gate*, ibid.
Samaritan *Verſion faulty*, 44, &c. *Later than the* Septuagint, 50, 52. *Its many Defects detected by* Morinus, 50 b.
Samaritans *hinder the Building of the Temple*, 718 a.
Samſon, *his Birth foretold*, 519 b. *Falls in Love with a* Philiſtine *at* Timnath, 523. *Propoſes a Riddle to the* Philiſtines, ibid. *Kills thirty of the* Philiſtines, 523 b. *Is denied his Wife*, ibid. *Burns the* Philiſtines *Corn*, ibid. *Is bound and delivered to the* Philiſtines, 524 a. *The Cords break and he kills a thouſand of the* Philiſtines, *with the Jaw-Bone of an Aſs*, ibid. *Carries away the Gates of* Gaza, ibid. *His Wife* Delilah *entices him and overcomes him*, 524 b. *His Eyes put out by the* Philiſtines, ibid. *The Manner of his Death*, ibid. *His Character by* Joſephus, ibid.
Samuel, *the Time of his Birth*, 519 b. *Devoted to the Lord*, 521 a. *A great Prophet and has Revelations from God by an audible Voice*, 525 b. *Acts as High-Prieſt after the Death of* Hophni *and* Phinehas, 526 b. *Sets up a Stone and calls it* Ebenezer, 528 b. *Anointeth* Saul, 529. *Reſigns*

ſigns the Office of High-Prieſt to Ahijah, *one of the Family of* Aaron, ibid. *Kills* Agag, 531 a. *His Death*, 540 a.

Sanchoniatho, *his Account of the Creation and Flood*, 57, 58. *His Hiſtory confirms the Scriptures*, 58, 92, 93, 100, 513. *Accounted an antient and famous Hiſtorian*, 92 a. *His Account of the Creation by Genealogies*, 94, &c. *Shews the great Prevalency of Idolatry in the World*, 96, 97, 100. *Tells us of Men of vaſt Bulk, who gave their Names to Mountains*, 130 b. *His Account of* Ham's *making War againſt* Noah, 247 b. *His Character of* Noah *and* Ham, 248. *His Account of* Thoth, 251. *The Time when he lived, and from whence he gathered his Hiſtory*, 512, 513.

Saophis *ſucceeds* Biyris *King of* Upper-Egypt, 358 b.

Saphar, *ſituate near the Mountain* Climax, 198.

Sarah, Abraham's *Wife, the Original of her Name*, 180 b. *When born in* Meſopotamia, 276 b. *Her Beauty occaſioned the King of* Egypt *to deſire her as one of his Concubines*, 314 b. *But by a wonderful Providence is reſtored to* Abraham, ibid. *Her Name changed, and the Promiſe of her Son* Iſaac, 323.

Sardanapalus, *his Effeminacy and Luxury*, 663 a. *Has ſeveral Battles with* Arbaces, ibid. *His General* Salamaneus *killed, and a terrible Slaughter in his Army*, 663 b. *Suſtains a Siege*, ibid. *Deſpairing of Succeſs, burns himſelf, his Eunuchs, and Concubines in a Pile of Wood*, ibid.

Saturn, *how many Times this Planet is bigger than the Earth*, 171 b.

Saul *anointed by* Samuel, 529. *Declared King by* Iſrael, ibid. *Gives a total Defeat to* Nahaſh, ibid. *Weary of Staying for* Samuel, *ſacrificeth*, 530. *Reproved by* Samuel, ibid. *His Authority decays*, ibid. *'Tis revived again, and he fights againſt his Enemies*, 530 b. *Smites the* Amalekites, *but contrary to the Command of God ſpares* Agag *and the Cattle*, 531 a. *Becomes melancholy, and is diverted by* David's *Muſick*, 531 b. *Offers* David *his Daughter* Michal *to Wife*, 536 a. *Jealous at* David's *Succeſs*, 536 b. *Endeavours to kill* David, ibid. *Orders the Prieſts, the People of* Nob, *and* Gibeonites *to be killed*, 538 b. *Acknowledges that* David *ſhould be King, and deſires him to ſwear not to deſtroy his Family*, 540. *Applies to a Witch at* Endor, 541 a. *The Sentence pronounced againſt him after this unlawful Action*, ibid. *Routed by the* Philiſtines, 541, 542. *He and his Sons ſlain*, 542 a.

Scape-Goat, *preſented at the Feaſt of Expiation*, 17.

Scriptures, *the Revelation of God*, 1. *Their Authority vindicated*, 170, &c. *Will ſtand the Teſt of the niceſt Inquiry*, 173. *Give a plain Account of many Things diſputed in the Heathen World*, 173, &c. *The* Scripture Chronology *of the Creation accounted for*, 175 b. *Much confirmed from the long Lives of the Patriarchs*, 278, 279.

Seba, *where he ſettled*, 199 b, 226 b.

Seed of the Woman bruiſing the Head of the Serpent, *that firſt Promiſe explained*, 166, 167.

Seir, *this Country called* Edom, 370.

Semiramis, Nimrod's *Wife, feigns herſelf after his Death to be his Son*, 274. *Does many glorious Actions*, 274 b. *Diſcovers herſelf*, ibid. *Adds* Ethiopia *to her Empire*, ibid. *Sends a Fleet againſt* Upper-Egypt, *but without Succeſs*, 275, 276. *Conquers the King of* India *twice, but being wounded retreats*, 276 a.

Seneca, *his Notion of the Flood*, 150, 151, 154.

Sennacherib *King of* Aſſyria *attacks the Cities of* Judah *and* Egypt, 669. *Vanquiſhes* Tirhakah *King of* Cuſh, 669 b. *Extends his Conqueſts into* Arabia *and* Idumea, ibid.

Senſaophis *ſucceeds* Saophis *King of* Upper-Egypt, 358 b.

Septuagint *Verſion faulty*, 44, &c. *Tranſlated from the* Hebrew *in the Time of* Ptolemy Philadelphus, 49, 52.

Seraiah *goes with an Embaſſage to the King of* Babylon, 680 a.

Serpent, *what ſort of a Creature*, 121, 124 b.

Serpents *ſting the* Iſraelites *in the Wilderneſs*, 668. *A Brazen Serpent heals them*, ibid.

Serug, Abraham's *great Grandfather, his Death*, 258 a.

Seſoſtris *King of* Egypt, *his Exploits*, 334, 335. *The* Canaanites *ſubmit to him*, 436 a. *Conquers* Aſia, 436. *Eſcapes from the Flames which his Brother* Danaus *laid for him*, 438. *Expels his Brother from* Egypt, ibid. *Divides* Lower-Egypt *into* Nomi *or Counties*, 438. *Builds Temples*, 439. *Orders the Kings of the conquer'd Nations to bring Preſents to him*, 440 a. *Becomes blind, and puts an End to his Life*, ibid. *A Diſpute about the Time when he reigned*, 440, 441. Seſoſtris *not* Shiſhak, 440, &c.

Seth, *his Birth*, 128 b. *His good Character*, ibid. *Said to be the Inventor of Letters*, ibid. *His Poſterity pious*, 43 b, 128 b. *His Conduct after* Adam's *Death*, 134. *His Will and Death*, 136 a. *His Poſterity degenerate*, 139 a.

Shadrach, Meſhech *and* Abed-nego *caſt into the fiery Furnace, and miraculouſly preſerved*, 709 b.

Shalmaneſer *King of* Aſſyria *ſucceeds his Father* Tiglath-pileſer, 666 b. *Subdues* Samaria, *and makes* Hoſhea *pay Tribute to him*, ibid. *Beſieges* Jeruſalem, *and diſtreſſes the Kingdom of* Judah, 667. *Deſtroys the Cities of the* Moabites, *and brings them under Subjection*, 668 b.

Shallum *kills* Zechariah *King of* Iſrael, *and ſeizes the Kingdom*, 655 a. *Slain by* Menahem, *after a Month's Reign*, ibid.

Shamgar *kills hundreds of the* Philiſtines *with an Ox-Goad*, 509.

Sheba, Jokſhan's *Son, where he ſettled*, 332 b. *Probably the Father of the* Sabeans, ibid.

Sheba, *a* Benjamite, *makes a Party in* Iſrael, 557 b. *Purſued by* Joab *to* Abel, *and by the Counſel of Woman his Head is cut off, and given to* Joab, 558 a.

Sheba, *the Queen of that Country, viſits* Solomon, 608. *Where ſhe lived, and of what Family*, ibid. *Admires* Solomon's *Wiſdom and Greatneſs*, ibid. *Is well received by* Solomon, *and they receive Preſents from one another*, 608 b.

Shebah, Raamah's *Son, where he ſettled*, 198 a. 226 b.

Shechemites *circumciſed*, 351 b. *Slain by the Sons of* Jacob, *and their City ſpoil'd*, ibid.

Shechinah *appeared to* Adam *in Worſhipping God*, 125 b.

Shekel, *its Weight and Value*, 563.

Sheleph, *where he ſettled*, 198.

Shem, Japhet *and* Ham, *their Ages*, 22. Shem *and* Japhet *cover their Father with a Garment*, 72 b. 216 a. *Where* Shem *and his Sons ſettled after the Flood*, 216, &c. 219. Shem, Ham *and* Japhet *worſhipped under Heatheniſh Names*, 260. *The Prophecy of* Noah *about* Shem *fulfill'd*, 291. Shem's *Death*, 236 b.

Index of the Principal Matters.

Shemaiah *propheſies of* Jeruſalem's *being taken by* Shiſhak, 612 b.

Shimei *curſes* David, 555. *Falls down and craves Pardon*, 556 b. *Confined to his Houſe at* Jeruſalem, 566. *Breaks his Confinement, and is put to Death*, 567 a.

Shinar, *where this Plain lay*, 219 b.

Ships *of the modern Form firſt built in* Egypt, 435 b.

Shiſhak *ſucceeds his Father* Smerdis *King of* Egypt, 609. *Comes againſt* Jeruſalem, *and plunders it*, 612, 613.

Shuah, Abraham's *Son by* Keturah, *where he lived*, 334 a.

Sibyls, *their Account of the Tower of* Babylon, 188, 190.

Sidon, *the* Sidonians *deſcended from him*, 221.

Sihon *King of the* Amorites *routed by the* Iſraelites, 668 a.

Silvius *and* Iulus *contend about the Kingdom*, 660 a. Silvius *enjoys the Kingdom, and* Iulus *the Prieſthood*, ibid.

Simeon *and* Levi *ſlay* Hamor *and* Shechem, 351 b. *Their Father* Jacob's *Prophecy of them*, 359 b.

Simon *the High-Prieſt probably placed the Books of the Old Teſtament in their preſent Order*, 726.

Sin *of eating the Forbidden Fruit, greatly aggravated*, 122, 123.

Singing, *the Manner uſed in the Temple*, 574, &c.

Sinites, *in what Part of* Canaan *they dwelt*, 313 a.

Siſera, *Captain of* Jabin's *Army, routed*, 510. *Killed by* Jael, 510 b.

Smerdis, *in Scripture, called* Artaxerxes, 718 b. *Succeeds* Cambyſes, *and puts a ſtop to the Building of the Temple*, ibid.

Sodom, *this King and others overcome and taken Priſoners*, 317. *Reſcued by* Abraham, ibid.

Sodom *and* Gomorrah *deſtroyed by Fire and Brimſtone from Heaven*, 323 b. *By what Names that Country is now called*, ibid. *Many Heathen Hiſtorians ſpeak of thoſe Cities being deſtroyed by Lightning*, ibid.

Solar *Tears before the Flood*, 18.

Solomon *born*, 553. *Anointed and declared King of* Iſrael, 561, 562. *Sends a Navy to* Ophir *for Gold*, 365. *Marries* Pharaoh's *Daughter*, 566 a. *Goes to* Gibeon *to ſacrifice there, where God promiſes him Wiſdom, Riches and Honour*, 566 b. *His good Judgment in Giving the living Child to the real Mother*, 567 a. *A Deſcription of the Temple built by him*, 568, &c. *A Deſcription of the Foreſt of* Lebanon, *and other Palaces he built*, 603. *Grateful to* Hiram, 606. *Reduces the* Syrians *to Obedience*, 606 b. *Builds Store-Cities, and repairs the Cities in* Canaan, ibid. *Fits out a Fleet for* Ophir, ibid. *Removes his Queen to a Palace diſtant from* Jeruſalem, 607. *Writes the Books of* Canticles *and* Proverbs, 607, 608. *Viſited by the Queen of* Sheba, 608. *Loves ſtrange Women, and is drawn by them to Idolatry*, 608 b. *Writes the Book of the Eccleſiaſtes*, 609 a. *His Death*, 609 b. *The Remainder of his Proverbs found in the Temple in* Hezekiah's *Time*, 667 b.

Solomon's *Temple. See* Jeruſalem.

Soul *of Man, its Original plainly accounted for in Scripture*, 173 b.

Spaniards, *why called* Iberi, 273 b.

Spies *ſent to view the Land of* Canaan, 465, 484.

Staurobates *King of* India, *conquered twice by* Semiramis, 276. *At laſt wounds and conquers her*, ibid.

Stoechus *ſucceeds* Toegar Amachus *King of* Upper-Egypt, 326 a.

Succoth-Benoth *worſhipp'd by the* Samaritans, 270, 271. *The Original of that Name*, ibid.

Sun *created near the Autumnal Equinox*, 2 b. *On what Day created*, 9 b. *Worſhipp'd in the Beginning of* Paganiſm, 94 a. *Obſervations concerning the Sun's Diſtance*, &c. 171. *Worſhipp'd under the Name of the King of Heaven*, 263 b. *The Children of* Iſrael *guilty of Worſhipping the Sun*, 263, 264. *The Miracle of the Sun's Standing ſtill in* Joſhua's *Time*, 5, 489, 490. *The Chronology of it*, ibid.

Sunday *the* Antemoſaical *Sabbath*, 6, 7, 8, 29. *On this Day of the Week God ſpoke to* Noah, 31 b. *On this Day* Noah *reſted in the Ark*, ibid. *On this Day God ſpoke again to* Noah, 32. *On this Day* Noah *offered Sacrifice*, ibid.

Syriack *Verſion not ſo late as the* Samaritan, 50.

Syrians, *affrighted with a Noiſe in the Air, flee in great Precipitation from the Siege of* Samaria, *and leave their Tents behind them*, 628 b. *When the* Syrians *loſt* Damaſcus, 639 b.

T.

TAbernacle, Joſephus's *Deſcription of it*, 454. *Reſembled a Dwelling-Houſe*, 455 a. *A Model of the Temple*, 455. *Built in the Wilderneſs*, 458. *Removed from* Gilgal *to* Shiloh, 499 a.

Tabernacles, *the End and Ceremonies of that Feaſt*, 401, &c. *The great Rejoicing for the Drawing of Water at this Feaſt*, 402.

Talent, *its Weight and Value*, 563.

Tammuz, *what meant by the Mourning of* Tammuz, 267, 268.

Tanaus *invents a Method of keeping a Chronological Account of the* Chineſe *Hiſtory*, 330 a.

Tangier, *by whom founded*, 229 b.

Tarſhiſh, *where he ſettled*, 224 b, 238 b. *Why great Veſſels were called Ships of* Tarſhiſh, 238 b, 445. *His Poſterity go to* Spain, *and build* Tarteſſus, 273.

Tatnai *and others hinder the Building of the Temple*, 719 b. *Write a Letter to* Darius *for that End*, ibid.

Taurus *reckon'd the firſt Sign by the* Perſians, 54 b.

Technites *and* Geinus *found out the way of Making Brick*, 137 a.

Tema, *where that City was ſituated*, 336 a.

Temple *built by* Solomon. *See* Jeruſalem.

Ten *Commandments written in two Tables of Stone*, 451.

Terah, Abraham's *Father, when born*, 246 b. *His Age and Death*, 311 b. *What* Joſephus *ſays of him*, 312 a.

Tethmoſis, *or* Amoſis, *when he reign'd in* Lower-Egypt, 64, 338 a.

Thebes, *by whom built*, 230 b. *By whom peopled*, 244 a.

Thermuthis, Pharaoh's *Daughter, by a ſpecial Providence preſerves* Moſes, 372. *Preſents him to* Pharaoh, 373. *Gives him a bright Education*, 374.

Thoth, *the Compiler of the Records at* Berytus, 92 a. *Preſident of the* Cabiri *or Prieſts at* Berytus, 243. *What Names he went by*, ibid. *His Death and Character*, 251, 253 a. *An Idol conſecrated to him*, 270.

Tiglath-pileſer *King of* Aſſyria *ſlays* Rezin *King of* Damaſcus, *and carries Part of* Iſrael *into Captivity*, 665 a.

Tigris, *the Situation of that River*, 102.

Index of the Principal Matters.

Time, *how at first computed by Days, Months and Years*, 3, 4.
Tiras *settled near the* Hellespont, 197, 225 b, 238 a.
Tirhakah *King of* Cush *vanquish'd by* Sennacherib, 669 b.
Toegar Amachus, *sixth King of* Upper-Egypt, *his long Reign*, 277 a. *The Promise given to* Abraham *in his Reign*, ibid.
Togarmah, *where he settled*, 194 b, 223.
Tolah *judges* Israel *three and twenty Years*, 514 b. *The Siege of* Troy *in his Time*, 518 b.
Tradition, *Patriarchal, easily conveighed to Posterity*, 19.
Tribes *of* Israel, *the Method of their March in the Wilderness*, 459 b.
Trinity, *Proofs of this Doctrine*, 162, &c. 289, 290. *The antient* Jews *for this Doctrine*, 163, 164. *The second Person of the Trinity appears to* Abraham, 319 b. *This Doctrine discovered at the Appearance to* Abraham *before* Sodom's *Destruction*, 323.
Trojan *War, a Difference at the Beginning of it between* Agamemnon *and* Achilles, 516. *How it was carried on and ended*, 516, &c.
Troy, *the Time when it was besieged and taken*, 514, &c. *The Taking of it a remarkable Epocha of Time*, 518 b.
Tubal, *what Nations descended from him*, 197, 224 a.
Tubal cain, *the first that wrought in Brass and Iron*, 138 b.
Tuisco *first King of* Germany, *when he died*, 276.
Turks *circumcise at eighteen Years of Age according to the Example of* Ishmael, 322 b.
Tyre, *its miserable Condition*, 672. *Judgments denounced against it*, 684 b.

U.

VARRO, *his Opinion about the Time of the Flood*, 52. *His Division of Time into three Ages*, 150 b.
Venus, *the same with* Astarte, Ham's *Wife*, 262 a.
Vines *found out, or at least improved by* Noah, 216 a.
Virgil, *his Account about the Wooden Horse of* Troy *improbable*, 517. *What Writers he imitates*, 517 b.
Ulysses *sent to* Troy *to demand* Helena, 515 b.
Ur, *where situated*, 178.
Uriah, *his good Character*, 552 a. *Placed on purpose in a dangerous Post, that he might be killed*, 552 b.
Usous *first offered Blood to* Pagan *Deities*, 96, 97. *Consecrated Monuments to the* Fire *and* Wind, 99 b.
Vulcan, *the same with* Tubal-cain, 100, 270. *Worshipp'd as the God of the Smiths*, 270 a.
Uz, *said to be the Builder of* Damascus, 199 a. *One of this Name* Nahor's *eldest Son*, 330 a.
Uz, *where the Country of that Name was*, 330 a.
Uzal, *where he settled*, 198 a.
Uzzah *smitten with Death for Touching the Ark*, 545 b.
Uzziah *King of* Judah *succeeds his Father* Azariah, 644 b. *Called also by the Name of* Amaziah *and* Ozias, ibid. *His Character by* Josephus, 645 a. *Overcomes the* Philistines, ibid. *Goes against the* Arabians, *and builds* Eloth, ibid. *Reduces the whole Country to* Egypt, ibid. *Repairs the Walls of* Jerusalem, ibid. *His great Army, and its good Discipline*, 645 b. *His Vanity and Negligence of Religion*, ibid. *His long Prosperity makes him proud*, 657. *Invades the Priest's Office, and is smitten with Leprosy*, ibid.

W.

WELLS, *his Account of the Dispersion of the Nations exact and judicious*, 194, &c.
Whiston, *his Notion about the Flood confuted*, 39, &c. *The evil Consequences of his Notion*, 43. *His comparing the* Hebrew, Septuagint *and* Samaritan *Copies of the Scriptures considered*, 48, 49.
Windows of Heaven, *the Meaning of that Expression*, 153.
Woman *formed*, 120 b.
Word of the Lord, *Remarks on that Expression*, 165, 166.
World, *in great Idolatry and Wickedness before the Flood*, 99, 100, 135, 139. *How divided after the Dispersion of* Babel, 193, &c. *Ten Rules laid down for finding out the Division of the World*, 193, 194. *The History of the World at and after the Flood, and how it was peopled*, 211, &c. *The different Ages of the World, and how long some suppose it will last*, 558, 580 b.
Worship *of God, when it began in the World*, 125 b.
Writing, *by Hieroglyphicks, Symbols and Letters*, 73 b.

X.

XErxes *succeeds* Aralius *in the* Assyrian *Monarchy*, 331 a.
Xinnum, *King of* China, *how long he reigned*, 297 b.

Y.

YEARS *and Months, how computed in antient Times*, 23. *Antient Years began in Autumn*, ibid. *Afterwards in the Spring*, ibid. *The antient Year consisted of* 360 *Days*, 26.

Z.

ZAbion, *establish'd a Religion in the Eastern Countries*, 241 b. *His Religion very idolatrous and mysterious*, 241, 242. *It made great Progress in some Nations*, ibid.
Zadok, *made High-Priest in the room of* Abiathar, 562. *His Death*, 609 a.
Zaphnath Paaneah, *the Meaning of these Words*, 354 b.
Zacharias, *an Angel appears to him*, 417.
Zeba *and* Zalmunnah *flee, and are taken by* Gideon, 512 a.
Zebul *commands* Abimelech's *Army in his Absence*, 514.
Zebulun, *his Father* Jacob's *Prophecy of him*, 360 a.
Zechariah *the High-Priest succeeds his Father* Jehoiada, 641 a. *Exhorting the People, is stoned by them in the Temple*, 641.
Zechariah, *the Son of* Jeroboam, *is made King of* Israel, 655 a. *A wicked King*, ibid. *Murder'd by* Shallum, ibid.
Zechariah *the Prophet, the Time and Subjects of his Prophecies*, 719, 720. *A Remark on the six last Chapters of that Book*, 720, 721.
Zedekiah *made King by* Nebuchadnezzar, 679. *Seeks help from* Egypt, *and designs to rebel against* Nebuchadnezzar, 681. *Foretold by the Prophet, that* Jerusalem *should be taken and burnt*, 682 b. *Sends for* Jeremiah *from the Prison to consult with him*, 684 a.

Zelo-

Zelophehad, *his Daughters allowed an Inheritance among their Brethren*, 470 b.
Zemarites, *where they ſettled*, 221.
Zephaniah, *the Time and Subject of his Prophecy*, 674.
Zeraiah *the High-Prieſt ſucceeds* Bukki, 512 b. *Is ſucceeded by* Eli *of the Houſe of* Ithamar, ibid.
Zerubbabel *and* Joſhua *the High-Prieſt make preparation for Building the Temple*, 719 a.
Ziba *brings Preſents to* David, *and by falſe Suggeſtions obtains his Maſter's Inheritance*, 555 a.
Ziklag *given by* Achiſh *to* David *to dwell in*, 541 a. *Becomes the peculiar Inheritance of the Kings of* Judah, ibid. *Spoil'd and burnt by the* Amalekites, 541 b.
Zimram, Abraham's *Son by* Keturah, *the Original of his Name*, 332 a. *Removes into* Arabia Felix, ibid.
Zimri *deſtroys the Houſe of* Baaſha, 618 a. *Beſieged by* Omri *at* Tirzah, ibid. *Burns the Palace, and periſhes in it*, ibid.
Zion *beſieged and taken by* David *from the* Jebuſites, 544.
Zipporah, Jethro's *Daughter, married to* Moſes, 376 a.
Zoar, *this little City preſerved at the Deſtruction of* Sodom *by* Lot's *Interceſſion*, 323 b.

F I N I S.

ERRATA.

PAGE 12 a. *line* 57. *after* Earth, *read* and may happen to come nearer to the Orb of *Venus* or *Mercury*, whether at another Time it might not happen to come ſo near to one of thoſe Orbs, as to. *P.* 197 a. *l.* 60. *for* Noah *r.* Japhet. *P.* 270 a. *l.* 1. *for* Impunities *r.* Impurities. *P.* 305 b. *l.* 17. *r.* ordained it. *P.* 483 *and* 484. *for* Table the Forty-firſt *r.* Forty-ſecond. *P.* 523 b. *l.* 34. *for* Father *r.* Father-in-law. *P.* 713 a. *l.* 14. *for* the Date of *Daniel*'s ſeventy Weeks, *r.* the Date of the firſt ſixty nine of *Daniel*'s ſeventy Weeks. *P.* 713 a. *l.* 37. *for* of ſixty Weeks *r.* of ſixty nine Weeks. *P.* 714 b. *l.* 36. *for* Titus Veſpaſian *r.* Ceſtius Gallus.

Directions to the Binder for the placing ſuch Cuts as are not paged.

After the Ten Maps, which are all to be put at the End of the Book, place the other Cuts in the following Order.

1. The Ground-plot of the Temple.
2. The Ichnography of the Temple, being the Plate without a Title.
3. The Eaſt Proſpect of the Temple.
4. The Weſt Proſpect.
5. The Terrace-Walk, &c. N° 1. being the Plate mark'd N° 5.
6. The North Proſpect of the Temple.

BOOKS Printed for James *and* John Knapton, Daniel Midwinter *and* Aaron Ward, Arthur Betteſworth, Francis Fayram, John Pemberton, John Osborn *and* Thomas Longman, Charles Rivington, Francis Clay, Jeremiah Batley, *and* Richard Hett.

FOLIO.

DOMAT's Civil Law, in its Natural Order, 2 Vol. both large and ſmall Paper.
Bridgman's Conveyancer, 2 Vol.
Jacob's Law-Dictionary.
Tyrrel's *Bibliotheca Politica*, both large and ſmall Paper.
Leſtrange's *Joſephus*, with Maps and Cuts.
Moll's Geography, with Maps.
Moral Virtue delineated, both in *French* and *Engliſh*, with Cuts.
Camden's *Britannia*, 2 Vol. with Maps of all the Counties.
ABp. *Tillotſon*'s Works, 3 Vol.
Bp. *Patrick*'s Commentary on the Hiſtorical Books of the Old Teſtament, 2 Vol.
Lowth's Commentary on the Prophets.
Dr. *Scott*'s Chriſtian Life Compleat.
Pufendorf's Law of Nature and Nations, with M. *Barbeyrac*'s Preface at large.
Wood's Inſtitutes of the Laws of *England*, together with his Thoughts on the ſame.

QUARTO.

Shakeſpear's Works, 7 Vol. publiſhed by Mr. *Pope* and Dr. *Sewel*.
Tournefort's Voyage to the *Levant*, 2 Vol. with Cuts.
Stevens's *Spaniſh* Dictionary, 2d Edit.
Boyer's *French* Dictionary, both 4to and 8vo.

OCTAVO.

Acta Regia, or Mr. *Rapin*'s Account of *Rymer*'s *Fœdera*, 4 Vol.
Abridgment of the Statutes, 6 Vol.
Antiquities of *Weſtminſter*, 2 Vol. with Cuts.
Bailey's *Engliſh* Dictionary, 4th Edit.
——His Tranſlation of *Eraſmus*'s Colloquies.
Boileau's Works in *Engliſh*, 3 Vol.
Bruyere's Character, 2 Vol.
Betterton's Life, with the Amorous Widow, or Wanton Wife.
Blackmore's Eccleſiaſtical Antiquities, 2 Vol. Abridg'd from *Bingham*.
Cooke of Foreſt-Trees, 3d Edit.
Cocker's Decimal Arithmetick.
Critical Hiſtory of the Nobility.
Calamy Benj. his Volume of Sermons, 6th Edit.
Collier's *Antoninus*, 3d Edit.
Du Pin's Method of Studying Divinity.
Dionis's Midwifry.
The Works of Monſ. St. *Evremond*, publiſh'd by M. *Des Maizeaux*, 3 Vol. 2d Edit.
Bp. *Fleetwood*'s Sermons, on Relative Duties, 3d Edit.
The Farrier's and Horſeman's Dictionary.
Hawney's Doctrine of Trigonometry, Plain and Spherical, with Cuts.
Hiſtory of *England*, 4 Vol. to the Death of Queen *Anne*, with the Effigies of all the Kings and Queens.
Howel's Familiar Letters, 9th Edit.
Hiſtory of the *Engliſh* Martyrs in Queen *Mary*'s Reign.
Hutcheſon's Inquiry into the Ideas of Beauty and Virtue, 3d Edit.
Howel's Hiſtory of the Bible, 3 Vol. with Cuts, 5th Edit.
Littlebury's Tranſlation of *Herodotus*, 2 Vol. 2d Edit. with Maps.
Miſſon's Travels over *England*.
Moyle's Works, 2 Vol.
Orleans's Hiſtory of the Revolutions in *England*, 2d Edit.
Bp. *Patrick*'s Sermons on Contentment, *&c.*
Signior Rozelli's Life, 2 Vol.
Dr. *Sydenham*'s Practical Works, 9th Edit.
Turretine on Fundamentals.
Zouch on the Puniſhment of Ambaſſadors.

TWELVES.

Atalantis, 4 Vol.
Behn's Plays, 4 Vol. 2d Edit.
——her Novels, 2 Vol. with Cuts.
Caſſandra, a Romance, in 5 Vols. 12°.
Devout Chriſtians Companion, 2 Parts.
Dacier's *Plato*, in *Engliſh*, 2 Vol. 2d Edit.
Hawney's Compleat Meaſurer, 2d Edit.
Lady's Travels into *Spain*, 9th Edit. 2 Vol. with Cuts.
Lee's Tragedies, 3 Vol. 2d Edit.
Munday's Spelling-Book, for the Uſe of Charity-Schools.
Memoirs of *Anne* of *Auſtria*, in 5 Vol. Tranſlated from the *French*.
Adventures of Count *Vinevil*, by Mrs. *Aubin*.
—— of Madam *de Beaumont*.
—— of the Noble Slaves.
—— of the Lady *Lucy*.
—— of *Charlotta du Pont*.
—— of *Lucinda*.
—— of Prince *Clermont*, and Madam *de Ravezan*.
—— of Illuſtrious *French* Lovers, 2 Vol.
—— of Count *Albertus*.
—— of the Counteſs *de Gondez*.
Osborne's Works, 2 Vol. 11th Edit.
Rowe's Callipedia, with Cuts.
——his Works, 3 Vol.
Shakeſpear's Works, 10 Vol. with Cuts.
Select Novels, 2 Vol. with Cuts.
Secret Hiſtory of *Whitehall*, 2 Vol. 2d Edit.
Dr. *Strother*'s *Pharmacopeia*.
Tatlers, 5 Vol.